

SEMITIC CONTROVERSIES

Semitic Controversies was a blog written by Karl Radl discussing various issues related to Jews. The original domain semiticcontroversies.blogspot.com was taken down. Here is an archive of most of the articles from the website, pulled from xml files found on archive.org. Some articles can also be viewed on archive.today. Note: there are some articles missing from this list.

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On Jewish 'Traitors': Marcus Eli Ravage

Tue, 07 Oct 2008 09:41:00

Marcus Eli Ravage wrote two articles of much interest to anti-jewish individuals and groups: '*A Real Case against the Jews*'^[1] and '*Commissary to the Gentiles*'^[2], both of which appeared in '*The Century Magazine*'. Both his articles do not make very pleasant reading in that they are written in a haughty and condescending tone, which is claimed as satire by pro-jewish individuals and groups and as boasting by anti-jewish individuals and groups.

Ravage is unusual among jews who are asserted to claim openly that jews do in fact run/control the world. Since his two articles are often read and used by anti-jewish individuals, especially during debates and 'information threads' on anti-jewish forums, but are rarely cited within the anti-jewish literature, even that of their contemporary time, beyond simple asserting that they support such-and-such a conclusion (and even that is rare). It would seem the articles have been kept in the anti-jewish eyes, because of their being periodically reprinted by anti-jewish groups to furnish hostile testimony as to what in fact the jews are up to.

On the other side of the fence, in the world of pro-jewish individuals and groups Ravage's two articles have attracted even less attention perhaps, because they have been summarily dismissed as satire by said individuals and groups.

It is important to examine Ravage's two articles, because of their use on anti-jewish forums as supporting hostile testimony to a jewish conspiracy being in operation. Also, rather importantly, despite the generalities of Ravage's assertions and claims, they can in fact be somewhat investigated being as they relate to general history and specifically Christianity. This makes them rather unusual in terms of 'jewish traitor' testimony, because the majority of this testimony/evidence is from apparently friendly witnesses who write quite disarmingly about what they suggest the jewish conspiracy is but whom often write about their own 'special knowledge' as having been an insider within the conspiracy itself and have 'seen the light'.

Ravage on the other hand writes in an abrasive, often quite sarcastic manner and is obviously trying to write against anti-Semitism by declaring how 'irrational' it is using Christianity as the medium to declare that jews have dominated the world through Christianity and that if there is, and indeed was, a jewish conspiracy in operation then that is the conspiracy at work, because he claims it is much more fundamental to civilisation than whether a jewish magnate controls this newspaper, that radio station or the bank over the street.

Ravage's articles on anti-Semitism should not be surprising since he wrote from what I can discover a great many articles on jews as they related to the United States and especially on recent jewish immigrants to the United States[3]. They are written in the spirit of defence of the community, which jews are rather well known. We can only presume from this that the two articles in Century Magazine are a continuation of this mindset and raison d'être rather than something written out of the blue as so many anti-jewish individuals and groups seem to. The reasoning behind their being written is indirectly given to us in the text of 'A Real Case against the Jews' when Ravage states as follows:

'We shirk our patriotic duty in wartime because we are pacifists by nature and tradition, and we are the arch-plotters of universal wars and the chief beneficiaries of those wars (see the late Dearborn Independent, passim, and The Protocols of the Elders of Zion)'.[4]

What Ravage is indirectly saying here is that he is writing to defend his people against the charges laid against them in 'The Dearborn Independent' and in 'The Protocols of the Elders of Zion', but what Ravage fears hear is not really anti-Semitism per se, but rather that anti-Semitism is being purported by captains of American industry in particular Henry Ford. Whose book, 'The International Jew: The World's Foremost Problem'[5] is both made up of articles taken from his newspaper, 'The Dearborn Independent'[6], and that both 'The Dearborn Independent' and 'The International Jew' take their description of the jewish question largely from 'The Protocols of the Elders of Zion'. This allusion to these two specific publications combined with his use of Christianity as a medium for his attack on anti-Semitism, suggest that these articles are in response to Henry Ford's, 'The International Jew'. For in Vol. IV of 'The International Jew' Henry Ford includes a very particular appeal to gentiles[7], by which he means of course Christians[8], as well as a direct appeal to the jews[9], which may or may not, but in my opinion it is likely, have served as basis for Ravage's two articles.

We may further see this in Ravage's anti-jewish themes that he maintains throughout both articles in so far as we find all of them prominently included in 'The International Jew' and although they are all staples of anti-jewish thought at the time 'The International Jew' is the only work where all these accusations are brought together at the time (and was also the object of recent nationwide controversy in the United States at the time). Hence we can conclude that, 'The International Jew', was likely what Ravage was using as the representative work of the anti-jewish thought he uses in his two articles.

In essence Ravage can be said to be in fear of exactly the 'top' and 'bottom' social combination against the jews that Benjamin Ginsberg described in his theory of why anti-Semitism was acted upon in some countries/nations and not in the case of others[10]. Ironically Ginsberg's use of an archetypal country where this has not been the case is the United States[11], but certainly such a combination would be familiar to Ashkenazi jews, particularly those formerly of the Russian Empire, where open and sometimes violent anti-jewish activity was the province of both the nobility and the peasantry[12]. This is best illustrated in the quasi-hysterical, but at the same time snide, tone of the articles, which although obviously written to try and give a satirical counter to anti-jewish accusations, are written in an emotionally disturbed state as when one writes about something that one feels potentially threatens ones own well being.

Ravage being very strongly committed to the preservation and furtherance of his race, as evidenced by his other articles, such as those published in Harper's Magazine, would likely view such a combination of captains of industry, such as Henry Ford, with the working men and the peasantry[13] as a direct threat to both his race's well being and his own. He would also likely have seen such a combination as a barrier to further progress for them in acquiring what jews have historically presumed to be theirs: a controlling interest in society both to protect themselves from such 'top' and 'bottom' combinations, but also in order to suit their Freudian egoistic needs for recognition of their superior status (and the necessary acquisition of wealth to make this a general reality).

This discussion thus sheds some very necessary light on the context of Ravage's two articles, which if viewed without context would seem to be far more malevolent then they in fact are. However they are not what philo-Semitic authors would wish them to be as in an innocent and courageous attempt at a satire of anti-Semitic views in the early part of the twentieth century. This is because regardless of supposed satire, which is appears more as glaze rather than as anything more substantial within the work, the message that Ravage seems to want to deliver is that jews are central to Western civilisation, because the Christianity of today, as it was in Ravage's day, is derived in part from Judaism[14] and thus from jews.

Ravage's thesis regardless of satire is directed very pointedly at Aryan, i.e. Western, civilisation and seeks to prove that, because Western Europe has grown up in the arms of the Church in all her guises. It thus should be grateful to the jews for creating it, because in Ravage's estimation, as to many other jews who in times of trouble always extend appeals to gentiles, usually Aryans, declaring in various degrees of politeness that because Christianity is jewish in origin then they should look favourably upon its creators.

This, of course, is the logic used by many Christians today in their support of Israel, because it has been impressed upon them, largely by jews, that Jesus was a jew and thus they must support jews no matter the cost. There is a whole body of

theological speculation, largely concerning the Book of Revelations cross-referenced with books of the Old Testament such as Ezekiel, acting as support to this position, but it is enough to say here that this was no less true in Ravage's day than it is at present. All that has changed is the dimensions of the problem with it having been magnified astounding in last eighty years since Ravage's day^[15].

If we look to the context of what I have argued is Ravage's motivation behind the writing of these two articles then we realise that Ravage's assertion that Christianity is the path through which the jews have operated is three things: it is a factual assertion, a satirical weapon and a plea for clemency for his race. Since when Ravage asserts, indirectly, that Christianity is jewish he is making these three weapons it is necessary to point out that they follow a logical sequence each dependent on the other.

This sequence is as follows: if Christianity is jewish (and therefore we may presume Aryan, i.e. Western European, civilisation is predicated on jewish ideas) then this fact because a satirical weapon because the anti-Semites from whose work Ravage is taking as representative, i.e. Henry Ford as argued above, are suggesting that the jews are corrupting Aryan civilisation but yet the basis of this civilisation, Christianity, is jewish. This thus makes the anti-Semitic argument absurd and hypocritical by declaring that the very thing that they are seeking to protect is jewish at its core and therefore it thus becomes a plea for clemency. This becomes a plea for clemency in so far that Ravage is asserting again indirectly, since remember he is covering what he writes with satirical gloss, that if the anti-Semites want to stop the rot in Western civilisation then they should embrace rather than attack the jews. He is indirectly telling his reader that the world should endorse the jews and put them in charge of their countries for the simple reason that the jews have created Christianity and therefore on his premises created Aryan civilisation.

This a sympathetic argument that is made to appeal to the reader who would like to think of themselves as a liberally-minded man or woman and to subtly place certain germs of presumptions and ideas into the readers head, which can at the same time seemingly disgust the reader with the supposedly intellectually crude and illiberal manner of anti-Semitism and inspire interest in the well-being of the jews.

This first effect, and indeed apparently the main intent of the articles, is affected by the satirical weapon, which is where the harsh and haughty language is used to really emphasize the satirical weapon to such a degree as to be quite vicious and overwrought, it is almost seemingly boastful^[16]. This would seem to be calculated to make the reader guffaw at the 'idiocy' of the anti-Semites and consider that they are superior, because he/she has the liberal turn of mind to read and accept such stinging and apparently educated criticism of the anti-Semitic position.

If one comprehends the liberal mind then one realises that those that are politically liberal tend to be lovers of types of political discourse, which give the supposition of education, such as political satire, but which in reality contain little real critical substance. The appeal to a liberal mind is obvious if we also acknowledge that many of those of such turns of mind were then, although far less so now, devoutly Christian, usually of the Protestant variety, and their liberalism was predicated on their Christianity. This first effect then allows the discarding of the anti-Semitic theory by the reader who presumes him or herself liberally-minded.

The second effect, and the additional intent, of the article are affected by the plea for clemency, which is where the precise rather than the general arguments used come into play. The specific line of reasoning that Ravage uses, as we have stated above, is that Christianity is a jewish creation and by playing off the then widespread religious devotion 'proves' to his reader that, because Christianity was at the heart of Aryan civilisation that the jews were, and are, a force for progression in Western Europe.

I have termed this element the 'plea for clemency', because it comes off to the reader that what Ravage is subtly appealing for is aid from the, presumably gentile Christian, reader in fighting the anti-Semites and their arguments. The plea is brought about by the appeal to charitable instincts by Ravage arguing that the contributions of the jews should be acknowledged and that if they should be blamed for anything it should be for their great service to Aryan civilisation and forbearance of their 'persecution'. Hence allowing Ravage's argument to be heard since it subtly appeals to charitable sentiments on the part of the reader as well as allowing his two effects to be realised upon the liberally-minded contemporary reader.

So when we acknowledge the context in which Ravage wrote and the methodology that he has appeared to follow in writing the article. It becomes apparent that both the anti-jewish and pro-jewish thesis seems on the face of it to be called into question.

Since Ravage is not confirming the anti-jewish argument so much as using it to attack itself with a thesis of his own, i.e. that Christianity is a jewish creation, so any comment Ravage is in fact making is not a confirmation of the anti-jewish thesis argued in the '*The International Jew*' and '*The Protocols of the Elders of Zion*' and if it is taken as such then the individual or

group using it like so only plays into Ravage's hands by allowing him to suggest that they are in fact stupid and don't know what they are talking about. Which as I believe I have covered is essentially the result of his argument in that if the anti-Semites don't know that Christianity is Jewish, according to Ravage, then they really are quite unlearned, irrational and probably stupid. Therefore Ravage cannot be considered evidence for the validity of the assertions about Jewish control of finance, media, culture etc, because he is writing it to tear it down with his suppositions about Christianity and nor can he be considered a traitor to Jewry or to even be boasting.

On the pro-Jewish side, however, the argument that Ravage is merely being satirical is also quite vapid, but it has a kernel of truth to it^[17]. In that Ravage is indeed using satire as his medium, but he is not doing it simply to defend the Jews, but rather the context in which he writes and what he writes. Indicates that Ravage is in fact trying to gain advantage for his race, the Jews, rather than simply defend them. His argument relies on more than trying to poke fun at anti-Semites, but rather as we have briefly argued it includes an obvious logical element whereby the Jews must be the centre of civilisation, since if Aryan, i.e. Western, civilisation is based on Christianity and Christianity, according to Ravage, is Jewish then Jews are the basis of civilisation. Hence thus indirectly putting forward the idea that because Jews are the basis of civilisation that they should be given absolute reign to do what they will, i.e. to be allowed to rule the cultural, intellectual, economic, social and political life of any nation in which they reside. So Ravage's words are hardly simply satire, but rather have both a defensive but also offensive purpose that needs to be recognised in order to realise their importance is in the stereotypical Jewish nature.

The real meaning of Ravage is in the nature of his writing and getting beneath the surface of it to find out what Ravage is actually thinking and how that logic flows from his other writings and progresses in the ones under consideration. Ravage, in essence, provides us, if we look at his writing carefully, a window to the Jewish mind and soul. A study of which a student of the Jewish question will find highly rewarding. In essence: it is necessary to treat Ravage as what he was rather than trying to make him, and his writing, into something it isn't. It is unfortunate that Ravage wasn't a toady to the Rothschild family and that his words aren't boasting, but we have to deal with Jews and their words as they are, rather than how we would like them to be. That is the key to fighting and defeating the Jewish enemy.

^[1] Marcus Eli Ravage, 1928, *'A Real Case against the Jews: One of Them Points Out the Full Depth of Their Guilt'*, The Century Magazine, Vol. 115, No. 3, pp. 346-351. This is available at the following address:

<http://www.ety.com/HRP/leaflets/ravage/ravage1.htm>.

^[2] Marcus Eli Ravage, 1928, *'Commissary To The Gentiles: The First to See the Possibilities of War by Propaganda'*, The Century Magazine, Vol. 115, No. 4, pp. 476-483. This is available at the following address:

<http://www.ety.com/HRP/leaflets/ravage/ravage2.htm>.

^[3] For example he wrote several articles in Harper's Magazine in early 1917 on the subject of Jews, specifically recent Jewish immigrants to the United States from eastern Europe, defending them from accusations made against them and seeming to be writing to 'dispel stereotypes'. These can be found at the following address: <http://harpers.org/subjects/MERavage>.

^[4] Ravage, *'A Real Case against the Jews'*, Op. Cit.

^[5] Henry Ford, 1920-22, *'The International Jew: The World's Foremost Problem'*, 4 Vols., 1st Edition, Dearborn Publishing Company: Dearborn.

^[6] The Dearborn Independent was the Ford Company's paper that Henry Ford marketed to his employees and hence was widely read due to Ford's status as both a friend to the honest working man (he treated and paid his workers well but he would not abide communist agitation within their ranks) and because it was officially encouraged within the Ford company for one to read the official paper.

^[7] Henry Ford, 1922, *'An Address to 'Gentiles' on the Jewish Problem'* in Henry Ford, 1922, *'The International Jew: The World's Foremost Problem'*, Vol. IV, 1st Edition, Dearborn Publishing Company: Dearborn. This article was originally published in *'The Dearborn Independent'* of the 14th January, 1922. It can be found at the following address:

http://www.jrbooksonline.com/Intl_Jew_full_version/ij80.htm.

^[8] The article starts off with references to Gentiles in general, but in the 9th paragraph we see the beginning of mention of Christians and Christianity in place of talking about the Gentiles so it is correct to infer that what Ford was transliterating Gentiles for Christians in his own mind. See Ibid.

^[9] Henry Ford, 1922, *'Candid Address to Jews on the Jewish Problem'*, in Henry Ford, 1922, *'The International Jew: The World's Foremost Problem'*, Vol. IV, 1st Edition, Dearborn Publishing Company: Dearborn. This article was originally published in *'The Dearborn Independent'*, of the 7th January, 1922. It can be found at the following address:

http://www.jrbooksonline.com/Intl_Jew_full_version/ij79.htm.

^[10] Benjamin Ginsberg, 1993, *'The Fatal Embrace: Jews and the State'*, 1st Edition, University of Chicago Press: Chicago.

^[11] Ibid, pp. 97-144

^[12] Ibid. pp. 56-57

^[13] These two groups are called, the Folk, in the National Socialist Weltanschauung.

^[14] The influence of Judaism upon Christianity is often fantastically over-stated, largely by Jews and Protestant branches of Christianity, for both innocent and malicious reasons. The link between the two is often used to claim Jesus Christ was a Jew, when was patently not, and thus to force as many as the Folk as possible into supporting the Jews, and in particular

Israel, on the reasoning that '*Jesus was also a jew*'. In fact Judaism is the interpretation by jews of other religions in the Middle East at the time and relation between early Judaism and the religions that surround it is largely one of jews absorbing and making sense of these ideas within their own racial perceptions of them thus creating Judaism.

[15] Some most vocal opponents of anti-Semitism at this time were Protestant Christians, especially of the Calvinist persuasion (or influenced by Calvin's thought), who argued that the jews as a people selected by God, and of whom they claimed Jesus Christ sprang, that jews could not possibly be evil and the 'jewish entrepreneurial spirit' was not something to be concerned about but was rather to be admired. For example see: Rev. D. McDougall, 1938?, '*The Story of Jew-Baiting*', 1st Edition, The Jewish Mission Committee of the Church of Scotland: Edinburgh.

[16] This is where anti-Semites seem to get their position on the matter from as well as the accusation that Ravage was a lackey or devotee of the Rothschild family. Since I can find little to no connexion between the various branches of the Rothschild family and Ravage I must provisionally conclude that this is a later addition to provide some context to the article and to enhance its contents by suggesting, like Benjamin Freedman has about himself, that Ravage was in on the conspiracy and for some unknown reason decided to pen two articles boasting about it. An example of the Rothschild allegation can be found in Anon., 1990, '*The Project Newsletter*', Vol. 7, No. 4. This is available at the following address: <http://wiretap.area.com/Gopher/Library/Fringe/Conspiracy/proj-7.4> [Accessed: 03/10/2008]. The exact wording is as follows: '*Marcus Eli Ravage, a Jewish writer from the 1920's who worshiped at the feet of the Rothschilds, wrote A Real Case Against the Jews to prove that Christianity was created by Jews to destroy the Roman Empire and the robust Pagan spirit that prevented Jewish control of Pagan society. Only with the Pagans transformed under Jesus "meek and mild" could the Jews rise to covert world imperium! There is some chance this was written as a satire, but who knows?*'

[17] As most modern anti-Semites are yet to realise the key to much jewish writing is that it contains a lot of factual material, but the trick is spotting the manipulative twist and what is left out in that writing.

A Worthy Set of Principles: Theodor Fritsch's Decalogue

Fri, 10 Oct 2008 10:01:00

We reprint the following to show the reader a glimpse of the worthy thought of Theodor Fritsch as a 19th century German perspective on how one should begin to apply the philosophy of being jew-free. This of course applies if you are not a student of the jewish question, which would require you to act contrary to the principles outlined below, but can be stuck to in spirit rather than in letter, if you are such a student of the jewish question, by separating one's research from one's personal life as to not infect yourself, your family and your home. It is worth noting the difference in what Fritsch states plainly and simply with the mealy-mouthed and quasi-hysterical criticism of jews that is forthcoming from most so-called anti-Semites today. Fritsch says what he means so if you are easily offended please do not read further: if you do so then you risk being rather offended if you are of a philo-Semitic disposition.

'1. Be proud of being a German and strive earnestly and steadily to practice the inherited virtues of our people, courage, faithfulness and veracity, and to inspire and develop these in thy children.

2. Thou shall know that thou with all thy fellow Germans, regardless of faith or creed, hast a common implacable foe. His name is the jew.

3. Thou shall keep thy blood pure. Consider it a crime to soil the noble Aryan breed of thy people by mingling it with the jewish breed. For thou must know that jewish blood is everlasting, putting the jewish stamp on body and soul lasting until the farthest generations.

4. Thou shall be helpful to thy fellow German and further him in all matters not counter to the German conscience, the more so if he be pressed by the jew. Thou shall at once take into court any offense or crime committed by the jew in deed, word or letter, that comes to thy knowledge, lest the jew abuse the laws of our country with impunity.

5. Thou shall have no social intercourse with the jew. Avoid all contact and community with the jew and keep him away from thyself and thy family, especially thy daughters, lest they suffer injury of body and soul.

6. Thou shall have no business relations with the jews. Never choose a jew as a business partner, nor borrow nor buy from him, and keep your wife, too, from doing so. Thou shall sell nothing to him, nor use him as an agent in thy transactions, that thou may remain free and not become a slave unto the jew nor help to increase his money, which is the power by which he enslaves our people.

7. Thou shall drive the jew from thy own breast and take no example from jewish tricks and jewish wiles, for thou shall never match the jew in trickery but forfeit thy honour and earn the contempt of thy fellow Germans and the punishment of the courts.

8. Thou shall not entrust thy rights to a jewish lawyer, nor thy body to a jewish physician, nor thy children to a jewish teacher lest thy honour, body and soul suffer harm.

9. Thou shall not listen nor give credence to the jew. Keep all jewish writings away from thy German home and hearth lest their lingering poison may unnerve and corrupt thyself and thy family.

10. Thou shall not use violence against the jews because it is unworthy of thee and against the law. But if a jew attacks thee, ward off his Semitic insolence with German wrath.'[\[1\]](#)

Let Fritsch's words serve as the ideological basis from which we must begin to study jewry as it is, and not lower ourselves to the level of jews, and other Semites, by deliberate misdirection and misrepresentation of sources. The new anti-Semitism must ground itself in fact and make itself intellectually viable by standing on calm and careful scholarship, while being purported and distributed among the folk by incisive propaganda, which bases itself on what can be reasonably argued and inferred from the facts. Anti-Semites must address and fight the jew as he is and not some fantasy that he or she maintains is in fact the jew. The jew is not a monster in a fantasy novel, but a biological creature who in order to fight you have to be able to understand, while adhering in spirit to the principles, outlined by Fritsch above, in order to keep yourself from becoming unduly affected by that which you fight.

[\[1\]](#) Translated from the German of Thomas Frey [Theodor Fritsch], 1893, '*Antisemiten-Katechismus: Eine Zusammenstellung des wichtigsten zum Verstaendnis der Judenfrage*', 1st Edition, H. Beyer: Leipzig, p. 858. Alternative and slightly different translations to mine are available in Paul Mendes-Flohr and Jehuda Reinharz, 1980, '*The Jew in the Modern World: A*

Documentary History', 1st Edition, Oxford University Press: New York: pp. 287-288; and Paul Massing, 1967, '*Rehearsal for Destruction: A Study of Political Anti-Semitism in Imperial Germany*', 2nd Edition, H. Fertig: New York, pp. 306-307.

In Brief: The Selenkov Quotation

Fri, 10 Oct 2008 19:01:00

It was recently drawn to my attention that there is a quotation from a supposed Bolshevik leader called Selenkov in 1922 that is often reproduced on Nationalist forums and in some Nationalist literature [\[1\]](#). It is relevant to the Jewish question, because it is often used in connexion with the '*Judeo-Bolshevism*' thesis to further prove the [conspiratorial] hostility of Jews to non-Jewish Nationalism.

The quotation runs as follows:

'We must create a climate of anti-nationalism and anti-racialism amongst Whites. We must reduce patriotism and pride of race to meaningless abstractions and make racialism a dirty word.'

This is in an '*In Brief*', because this quote seems to have come from no-where in terms of the literature in so far that it is not apparently not referred to or re-produced in Wilton's '*The Last Days of the Romanovs*' [\[2\]](#) or any other Nationalist/anti-Communist literature I can find [\[3\]](#). I have largely been checking the indexes for the name rather than re-reading the many works involved, but I am yet to find either the name or the quote being used. I have also checked several standard works on the Bolshevik revolution and the USSR: I am yet to find a Bolshevik leader called Selenkov, or even Zelenkov, in 1922 [\[4\]](#). I have also used several search engines to look for a communist/Marxist/Bolshevik leader named Selenkov/Zelenkov, but have come away empty-handed apart from uses of this quotation none of which have been found with attribution to an originating source for the quote although Birdwood's use of quotes seems to suggest that the origin may be Eustace Mullins once again.

The fact that in Birdwood's work the quotation is reproduced after quotations from Eustace Mullins' book, '*A History of the Jews*', and after the unproven quotation from Israel Cohen's, '*A Racial Program for the Twentieth Century*' [\[5\]](#), would potentially seem to suggest that this is another quotation that we cannot find an origin for that may or may not have been first referenced by Eustace Mullins. It isn't in the index of George Knupffer's, '*The Struggle for World Power*' [\[6\]](#) and nor can I find it in a brief scan of Admiral Barry Domville's, '*From Admiral to Cabin Boy*' [\[7\]](#), which are all often cited by Birdwood. There is the possibility it is in Guy Carr's '*Pawns in the Game*', which I do not have immediate access to a copy of, but I am doubtful of it given the tenor of Carr's remarks on these subjects. I haven't read and do not have access to a copy of Mullin's, '*A History of the Jews*', but on balance I may reasonably expect to find it there with potentially an assertion about Selenkov being a Jew. If it is not there then its origins must truly remain a mystery.

The reason for this is relatively simple in that it is a quote, which is structured on the same lines as the Israel Cohen quotation, isn't likely to have been written or spoken by a Marxist who would have put in some reference to nationalism as being of 'bourgeoisie' origins and how race was a tool of the 'ruling class' to keep the 'proletariat' divided and hence able to be exploited. The wording that the Bolsheviks must '*reduce*' race to '*meaningless abstractions*' directly infers that this Selenkov knows, and importantly believes, that race is meaningful and this is deliberately trying to cover it up. No Bolshevik would have done this for to them race was non-existent and the differences between races were merely superficial and without real meaning. I think we may presume that had this Selenkov actually said the above passage he would have been denounced to the Cheka in short order and sentenced for 'politically incorrect/counter-revolutionary activities', especially since we are told, and I presume this Selenkov is male, he is a '*Bolshevik leader*'.

It's also worth mentioning that '*Whites*' in the quotation means the 'White race' [\[8\]](#) and not the anti-Communist, and usually Monarchist, forces for there is no use of 'counter-revolutionary', or its plural 'counter-revolutionaries', in the two sentences, which would almost always prefix any reference to '*Whites*', if the term '*Whites*' was even mentioned for in Marxist thinking they would just merely be 'counter-revolutionaries' or 'reactionaries' rather than anything more colloquial. There was no real concept of the 'White race' in Russia in this period since racialism had only just begun to compete for adherence among Imperial Russia's intellectuals and nobility and most thinking about Jews, in particular, was in religious terms with perhaps little strains of racialism here and there. Also what ideas of Racialism there were: were pan-Slavic (i.e. based on sub-race) in nature rather than about '*Whites*' (i.e. based on a colloquial term for Caucasoid), the latter being of more recent origins.

The 'White race' is also a colloquial term for referring to ostensive difference in colour between the racial groups, which doesn't take into account sub-racial groups, and since the Slavs and Aryans [\[9\]](#) residing in Russia were part of the 'White race' if we define it in the terms the quotation presumably means then the revolution can't be 'anti-White' unless it is Jewish or made up of those of Mongoloid and/or Turkic racial stock. Therefore: we also find our argument comes back to where it starts in that here we find the assumption behind the quotation i.e. that the Bolshevik revolution of 1917 was in the clear majority Jewish in character and what '*Bolshevik leader*' would make this kind of assumption let alone couch it in such terms, which presume the 'reactionaries', such as the 'Black Hundreds', are essentially right?

It is safe to say that this quotation is likely a fraudulent one for it lacks first Marxist terminology, uses assumptions which are not communist and were not current in Russia at that time, (i.e. the 'White race' rather than pan-Slavic racialism), there appears to be no Bolshevik leader named Selenkov and there is no originating source cited for the quote. We may tentatively suggest that this is Eustace Mullins, but we can't be entirely sure of this without finding an early use of the quotation or the original publication where it was used. If any reader has any information about this quotation or knows where it has been used then we would be most pleased to hear about it or revise our opinion in light of more definite information (which we will of course publish).

Unless the origins of this quote can be traced satisfactorily then it simply should not be used as evidence at all. Since there doesn't appear on a review of the literature and general commentary to be any trace of the quote or the individual who supposedly uttered it. That in itself makes the quote suspect especially as it further does not fit the phraseology of Marxism and seems in itself to suggest an anti-communist Racialist origin.

[1] Such as Inter-City Researchers [likely Lady Jane Birdwood], 1991, '*The Longest Hatred: An Examination of Anti-Gentilism*', 1st Edition, Inter-City Research Centre: London, p. 22. This is available at the following address:

<http://www.vho.org/aaargh/fran/livres8/TheLongestHatred.pdf>. Note that no source is cited for the comment.

[2] Robert Wilton, 1920, '*The Last Days of the Romanovs*', 1st Edition, Thornton Butterworth: London.

[3] Including such works where a quotation such as this would be extremely relevant, such as R. M. Whitney, 1924, '*Reds in America*', 1st Edition, The Beckwith Press: New York.

[4] For example George Katkov, 1967, '*Russia 1917: The February Revolution*', 1st Edition, Longmans: London and Marcel Liebman, Trans: Arnold Pomerans, 1970, '*The Russian Revolution: The Origins, Phases and Meaning of the Bolshevik Victory*', 1st Edition, History Book Club: London contain no mention of a Selenkov and presumably this Selenkov often described as a '*Bolshevik leader*' should be there at least in notation.

[5] Our comments about this quotation can be found at the following address:

<http://semiticcontroversies.blogspot.com/2008/09/some-brief-notes-on-eustace-mullins.html>.

[6] George Knupffer, 1986, '*The Struggle for World Power: Revolution and Counter-Revolution*', 4th Edition, Noontide Press: California.

[7] Barry Domville, 2008, [1947], '*From Admiral to Cabin Boy*', 1st Edition, Historical Review Press: Uckfield.

[8] I'll point out here again there is no such thing in terms of racial science: there are the 'White races' (plural not singular), which are some of the sub-races of the Caucasoid race, but no 'White race'.

[9] An example of such a group would be the Volga Germans.

On Jewish 'Traitors': Benjamin Freedman

Sat, 18 Oct 2008 11:38:00

Benjamin Freedman is perhaps the archetypal example of the jewish 'traitor' in so far that he asserts that he spent most of his life working for the cause of international jewry so-called, and then all of sudden circa 1945, the end of the Second World War and the beginning of the occupation of Germany, he had a revelation. Whereby he jumped ship from being one of the most avid proponents of jewry to being one of its most avid of opponents for reasons that seem to escape us. Although the reason seems ostensibly to do with Christianity. This doesn't itself seem wholly satisfying for such a radical turn of allegiance if Freedman was being truthful. Since one simply does not 'jump ship' from an apparently very powerful conspiracy, which is willing to cause world wars, to its not very powerful opposition and hope to maintain one's own life in any meaningful form let alone one's wealth.

Now in this article as mentioned above we will focus on one of the two notable pieces of work [\[1\]](#) that Freedman has bequeathed to us. As well as look at Freedman as an individual to see what he claimed he had done on behalf of jewry, which is really the crux of his commentary. Since if Freedman is who he says he is. Then his words have some weight, which cannot simply be overlooked. Since if he is telling the truth about his connexions and work on behalf of jewry. It places him in an ideal position to give testimony about a conspiracy involving jews at the centre of the governing elite of the United States, but if Freedman is not telling us the truth then it places grave doubts as to anything involving his 'personal experience/knowledge ' that he informs us of.

Freedman does, in fact, cover quite a few topics that are quite academic now, but his main claims in terms regarding jews themselves are in his '*Facts are Facts*' pamphlet [\[2\]](#), which Semitic Controversies will be authoring a commentary on/rebuttal to, because there is very little 'fact' involved, in our opinion, in the pamphlet. Some of these claims first brought up in '*Facts are Facts*' were reproduced in the last third of '*A Jewish Defector Warns America*', with a brief summation of Freedman's claims that the jews are in fact descended from the Khazars. This theme also dominates the question and answer session after the speech, which is reproduced in the transcript. Any additional claims or evidence presented will be examined in our rebuttal mentioned above. We will focus on Freedman's claims as to who he was and the conspiratorial element to his claims here: since that is the most relevant part to his jewish 'traitor' status.

Freedman, rather than dealing in 'facts' as he claims he is doing, seems to have been simply repeating a lot of then current anti-jewish material, especially notorious being Rev. Pranaitis' '*The Talmud Unmasked*' [\[3\]](#), which Freedman reproduces almost verbatim [\[4\]](#), but being a jew and having lived for quite a few years as an apparently observant, presumably Orthodox, jew. Freedman should have known a lot more about some of the debates, and specialist material, that most anti-Semites wouldn't want to spend the time looking through, because much effort is involved for rewards, which may not come and may not be what is wished for. He should also have known better than to reproduce Pranaitis' work as explained briefly in n. 4 even if simply an observant jew.

It is also worth observing that Freedman doesn't split jewry into sects and specific religious groups, noting here that when Freedman uses jew he is talking in terms of religion not in terms of race [\[5\]](#), despite having ostensibly been an observant jew and as said above talking in terms of a jew being a follower of Judaism and not a biological creature [\[6\]](#). This means Freedman should at the very least know that the authority of certain texts, such as the Zohar, is only accepted by some and not other parts of Judaism.

The Talmud is indeed largely accepted by jews, except Karaite jews, but what Freedman notably again doesn't cite, which having been an observant jew of some rank he should be well aware of, is the more recent debates as to the interpretation of the Talmud's interpretation of the Torah/Tanakh.

This isn't applying an unrealistic standard to Freedman. In that as an observant jew, much like as an observant Catholic, one is expected to keep up a little with the current issues surrounding theology even if only in very general terms. Freedman hasn't seemed to have done so, since he hasn't for example talked of the new vogue in Reform Judaism enacted by Isaac Mayer Wise and its drastic contrast to Orthodox Judaism. Let alone the prominence of Hasidic Judaism, which was and is a common feature of modern Diaspora jewish communities.

This brings into question Freedman's ipso facto claim to having been a loyal jew and presumably, using Freedman's definition of jew as being a follower of the Judaic religion rather than a definition in terms of race, that he was an observant jew of what we may presume was Orthodox Judaism. Since Freedman exhibits little understanding of Judaism as a religion in his '*Facts are Facts*' and '*A Jewish Defector Warns America*' as well as his critique of it being one common to anti-jewish literature. Rather than a critique based on Freedman's own reading of the jewish literature. It is reasonable for us presume that Freedman was not the loyal jew he asserts he was, but rather that this a pose he has adopted for the sake of the authority of the character he is playing to his intended audience and his own argument that jews are a religion alone.

This latter part of Freedman's argument, i.e. that jews are a religion and not a race and/or biological group, is something we will come back to, because it is very important in beginning to form a realistic interpretation of Freedman. Since it points firstly to what Freedman argues against and secondly, it fits with what we may reasonably expect ethnocentric jewish behaviour to be when facing an anti-Semitic audience or seeking personal, and hence racial, survival by joining the enemies apparent of jewry.

This however brings us back to a very important point to repeat. This point, that often gets lost in anti-jewish discussion of and unfortunate genuflection before, Freedman is that he was a jew: first, last and always. We cannot as discussed above[7] simply dismiss this fact, because the sword works both ways and if we did so. We would simply repeat the mistake of assuming a baptism, of sorts, washes away ones race and natural racial inclinations, which are the basis for all rational study of humanity and in particular so unique a race as the jews.

If Freedman's evidence is to be admitted as plausible: he must be admitted to be a jew, not a '*former jew*'[8], as he is introduced in '*A Jewish Defector Warns America*'. For he was a jew, but as stated if he is a jew then we must treat him, because he was a jew in terms of race, as a jew and not as simply trustworthy, because he has something to say, and a claim of 'insider' authority, that supports some popular, especially at the time, anti-jewish positions and theories. Therefore we must treat Freedman's work as we would that of Alan Dershowitz by suspending belief and looking at it with a highly critical eye in the light of what can be said to be known, possible and unknown about jewry.

Freedman's '*A Jewish Defector Warns America*' starts off with Freedman asserting a series of facts largely about the course of events surrounding America's entry into World War One, where-by there does seem to be a case to answer about the events surrounding the Zimmerman telegram and the sinking of the United States 'passenger' ship the Lusitania[9].

As well as issues surrounding the Paris peace conference and the accords of Versailles, for in Freedman's account of the behind the scenes proceedings. He (Freedman) seems to rely heavily on Dillon's widely-read 1919-1920 account[10] and subsequent anti-jewish interpretation of it. This is itself is noteworthy, because it would either indicate that Dillon was very accurate in what he asserted to be the case or as would seem to be more likely as we shall see is that Freedman is merely copying these themes and incorporating them into his 'inside knowledge'.

Freedman asserts that the conference was largely in the thrall of jews, when Dillon comments on the jewish presence there-of, but this was and has subsequently been taken in anti-jewish literature to transliterate as: jewry controlled it[11]. This is the interpretation Freedman is using when he states as follows:

'[◆?◆] *when the war was ended, and the Germans went to Paris, to the Paris Peace Conference in 1919, there were 117 Jews there, as a delegation representing the Jews, headed by Bernard Baruch. I was there: I ought to know.*'[12]

This reads remarkably like Dillon's oft-cited statement:

'*Of all the collectivities whose interests were furthered at the Conference, the Jews had perhaps the most resourceful and certainly the most influential exponents. There were Jews from Palestine, from Poland, Russia....but the largest and most brilliant contingent was sent by the United States.*'[13]

If we look at this further we note that Freedman claims a specific number of 117 jews having been present at the Conference, which he asserts were part of a jewish delegation. Freedman means this in the literal, rather than a metaphorical, sense, because of the logic of his assertions concerning this and other matters where-by there is an organised jewish conspiracy at work (and this is a well known fact to 'insiders') and not simply a series of jews working together. This specific interpretation is also alluded to by Freedman's statement that said delegation was '*headed by Bernard Baruch*'. Since if this is a metaphor then a statement that there was a head of the delegation would be redundant, but if it is not and Freedman is asserting that there was a specific jewish delegation at the Versailles peace conference then it would be logical to state whom it was headed by: in this case Bernard Baruch.

If we notice further that Freedman's statement of a jewish delegation headed by Baruch has likely been directly derived from Dillon's statement that '*the largest and most brilliant contingent was sent by the United States*'. This has been taken literally by Freedman: who has placed at the contingents head a jew who is well known in popular 'conspiracy' literature, both in Freedman's time and at the present, as a leading 'conspirator'. Baruch was also identified quite strongly, and not unreasonably, as being a high ranking international financier and hence part of what, then as now, is termed jewish high finance[14]. Hence Baruch would be a natural jew to place in charge of such a delegation considering that he was influential and was well known to have attended the Versailles peace conference.

The above quoted statement is where we can suggest Freedman is deriving his jewish delegation from in that the

contingent mentioned by Dillon has become a delegation as Dillon directly suggests that the contingent from the United States has the most jews and therefore is significantly jewish. Therefore, because the jews are part of an organised jewish conspiracy in Freedman's mind, they must be representing their own interests primarily and hence logically be part of a separate delegation (even if presumably unofficially).

This is a simple inference we can make from the direction of Freedman's assertions. In that he is arguing there is a jewish, specifically a Zionist, conspiracy at work, which in his alleged experience has its powerbase in the United States. Therefore if jews, specifically those influential jews of a Zionist persuasion, indeed forced the United States into the First World War for their objective of attaining agreement for a jewish homeland in Palestine^[15]. Then it would be logical for them to be at the Versailles peace treaty in force in order to enforce that agreement with the victorious and defeated powers. This is logical position that Freedman is asserting as we are told he, and the other jews, were there to do just that. It also what Dillon inferred occurred when he states that jews were the most resourceful and influential exponents of their collective cause^[16].

It is worth noting that the Zionist jews that Freedman is discussing were not in fact as wildly successful as he seems to imply, but rather even with significant jewish representation at the Versailles peace conference. All that had been achieved is a promise to fulfil the British part of the bargain, but little to no action and almost a backward step had occurred in the enactment of the Sykes-Picot agreement of 1916, rather than the terms of the Balfour declaration of 1917.

Freedman's narrative suggests the benefit of hindsight in that it presumes that all the goals of the Zionist jews, who attended the Versailles peace conference, were ipso facto achieved, because Israel was created in 1948^[17]. When in fact as I have just stated the Zionist jewish goals were not ostensibly achieved as they did not manage to force the implementation of the Balfour agreement, which presumably they should have been able to do had they wielded the kind of power and been part of a highly-organised jewish bloc that Freedman asserts was the case^[18].

This is further evidenced by that in 1948 when it took a vicious multi-pronged and co-ordinated jewish terrorist, public relations and media assault to get the jewish homeland that the Zionist jews dreamed of^[19]. Had what Freedman stated been in the case then it should simply have not required any kind of assault, on the powers that were, to achieve, but rather been a case of behind doors enforcing of agreements made to the jews by the powers concerned and that this enforcing of the agreement should have occurred in 1919 rather than twenty-nine years later and only then by butchering and libelling any non-jew who opposed them they could possibly lay their hands on.

Freedman also asserts that there 117 jews present at the Versailles Peace Conference, but I have been unable to confirm or explode this assertion per se, but jews were certainly present in significant numbers but whether it was 117 jews and whether Bernard Baruch, who was present but ostensibly as part of the Versailles economic council rather than a jewish delegation, was at their head cannot be reasonably, if ever, confirmed, because we are unsure as to whom Freedman is including and not including in said count of 117 jews present.

It is also worth asking the question of how Freedman 'knew' there were 117 jews at the Versailles peace conference. Since surely Freedman did not count them all? It seems a rather arbitrary number to be using, unless one presumes Freedman had access to a list where the number of jews present was mentioned or he counted them all on said list himself. If there was a list then we come back to Freedman's assertion that he was a member of an organised jewish conspiracy: since no such list to my knowledge exists or been referred to either in Dillon or elsewhere. This doesn't make it impossible, but it seems very unlikely that such an official list would not be referred to at some stage or come up in direct reference in any historic or modern work on the matter. It is far more likely that Freedman's number of 117 jews was derived from an anti-jewish speculation, which I have been unable to find^[20], or a rough estimate on his own part^[21].

This brings us again on to a key point in Freedman's string of assertions. This point being that he is supposedly a 'former insider' in the organised jewish conspiracy, which we have already somewhat discussed above. Freedman's assertions about the Versailles peace conference are predicated on his having been there and presumably part of the 'jewish delegation' he talks of.

Therefore the logic follows that, because he was there: he '*ought to know*'. That then raises an important question in our minds: was Freedman there? We have his written assertion that he was, but in order to go any further with his authority we need to establish if he was in fact present. Since if there is no evidence of him having been present then how can we presume he was present?

Since in order to presume this we would need to presume that Freedman is what he says he is: no longer a jew^[22]. However, because a jew, in this sense, is a biological group and not simply a follower of the religion of Judaism as Freedman attempts to argue. We have to treat Freedman with the same scepticism as we would treat the work of Alan Dershowitz or Israel Shamir^[23], because he is a jew, as I have covered in above^[24].

However, perhaps predictably, there is no evidence of Freedman attending the Versailles peace conference and it would seem unlikely that he did so given that we have no evidence of him holding significant position in, or even being a member of, either jewish organisations, which presumably would be a requisite to being in such a jewish delegation, or a significant, or any, position in the United States government, which would be likely be requisite to being in a diplomatic delegation of such importance. Freedman never provided proof of this and nor did he prove or show evidence of his claimed connexions to such high-ranking members of the United States government as President Woodrow Wilson, Bernard Baruch, Edward House[25] and/or Henry Morgenthau, Sr[26].

Hence although it is impossible to discount the possibility that Freedman did in fact attend the Versailles peace conference: it seems on the basis of what evidence we have rather unlikely. Since had Freedman been in attendance it should have been noted and should appear somewhere in the literature on the conference confirming that in fact he had attended preferably with some direct evidence of this being the case.

Since this is not the case it throws Freedman's assertions into extreme doubt. If combined with the fact that Freedman seems to be adapting Dillon's work on the Versailles peace conference in the manner that anti-jewish individuals and groups had been doing for many years and that Freedman narrates as if from hindsight making the mistake of alleging the organised jewish conspiracy was successful in achieving its objective at Versailles and that this objective was the creation of jewish state, Israel, in 1948.

Since if Freedman was taking his account from his own knowledge/experiences and made such elementary mistakes concerning the timeline of this organised jewish conspiracy then it is rather unlikely he in fact attended the Versailles peace conference let alone as part of a jewish delegation. Since if he had done so he should have known better and explained accordingly. This would seem to indicate he is drawing his account from secondary sources since that is where such mistakes would be likely to creep in and since we know he has read much anti-jewish literature it seems probable that this is the source of his account as we have outlined above.

Since Freedman had not been part of any jewish delegation: he used what literature was available and was current in the social group, presumably that surrounding Conde McGinley's '*Common Sense*', in which he was most active. Since that would have given him the kind of picture of a organised jewish conspiracy and what it had achieved when that he in fact describes in his '*A Jewish Defector Warns America*'. In essence we can say that Freedman's comments only makes sense if we see them as a jew spouting what he has read about jews in anti-jewish literature with a few personal opinions added in for variety and personal benefit.

It is pertinent to add to this discussion that Freedman when notes on the murder of the German diplomat Ernst vom Rath in Paris by the jew Herschel Grynszpan in his '*A Jewish Defector Warns America*', indirectly condemns himself as lacking 'insider knowledge', when he says:

'That continued for some time, and it wasn't until 1938, when a young Jew from Poland walked into the German embassy in Paris and shot one of the officials [a German official] that the Germans really started to get rough with the Jews in Germany. And you found them then breaking windows and having street fights and so forth.'[27]

This might not seem obvious at first: however what Freedman has done here is to believe hook, line and sinker the official story of the night of broken glass, commonly known in the German as Kristallnacht, in 1938 without noting on the involvement of a Revisionist Zionist[28] organisation known as LICA[29]. LICA was heavily bound up with the murderer of vom Rath, Grynszpan, as well as with the killing of Wilhelm Gustloff by the jew, David Frankfurter, in 1936. Now even without the 'inside knowledge' of a conspiracy, Ingrid Weckert[30], has placed a lot of facts and a potential interpretation of them in the public area, which point quite literally to a conspiracy against Germany and secondly, perhaps more importantly for Freedman, to provoke retribution from the German authorities and/or start a riot by using fake orders/uniforms[31] that would force the remaining jews to emigrate to Palestine[32].

Yet Freedman simply glides over this potentially large well of evidence for his case and accepts the standard line of events as told both my foreign media and a very embarrassed German government[33]. Yet if he had been an insider in any kind of organised jewish Zionist conspiracy then he should have known of at least the possibility of this and given his use of loose 'facts' through '*A Jewish Defector Warns America*'[34], it should have been mentioned at least in passing. However it was not, and notably the night of broken glass was discussed by Freedman in the manner common to non-Revisionist anti-jewish literature. In that Freedman takes the position that the jews had provoked the Germans so much, especially by way of Samuel Untermyer's declaration of war against Germany on behalf of world jewry in 1933, that the political murder of vom Rath sparked spontaneous anti-jewish outrage leading to a 'pogrom'.

So why didn't Freedman know about LICA's potential involvement and use such a valuable piece of evidence for his assertions?

The simple answer must be because Freedman was not part of an 'organised jewish conspiracy' and that his assertions in this regard. Freedman seems to have got from reading anti-jewish and general conspiracy literature, whilst adding some new twists to make the material seem new, yet confirm common anti-jewish theories at the time when he wrote and lectured (which would create maximum laurels and acceptance for him and what he claimed). Freedman hasn't, and no one else to my knowledge has, produced a scrap of reasonable evidence to suggest Freedman is who he claimed to be beyond a jewish millionaire soap manufacturer who late in life became a baptised jew and tried to 'fight jewry', allegedly spending most of his fortune to do so.

Freedman as a proof of a jewish conspiracy thus must be abandoned, because although apparently being a jewish 'traitor' he was still remained very much a stereotypical jew to the last: a born liar.^[35] The target for his lies? Anti-Semites.

[1] Benjamin Freedman, 1961, '*A Jewish Defector Warns America*'. This is available at the following address:

<http://www.sweetliberty.org/issues/israel/freedman.htm>.

[2] Benjamin Freedman, 1954, '*Facts are Facts: The Truth about the Khazars*'. This is available at the following address:

<http://www.biblebelievers.org.au/factindx.htm>.

[3] Rev. I. B. Pranaitis, Trans: E. Sanctuary, 1939, [1892], '*The Talmud Unmasked: The Secret Rabbinical Teachings Concerning Christians*', 1st Edition, E. N. Sanctuary: New York. This is available at the following address:

<http://www.talmudunmasked.com/>.

[4] Freedman, '*Facts are Facts*', Op. Cit. Freedman should have known if he was indeed part of such a conspiracy that Pranaitis' arguments on the Talmud had been addressed and categorically rebutted by the very famous Talmudist Louis Ginzberg several decades before he made his speech when as he claims he was part of a conspiracy. Hence Freedman should know either that Pranaitis' arguments were unsound or he should have addressed Ginzberg's argument. He did neither and simply repeated Pranaitis' argument verbatim, which indicates he is either dishonest or he somehow missed a quite famous publicly reprinted responsa by a very famous contemporary Talmudist and apparent high ranking jewish fellow denizen of New York City.

[5] Since Freedman in both '*A Jewish Defector Warns America*' and '*Facts are Facts*' assumes both in his language and his thesis that jews by en-large equal Khazars that jews are not a biological group. Freedman also repeatedly refers to himself as a Christian/Catholic and does not refer to himself as a jew only in allusions/terms like '*former jew*' much like those in which he was introduced to the audience before he gives his speech in '*A Jewish Defector Warns America*'.

[6] This would suggest he should certainly split jews into religious sub-divisions for if his definition of jews is based on religion, which it is, then he should know and recognise the importance of the splits and differences between the various sects and cults in Judaism in his critique. Otherwise it is a bit like critiquing Christianity by quoting Calvin and then quoting Loyola without making distinction of their widely differing theological beliefs and that they were opposed to each other.

[7] This was discussed in the first part of this article. This is available at the following address:

<http://semiticcontroversies.blogspot.com/2008/09/on-jewish-traitors.html>.

[8] Freedman, '*A Jewish Defector Warns America*', Op. Cit.

[9] Some brief, but highly interesting, notes in this regard can be found in Reילו Oliver, 2006, '*America's Decline: The Education of a Conservative*', 1st Edition, Historical Review Press: Uckfield, pp. 37-42.

[10] Emile Joseph Dillon, 1920, '*The Inside Story of the Peace Conference*', 1st Edition, Harper & Brothers: New York. This can be read the following address: <http://www.gutenberg.org/etext/14477>.

[11] This was a common theme in anti-Semitic propaganda around this time and it was picked up across the globe, particularly in Germany and Austria. It also enjoyed some prominence in France and increasingly so in the Middle East. It only really came to real prominence as an anti-Semitic point of view in North America after the Second World War and the creation of Israel as a 'homeland for the jews'. One oft-cited example of this can be found in Douglas Reed, 1985, '*The Controversy of Zion*', 2nd Edition, Veritas: Bullsbrook, pp. 283-290. Notably Reed doesn't cite many sources specifically and although most of his sources seem to be comments in the official minutes of the Houses of Parliament and the United States Congress/Senate. This hardly can be said to qualify for evidence for what Reed is asserting.

[12] Freedman, '*A Jewish Defector Warns America*', Op. Cit.

[13] Dillon, Op. Cit., p. 10.

[14] This inference in Freedman's thought is made obvious when he talks about his own alleged past service and states as follows: '*So I sat in these meetings with President Wilson at the head of the table, and all the others, and I heard them drum into President Wilson's brain the graduated income tax and what has become the Federal Reserve, and also indoctrinate him with the Zionist movement.*' Freedman, '*A Jewish Defector Warns America*', Op. Cit. Here Freedman is talking directly about high finance and its relationship with the Federal Reserve, which often figures in discussion on high finance since it allows the public debt on the United States to be run as a profitable business in effect and jews are often suggested, not unjustly, to have been involved in the scheme to create this institution. Hence in Freedman, as it does in much North America anti-Semitic literature, this becomes part of the organised jewish conspiracy.

[15] Presumably in order to achieve something like the Balfour declaration of 1917, which Freedman confuses with the Sykes-Picot agreement when he states that it was agreed in 1916.

[16] Dillon's precise statement is as follows: '*Of all the collectivities whose interests were furthered at the Conference, the*

Jews had perhaps the most resourceful and certainly the most influential exponents.' Dillon, Op. Cit., p. 10.

[17] For example Freedman states: *'Now the war -- World War One -- in which the United States participated had absolutely no reason to be our war. We went in there -- we were railroaded into it -- if I can be vulgar, we were suckered into -- that war merely so that the Zionists of the world could obtain Palestine. Now, that is something that the people in the United States have never been told. They never knew why we went into World War One. Now, what happened?*

After we got into the war, the Zionists went to Great Britain and they said: 'Well, we performed our part of the agreement. Let's have something in writing that shows that you are going to keep your bargain and give us Palestine after you win the war.' Because they didn't know whether the war would last another year or another ten years. So they started to work out a receipt. The receipt took the form of a letter, and it was worded in very cryptic language so that the world at large wouldn't know what it was all about. And that was called the Balfour Declaration.

The Balfour Declaration was merely Great Britain's promise to pay the Zionists what they had agreed upon as a consideration for getting the United States into the war. So this great Balfour Declaration, that you hear so much about, is just as phony as a three dollar bill. And I don't think I could make it more emphatic than that.' Freedman, 'A Jewish Defector Warns America', Op. Cit. Notably this indicates that jewish power was able to get an agreement yet even with a jewish delegation they were unable to achieve any kind of leeway over the Sykes-Picot agreement, which according to Freedman would have been agreed after the Balfour declaration although not 'officially', which we may infer from his wording.

[18] Freedman styles this as follows: *'The Jews at that peace conference, when they were cutting up Germany and parcelling out Europe to all these nations that claimed a right to a certain part of European territory, the Jews said, 'How about Palestine for us?'*" Freedman, 'A Jewish Defector Warns America', Op. Cit. The question remains unanswered is why did these jewish power-brokers who Freedman tells us were acting as an organised conspiratorial bloc wait till 1948 to achieve their ambition when they had this apparent opportunity in 1919.

[19] For a standard pro-jewish account of this please see: Martin Gilbert, 1998, *'Israel: A History'*, 1st Edition, Doubleday: London.

[20] It may have come from Conde McGinley's anti-jewish publication, *'Common Sense'*, which Freedman supported financially and who in return sponsored his speech, *'A Jewish Defector Warns America'*. This would be very much in keeping with the line of anti-Semitic argument used by McGinley as well as the interests of one of his main writers: Eustace Mullins. Since I have not had time to research the issues of *'Common Sense'* as of yet: I have been unable to confirm my theory that many anti-jewish canards and false statements originate from this publication and the writers associated with it: including Benjamin Freedman.

[21] Both of which would explain why no actual list has been offered.

[22] In Freedman, *'Facts are Facts'*, Op. Cit.

[23] Who incidentally bears far more than a passing resemblance to Freedman in that he has converted to Christianity, treats jews as a religion, is a vocal opponent of Zionism, is oft-cited by anti-jewish individuals and groups and endorses an organised jewish conspiracy thesis.

[24] This was covered in the first part of the article. This is available at the following address:

<http://semiticcontroversies.blogspot.com/2008/09/on-jewish-traitors.html>.

[25] Edward House is better known as Colonel House.

[26] Freedman states as follows: *'Who knew it? President Wilson knew it. Colonel House knew it. Others knew it. Did I know it? I had a pretty good idea of what was going on: I was liaison to Henry Morgenthau, Sr., in the 1912 campaign when President Wilson was elected, and there was talk around the office there.*

I was 'confidential man' to Henry Morgenthau, Sr., who was chairman of the Finance Committee, and I was liaison between him and Rollo Wells, the treasurer.' Freedman, *'A Jewish Defector Warns America'*, Op. Cit.

[27] Freedman, *'A Jewish Defector Warns America'*, Op. Cit.

[28] This is the name given to the followers of the ideas of Ze'ev Jabotinsky. This is one of the most violent and vicious of all Zionist sub-divisions, which ultimately lead to the massacres, torture and genocides conducted by the jewish Stern gang and the Irgun.

[29] This stands for Ligue Internationale Contra l'Anti-Semitisme, which in English translates as the International League against Anti-Semitism.

[30] Ingrid Weckert, Trans: Carl Hottelet, 1991, *'Flashpoint: Kristallnacht 1938: Instigators, Victims and Beneficiaries'*, 1st Edition, Institute for Historical Review: California.

[31] Which let it be noted would have been easy enough to procure or convincingly imitate, especially for a reasonably well-moneyed organisation like LICA.

[32] Palestine was the favoured destination for German deportation at this point in time.

[33] Who would have been arguably far more damaged in terms of propaganda by letting it be known that the jews had managed to start anti-Semitic riots in Germany, by pretending to be SA and SS men and relaying false orders.

[34] Such as the following statement: *'Defense against 40,000 little Jews in Moscow that took over Russia, and then, in their devious ways, took over control of many other governments of the world.'* Freedman, *'A Jewish Defector Warns America'*, Op. Cit.

[\[35\]](#) Freedman is an excellent example of the apparent use of the 'Big Lie' propaganda technique that was first noted and pointed out as a key aspect in the understanding of jewish propaganda techniques by Adolf Hitler in his '*Mein Kampf*'.

Lies are not Facts: Benjamin Freedman's 'Facts are Facts' Debacle (Introduction)

Wed, 22 Oct 2008 14:50:00

Benjamin Freedman's pamphlet/booklet called '*Facts are Facts*', is along with '*A Jewish Defector Warns America*', his only substantial contribution to anti-jewish literature. Freedman claimed that during his life: he had been at the highest levels of organized jewish power and that he had met with, and presumably influenced figures of both international and American domestic importance. Freedman then had a change of heart he tells us and decided that he wanted to fight jewry, in the name of the fight of international communism and Zionist organised jewry. To this end he is alleged to have spent most of the capital he had made supporting anti-jewish anti-communist causes in particular the anti-Semitic periodical: '*Common Sense*'^[1].

The fact that Freedman contributed so little in terms of written material does not accurately reflect the subjective importance placed on what he has written by anti-jewish individuals and groups. As I have covered in my essay, '*On Jewish 'Traitors': Benjamin Freedman*', Freedman's importance lies not so much in the innovative nature of what he wrote, but rather in that what he wrote confirms and validates several positions held by anti-jewish individuals and groups, because of his claim to be a former high-ranking 'insider' in an organised jewish conspiracy. He may indeed be reasonably suggested to be the reason for the widely-held view in many anti-jewish groups that the Ashkenazim are somehow not the Biblical Israelites and that they are in fact primarily the descendents of a people who converted to Judaism in the late 8th or early 9th centuries. This alone would be mean that his pamphlet '*Fact are Facts*' should be addressed.

However what makes '*Facts are Facts*' worthy of notice and issuing a commentary on/rebuttal of. Is that it is an example of a pre-Koestler argument suggesting a Khazarian genesis for Ashkenazi jewry and hence brings a lot of potentially valid arguments to the table that need to be examined and addressed. Although: it is worth saying that most of these arguments have already been addressed in the specialist literature on the Khazars and the general literature on jewry in general. It remains for this to be brought together for the anti-Semitic audience and to rid them of the notion, however emotionally/intellectually convenient, that the Ashkenazim can be ascribed a Khazarian genesis. Hence intellectually freeing the path to the claim that the Israelites of the Bible are not the jews of today and hence the jews are 'false jews' or some similar appellation.

As well as writing about the Khazarian genesis of the Ashkenazim Freedman, in '*Facts are Facts*', writes a lot, composing roughly half of '*Facts are Facts*', concerning Judaism and especially focuses on favourites of anti-jewish critique of jews, such as the Kol Nidre prayer on Yom Kippur. Although these are generally almost verbatim repetitions of material from Pranaitis' '*The Talmud Unmasked*' and Ford's '*The International Jew*', which were and are common works consulted/cited by anti-Semitic individuals and groups. Since Freedman brings together many of the claims concerning Judaism in one well known text. It is valuable to examine them thoroughly as well as his claims about a Khazarian genesis for the Ashkenazim in order to bring a coherent critique of both of these common arguments to the anti-Semitic reader.

Hence in order to do this '*Lies are not Facts*' will be split into two different chapters. The first chapter will address Freedman's Khazarian genesis thesis for the Ashkenazim and the second chapter will address Freedman's arguments concerning Judaism, which he has as we shall see copied from the standard anti-jewish critique rather than innovate them himself. Two different authors associated with Semitic Controversies will be undertaking this task. One covering each section as the ground that Freedman covers in a short space of time is large and the knowledge of two specialist areas, jewish theology and jewish history, is required.

^[1] Without Freedman's personal accounts from 1945 until his death it is impossible to ascertain whether this is true or not. He did it seems donate money to Conde McGinley's organisation, but whether this was as it is claimed most of his fortune remains to be seen. However given Freedman's laxity with the truth that I have documented somewhat in '*On Jewish 'Traitors': Benjamin Freedman*' it would be inexcusable and irrational to simply believe Freedman's word.

The Misleading Term 'ZOG'

Thu, 23 Oct 2008 11:13:00

'ZOG' or '*Zionist Occupied Government*' was coined in 1976 by Eric Thomson and has been a widely used among those who adhere to a racist, anti-jewish or pseudo-racist ideology. Thomson writing in a 1999 repeat of his original 1976 terming of 'ZOG', '*Welcome to ZOG-World*', tells us that:

'Some claimed that The Enemy was the CFR, the Bilderbergers, the Trilateralists, the dreaded, but conveniently anonymous "Insiders". As a simple Nazi, I realized that what was lacking was a Feindbild or picture of the enemy. If one did not know who the enemy was, then one could never hope to combat him. Later, I learned that 'our side' had no definition of who or what it was, either. Without a Feindbild, the situation is serious, but not hopeless. Without a Selbstbild, a concept of who we are, then the situation is hopeless, but not serious. The blightwingers seem set in their ways, choosing to blunder and stumble along, on their treadmill to oblivion, because they choose not to identify themselves any more than they choose to identify their enemies.' [\[1\]](#)

I agree with Thomson here that there was, and is, a lack of knowledge of who '*the enemy*'; if you want to put it that way, was and is, but the picture of the enemy that Thomson evokes, as he describes it in his article, is ludicrous and quite simply anti-government. It is not in any rational way anti-jewish. If anything it is arguably pro-jewish, and presents us with the dichotomy of Thomson's profession of being a 'simple Nazi'. Since in order to be a National Socialist Thomson would have to be an uncompromising supporter of order and not disorder as well as the looser term: justice. Therefore to be a National Socialist Thomson would have to support the government on principle, but be opposed to the current powerful lobbying interests of the jews in the government, which is not the stance he ostensibly takes in his written work.

Thomson does not seem to support either, order and justice, and in most of his published work [\[2\]](#) spends most of his time attacking the '*jew-dominated government*' rather than the jews [\[3\]](#), when he should, if he was a good National Socialist, pinpoint his specific criticism and lampoons onto the actual jews in power, rather than the broader term suggesting that government in general is wholly rotten [\[4\]](#). Not only is this a simplistic understanding of politics in general, and more specially lobby politics, it is also contrary to the organic worldview, which is the hallmark of the National Socialist weltanschauung.

Since if Thomson was abiding by this organic view he would, and indeed should, note that there are substantial anti-jewish forces in play in governments and that what we see are the results of the war between these two general forces who can be broken down into smaller camps but who have one of those two general allegiances. This explains, for example, the contrasting and varied political situation surrounding the jews and why for example they fail to implement things they wish, even when they are generally united. It also reconciles with the National Socialist view of the eternal eugenic struggle upwards to constantly evolve to build a better future for the folk.

Thomson's lack of clear thought and his insistence at playing the revolutionary are demonstrated admirably in his definition of 'ZOG'. Which he defines as follows:

'ZIONIST: a jew-supremacist or Israel-firster. Most Zionists are not jews, but jew-stooges who are bribed and/or bamboozled into serving their jewish masters. The previously-used term for such a critter was "useful idiot" or race-traitor.

OCCUPATION: the status of foreign troops or agents who rule a subject people against its own interests, on behalf of the alien occupiers.

GOVERNMENT: a minority of individuals who have the authority to shoot the majority and/or to levy taxes upon them.' [\[5\]](#)

Firstly: this definition of the jewish problem targets 'Zionists' very particularly and does not note that the problem that is central to National Socialist ideology is the jew in all his or her manifestations. It is not as simple as saying, 'Zionists' are the problem, because they are a ruling camp within the jewish community at present and were more so at the time of Thomson's first writing in 1976. There were, and are, considerable amounts of jews, of varying political stripes from the haredi, or ultra-orthodox, community and the 'jewish radical' traditions, who are, and have been, quite publicly opposed to Zionism.

Not only this, but Thomson does not recognise that jews have nearly always split into opposing camps publicly over various issues and even if one issue seems to predominate it can often fade into obscurity just as quickly as it arose. An excellent example of this in history is the Messianic movement of Shabbatai Tzevi [\[6\]](#) (more popularly known as Sabbatai Zvi) when his proclamations that he was the long awaited jewish Messiah drew tens, if not hundreds, of thousands of jews from all over Europe, the Near East and North Africa to his standard directly.

Even when Shabbatai Tzevi was assiduously led into a trap by the Ottoman Sultan, advised by a Jewish convert to Islam no less who was according to some scholars working at the behest of the rabbinical authorities, and promptly converted to Islam to avoid being decapitated and having to rise from the dead to prove his divine origin. This promptly caused the general collapse of the Messianic movement around Shabbatai Tzevi. Although it as one might anticipate did not collapse completely with some Ashkenazi Jews and their tzadiks as well as the remnants of his followers in Turkey, the Donmeh, kept alive his memory and constructed a new theology surrounding Shabbatai Tzevi. Never-the-less the movement, in spite of the ancestors of the Donmeh, around Shabbatai Tzevi collapsed and he was consigned to history as a 'false messiah'.

However: not all Jews followed Shabbatai, even at the height of his influence, and if we are to believe Thomson's thinking we should have called the Jewish problem of the 16th century the '*Shabbataian Occupied Government*'. The problem was of different aspect yes, but the issues at hand were very much the same with the proliferation of the Hofjude, or court (and usually baptised/converted) Jews, as well as the mercantile, [small and large scale] money-lending, tax farming and the international activities of the Jews in this period.

So rather than sending their capital to and working on behalf of the Israeli government they at that time would have been working on behalf of Shabbatai Tzevi. But in the present, like Shabbatai Tzevi's time, there is a substantial number of Jews who have held back from the all too alluring chalice that is the ideology of Zionism. This can be compared to the many rabbis who condemned Shabbatai Tzevi as a false Messiah, among other things, and successfully removed him as a significant threat to their power and goals. Will these Jewish 'anti-Zionists' destroy Zionism or Israel as a country? It is too early to tell, but we have to when dealing with Jews think ahead and describe the problem as it actually is and not as it is at the moment.

Shabbatai Tzevi's fall from grace in the world of Jewry provides us with an example whereby if we were to judge and label '*the enemy*', as Thomson refers to it, as 'Zionists', but the problem is not in fact 'Zionists', or Shabbatians to use my example of a previous fashionable Jewish intellectual movement, rather Jews then we cause a problem for ourselves by not underlining one of the root causes to the problems that face Europe, North America and Oceania today.

The Jew does not champion a single cause such as Zionism, as I noted above, but rather he has many causes which he advocates. Sometimes the fashion is communism, sometimes the fashion is Zionism, sometimes the fashion is Hellenism and other times the fashion is to turn from [\[7\]](#). One cannot just ascribe to him the appellation, 'Zionist', and expect that to stick, because there are 'anti-Zionist' Jews running around in significant numbers, which someone who sees 'Zionists' as his enemy will logically presume to get quite alright because they are not 'Zionists'. Even these 'anti-Zionist' Jews vary in their ideas from a joint Israeli-Palestinian state [\[8\]](#) to the idea that Israel should not exist, because the Messiah has not come yet and therefore the Jews by taking up residence in the land are violating Hashem's covenant with the Jewish people [\[9\]](#).

'Zionist' does not mean 'Jew', and the problem is not simply Israel, but rather it is Jews writ large. By using 'Zionist' Thomson is completely confusing the problem at hand, and allowing Jews to escape the scorching spotlight of anti-Semitic critique (much as I suspect to his chagrin this can be compared to the baptismal font in that it allows the Jew opposed to Zionism to escape much as conversion ostensibly formerly did in Europe), and not realising that by using it he is adversely affecting the cause he ostensibly advocates.

Secondly: Thomson as many have done, ignores a quintessential fact of Jewish discourse that the senior powerbase of what one can term, international Jewry, is not in fact located in Israel, but rather in North America with New York City being the unstated capital of this worldwide fraternity. Since the international Jewish community is made up essentially of two geographic elements: those in Israel and those not in Israel. Most, and moreover the more politically and financially powerful, Jews are outside of Israel and although most of these powerful Jews support Israel that support is not unconditional.

The Israeli government has to placate the Jewish Diaspora on a regular basis, because to paraphrase one recent article in an Israeli newspaper: '*the American Jewish Diaspora does things for Israel and expects Israel to be very grateful to it*'. This is why you find that nearly every Israeli Prime Minister and President at some point in their term in office has talked of '*changing Israel's relationship with its Diaspora*', because Israel is the junior not the senior partner in the relationship and is dependent on the Diaspora to rescue it from itself.

As I noted about the Jewish Diaspora is not essentially Zionist either. Although the Jewish Diaspora has historically been supportive since Zionism came into Jewish intellectual fashion in and around the turn of the twentieth century. A lot of Israeli government money is in fact expended in convincing the Jews of the Diaspora, especially those of New York City, that Israel is a cause worth supporting and putting their money towards. It is worth noting that Jews have a very considerable tradition for philanthropy among their own kind and Israeli Jews do have to compete for these considerable monies alongside other Jewish philanthropic/educational organisations, which work on a more national basis.

Of course Israeli organisations within the Diaspora have been very successful in fundraising and garnering support. Primarily by hysteric predictions of '*another holocaust*' and of atrocity propaganda currently relating to the rockets launched by the Hezbollah from southern Lebanon and by Hamas near the Gaza border (against Sderot for one prominent example). However the important issue here is who is the target for this propaganda for since Israel spends so much time and money on garnering support using this type of propaganda it is of importance to understand the target audience, which is in fact jews and not as is commonly presumed gentiles.

The average jew in the ghettos of Brooklyn, for example, is highly susceptible to jewish atrocity propaganda. Since he or she does not know better than to question what Israel says and if their Rabbi and community endorses it all the better. Since then the community pressure, that is a negative sanction in most groups, is brought to bear on jews to make them observant to Israel. This is addition to the fact that other openly jewish sources of information are often very pro-Zionist and your average jew in the ghettos of Brooklyn doesn't trust nor want to listen to the non-jewish news for it has no real relevance for him or her. In all essentials then this Israeli propaganda in the mainstream jewish organisations and media gives your average jew the impression that Israel is in the right and that any criticism from non-jewish (and occasionally jewish) sources of media that are anti-Israel are anti-Semitic or in the case of jewish criticism: 'self-hating'. [\[10\]](#).

Convincing the Diaspora jews of the necessity of supporting Israel financially, morally, physically and intellectually no matter what the cost has been part of Israeli strategy since Israel's foundation, which was made possible by the Diaspora's actions within government circles, fighting with the emergent IDF, smuggling arms and people to Israel and the financing of the war as well as the purchase of land. This reliance on the Diaspora is still as strong as it was in 1948. Although Israel can stand on her own: Israel is never-the-less is a state, which heavily relies upon its jewish origins to garner the necessary support in all spheres, both jewish and Judeo-Christian, to make its very controversial actions possible.

This is the ideology behind the Zionist rhetoric about requiring a self-sustaining jewish state, because the Zionists around the world, and especially within Israel itself, realise that Israel is not currently a self-sustaining state and in order to survive it needs help from the outside. This has been the function of Israeli propaganda within the jewish community and is often mistaken by opponents of jews and/or Israel, as Thomson has likely mistaken it, to be simply aimed at gentiles around the world. When in fact this propaganda's primary function is to garner jewish support for Israel and the secondary function there-of is to create '*righteous gentiles*', to use the Noahide conception, who support the jewish people and specifically the efforts of Zionism to establish then support, sustain and advance the jewish state.

Thirdly: Thomson is probably correct to state that most Zionists are not jews since the majority of 'Zionists' would appear to be the so-called 'Christian-Zionists'. Whom follow a theology where-by it becomes necessary for the jews to return to Palestine so that Jesus Christ can come again and the tribulation can begin. However much of 'Christian-Zionist' movement is supported and aided by (usually secular) jewish Zionists who blend 'Christian-Zionist' political, economic and social weight to their own on questions relating to Israel, United States policy towards the Middle East and jews in general.

Are the people who have been lead into believing such millennial ideas '*race traitors*' (to the pseudo-racist/racialist cause) and '*useful idiots*' (to the jewish cause)? I certainly don't think so.

The idea that such people are '*race traitors*', because they serve the Zionist cause is only applicable to those who knowingly promote jews despite knowledge that the cause of Zionism is not in the best interests of their folk, let alone their religion, or can be proved to have taken money to preach the cause of Zionism. '*Race traitor*' is a term, which should be specifically applied to particular political criminals. Rather than one that can be applied to entire segments of the folk who have simply been misled by the people whom they have trusted to be honest with them and look to their best interests.

The same implies to '*useful idiots*' in that the folk are not idiots and nor are they inherently idiotic as this characterisation of them implies. Rather they are people who are simple in their beliefs [\[11\]](#) and do not have time to deeply research into things pertaining to politics or their situation. The folk often have more important things to do such as earning the bread for the family table and keeping the family home clean and tidy as well spending time with their families. These are far more important things than concerning themselves with the machinations behind the scenes in politics, diplomacy, academe and business. The folk trust the representatives of power to tell them the truth and when they do not do so it is up to the National Socialist to inform of this fact gently and without malice. This stems from the fact that the National Socialist loves the folk unconditionally and with all their heart and does not belittle or look down on them with scorn, because they may not follow the National Socialist weltanschauung at the current time.

If you treat the folk as Thomson treats them in his work, as ignorant cattle, then you are simply treating them as a communist would do in the Marxian [and general jewish] presumption that there are '*opiates of the masses*' so to speak. Nobody but a masochistic pervert responds well to condescension and one must treat the folk as part of your extended family: care for, help and love them as if they were your father or mother, brother or sister, son or daughter, grandson or

granddaughter. To assume that the folk are such creatures, as Thomson does, degrades them and puts the writer on an unearned pedestal as the paradigm of virtue, because he or she 'knows the truth', which is an excuse for feeling intellectually superior when there is absolutely no grounds for doing so.

How does Thomson, putting himself on the unearned pedestal, know that he knows 'the truth' of the matter? When he is ostensibly dealing with a sub-rosa ethnocentric network of individuals, informal groups and formal organisations: who do not share the same overt goals, such as Zionism or Communism, but share the same underlying one: what is good for jews.

Perceptions of what is in fact good for jews differ, which is why you get jews who argue for secular integration, others who argue for religious Zionism, others who argue for secular Zionism, others who argue for a return to the Diaspora without Israel etc. The same fundamental theme, even in the case of 'anti-Semitic' jews, is one of what is good for the jewish people. Jews cannot be viewed as a monolithic entity taking 'orders from the top', but must be view rather as a series of interconnecting ethnocentric individuals, informal groups and formal organisations who have a shifting pattern of alliances and output based on their own interpretation of what is best for jewry and what is best for their particular theory as to what is best for jewry at that given time.

Unless the writer acknowledges that what he or she is writing is a theory based on the presented facts of the matter. Then he or she is simply setting themselves up as easy prey to jewish intellectuals who can point out contrary examples and show with some ease that not all jewry is united. Therefore they can seem to prove to the folk that what 'anti-Semites' say is paranoid hogwash and that 'anti-Semites' really are the irrational beings they portray them as.

What Thomson fails to recognise is that there are few absolutes when it comes to jews and one must understand that the idea of Zionism being the root cause of the problem jewry poses in the present age is fallacious and more generally distorts the problem at hand and substitutes caring for the folk for looking down on them as intellectual inferiors.

'*The enemy*' is not the 'Zionists': it is the jews.

[1] Eric Thomson, '*Welcome to ZOG-World*', <http://www.faem.com/eric/2000/et047.htm> [Accessed: 23/10/2008].

[2] Available at the following address: <http://www.faem.com/eric/>.

[3] This is typified by Thomson's consistent casting of himself as a 'revolutionary' and also in such foul and discourteous terms as: '*ZOGWENCH: a female employee of the government*', '*ZOGLING or ZOGDOG: any employee of the government*', '*ZOGNERD: a government clerk*' and '*ZOG-TURD: a taxpayer, i.e., that which is consumed and excreted by the ZOG*' (Thomson, '*Welcome to ZOG-World*', Op. Cit.), that he is responsible for. National Socialists are polite and courteous ladies and gentlemen: they don't engage in treating the folk as de facto scum, because they work for the state.

[4] Thomson does the same with Christianity as he does with government and treats it with a very broad brush claiming it is based on Judaism and therefore it is de facto bad and contrary to the interests of the Aryan race. This is just as inaccurate as his criticism against government in that Thomson fails to comprehend that working against the grain of human nature and the Aryan racial characteristic as the upholder of order and justice.

[5] Thomson, '*Welcome to ZOG-World*', Op. Cit.

[6] For a brief description of Shabbatai Tzevi see Geoffrey Wigoder, 1991, '*Dictionary of Jewish Biography*', 1st Edition, Simon & Schuster: New York, pp. 472-473

[7] Translated: pious. This is usually used to describe haredi, or ultra-orthodox jews, and they in turn describe non-haredi with some exceptions as frei (or free from the yoke of the mitzvot).

[8] One prominent group that holds to this is the Israeli 'human rights advocates' organisation: B'tselem.

[9] One prominent group that holds to this is the haredi: Neturei Karta.

[10] This doesn't mean the jew is stupid, but rather that because of their compact minority community. They feel in danger from the gentile world around them, for jews are perennially mentally insecure and feel inadequate (which is where Freudianism comes from), and thus can relate to atrocity propaganda coming from Israel about what the horrid, evil, ungrateful gentiles are cooking up to do to them (the 'poor, innocent and misunderstood' jew) again. It is also worth stating that jews feel their experiences generally justify whatever is done to the local Arabs, because they feel they deserve a homeland of their own and have historically refused to have anything other than Palestine.

[11] This isn't to belittle them, but rather is a statement of the natural order of the universe. In that there are people who are very bright and are highly critical, there are those who are very bright but not critical and there are those are not very bright and are highly critical (etc). Simplicity is a virtue not a vice in that only in simplicity can the true racial essence of the folk be seen.

A Note to Readers

Sat, 01 Nov 2008 22:59:00

Since we haven't published anything new on Semitic Controversies for over a week now. I thought it apt to write a note here to inform our readers that the reason for this has been a mixture of work commitments, the beginning of the new academic year and because we are preparing several long articles that cannot reasonably be published in segments.

We will be publishing one or two of these articles next week along with some 'In Brief' discussions, so please rest assured that we are still working hard on forming and publishing the intellectual basis and justification for the new anti-Semitism.

Thank you,

The Editor,

Ashkenazim versus Sephardim: The Conflict Inside Jewry (Part I)

Sun, 09 Nov 2008 13:07:00

When we try to understand international jewry most of those who state their opposition to this entity do so in very broad terms without making an attempt to understand the internal dynamics of this jewish bloc. If we only look to the external dynamics, i.e. the actions and reactions, of this bloc rather than its internal dynamics then will naturally only receive roughly half of the picture. One such internal dynamic we need to take into account can be found in the conflict between the Ashkenazi and Sephardi jews, which is actualised within Israel's borders itself.

To begin our discussion we should look at what has been reported of the actualities concerning this phenomenon of conflict between the current and formerly dominant groups in world jewry.

In a news article, entitled '*Girl admitted to Haredi School under Court Order*' and published on the 10th of September, Neta Sela brings our attention to this conflict between the Ashkenazim and the Sephardim. Sela's article focuses on a long-term focus of complaint among the Sephardim concerning their treatment by the Ashkenazim in Israel. This complaint is about anti-Sephardi discrimination in the Israeli school system, in particular relating to schools for ultra-orthodox jews, popularly known as haredi.

Sela is covering a long-standing dispute between the Beit Yaakov school in the Israeli city of Eldad and the Sephardim/Mizrahim community. Sela tells us that:

'The child's parents asked for the court's intervention after their child was denied entry, apparently due to the family's "oriental descent."

During the court hearing, Judge Kobi Vardi said that "without delving into the question of discrimination that floats above the refusal to admit the child, the refusal itself is peculiar, to say the least." [❖?❖]

Besides the child in question, there are four other girls who were denied admittance by the same school.

Attorneys Shneor Tzoref and Ronen Milrad, representing the parents, told Ynet that "this is a historic and precedent decision obligating a school belonging to the haredi Ashkenazi stream to admit the child immediately.

"This girl was denied admittance as the result of a racial policy led by the leader of the Independent Education Center and the Beit Yaakov School." [❖?❖]

The appeal to the court was filled after the Beit Yaakov School denied the admittance of a 6-year-old girl, stating that the decision stems from her being "a Mizrahi." [1]

These remarks can be put in context by noting an earlier article written by Sela on this case where she informs of the intake rates for Ashkenazi and Sephardi jewish children at the Beit Yaakov school. Sela informs us that:

'Last year, 221 pre-school girls, including Rachel, applied for the 1st grade at Beit Yaakov. Of the 93 Ashkenazi girls who applied, 90 were accepted (97 percent), while of the 130 Sephardic girls who applied, only 70 got in (54 percent).' [2]

In the same article Sela makes a point of noting the Beit Yaakov's school method for effecting this discrimination between Sephardi and Ashkenazi jewish children without it seeming to contravene any official guidelines to the contrary. Sela states that:

'The school's method for determining whether an applicant is from a Sephardic origin was simple. In her deposition to court, Rachel's mother described a questionnaire she was asked to fill out as part of the application process. It included questions such as, 'What is the mother's maiden name?' 'What is the grandparents' surname?' and 'In which synagogue does the father pray on Shabbat?' [3]

This description by Sela of the Beit Yaakov schools method for filtering in as many Ashkenazi pupils as possible, while filtering out as many Sephardi pupils as possible is quite plausible. Since it allows the school to find out the background of the pupil concerning by finding out the mother's maiden name and the grandfathers name, which would indicate if the children was a descendent of Ashkenazi, Sephardi and/or Mizrahi lines, without having to formally ask the question.

Secondly the question of which Synagogue does the jewish father pray on Shabbat allows the second half of the genealogy

to be filled in by finding out the synagogue used by the father of the Jewish child. Hence allowing the Beit Yaakov School: to indirectly discover whether that father is Ashkenazi or Sephardi without officially asking the question of the Jewish mother. Since synagogues, due to historical differences in the various rites in Judaism, usually either belong to the Ashkenazi or the Sephardi ritual tradition. Hence if the school knows the father's synagogue attendance they can infer the father's biological origin from the statement and choose according.

Thirdly we must also note the numbers cited by Sela in that the Beit Yaakov School in Eldad has near total Ashkenazi applicant acceptance (97%), but only approximately half Sephardi applicant acceptance (54%). If we note that the Beit Yaakov Schools as with most specialist schools in the developed world only have a set number of places per year to fill then we begin to see a more interesting picture develop. In that if only three Ashkenazi girls were rejected, but sixty Sephardi girls were rejected then there was likely some ulterior motive in the acceptance procedure.

This ulterior motive can be suggested, because of the respective numbers involved and that the question asked, which while defensible in the argument that the school wished to check the mitzvot observance of the family (i.e. whether it is really frum) or whether the family are descended from converts, allow the school as pointed above, to indirectly discover the specific origins of the Jewish girl in question. This is important because there should be little need for asking for maiden name of the mother or the grandfather's name, but rather the focus should normally be on whether they were frum and which synagogue they used (to gain suitable confirmation from the rabbi or the records).

It could be argued that the Beit Yaakov school was merely looking at ability, but if that is indeed the case then without some kind of objective data as to the IQs and performance of the Jewish girls in question it would be impossible to confirm this. If the school did not have this information to begin with, which would seem to be the case, then it is hard to see how the school could have been discriminating based on ability rather than the specific Jewish origins of Jewish girls involved.

We can thus reasonably suggest that the Beit Yaakov School in Eldad is engaging in anti-Sephardi discrimination, but trying to make it seem as if it was part of the standard school selection procedure. It is worth noting again on the figures in that the Beit Yaakov School seems to firstly take as many Ashkenazi girls as it can and then fill up the remaining places from among the Sephardi girls in order both to fill its intake quota for that year as well as seem to keep within the bounds of Israeli law.

This can be further suggested by the Beit Yaakov School's reaction to the successful appeal of one hysterical Sephardi Jewess, whose Jewish daughter was not accepted, to the Israeli court system. Neta Sela reports thus:

'Last Friday, parents from both ultra-Orthodox Beit Yaakov schools in the central city of Elad caused the termination of first grade classes in light of the court order to allow the admission of a Sephardic girl.'^[4]

Why do the Beit Yaakov Schools, they are a large network of religious Jewish schools which stretch across the world, in Eldad feel the need to react in this way? Shutting their doors to all the successful applicants, because one Sephardi girl was judged to have been unfairly discriminated against and the decision ordered revoked seems like an over-reaction in a fit of pique by the Beit Yaakov schools in Eldad.

This action by the Beit Yaakov Schools in Eldad, although by no means an admission of guilt, certainly is of interest in this case of apparent discrimination between Ashkenazi and Sephardi applicants. Since it begs the question in the Jewish mentality: what are they hiding?

[1] Neta Sela, 10th September 2008, 'Girl admitted to Haredi School under Court Order', <http://www.ynet.co.il/english/articles/0,7340,L-3594809,00.html> [Accessed: 09/11/2008].

[2] Neta Sela, 4th April 2008, 'Discrimination from 1st Grade', <http://www.ynetnews.com/articles/0,7340,L-3393620,00.html> [Accessed: 09/11/2008].

[3] Ibid.

[4] Neta Sela, 23rd September 2008, 'MK Ravitz: Positive discrimination needed in religious schools', <http://www.ynet.co.il/english/articles/0,7340,L-3600390,00.html> [Accessed: 09/11/2008].

Lies are not Facts: Benjamin Freedman's 'Facts are Facts' Debacle (Section II, Part I)

Sun, 16 Nov 2008 10:39:00

We have previously begun an analytical critique of Benjaim Freedman's critique of world jewry and its this in his '*Facts Are Facts*' pamphlet where he, among other things, quotes various passages of the Talmud in his attempt to show his readers, and a given Dr Goldstein, how the Oral Torah is deplorable.

Instead of me hobknobbing about this man, as he has already been done in the another series of articles[\[1\]](#), let us begin with a quote of his choice in the formentioned publication:

'Sanhedrin, 55b. "A maiden three years and a day may be acquired in marriage by coition, and if her deceased husband's brother cohabits with her, she becomes his. The penalty of adultery may be incurred through her; (if a niddah) she defiles him who has connection with her, so that he in turn defiles that upon which he lies, as a garment which has lain upon (a person afflicted with gonorrhea)." (emphasis in original text of Soncino Edition, Ed.)'

The above quotation is indeed a quote from the Soncino Edition of the Babylonian Talmud in English translation. It is one of the many quotes that has been frequently used as part of the argument that the Talmud teaches and sanctions paedophilia.

Personally, I am of the opinion that Freedman hasn't studied the Talmud has he professes, he has simply chosen the general arguments commonly derived from people like Pranaitis[\[2\]](#), Roehling[\[3\]](#)et al and were used by Elizabeth Dilling[\[4\]](#), Michael A. Hoffman II[\[5\]](#) and others.

With the argument that the Talmud teaches it is alright to have sexual intercourse with a three year old and that it sanctions it, there is a problem of interpretation. The problem is, namely, it does not include the necessary corroboration of halakah (jewish law) of the Mishna or of the Talmud were it specifically talks about whether such an act renders the offender completely exempt from legal consequences.

You see, the Talmud does not list an offence and then lists the relevant penalties thereof, rather it lists penalties and then discusses scenarios where guilt there-of is incurred or not, for example in the Sanhedrin tractate the penalty is death, in the tractate Keritoth the penalty is divine retribution and so forth.

A few clarifications are in order. The prohibitions given by the Torah are generally divided into two categories. The first category deals with crimes against God, for example they include blasphemy and adultery, and the other category deals with interpersonal crimes (i.e. crimes against man) such as theft, slander and basically any dead by a jew that would harm his fellow jew.

So, there are certain vile acts that were not punishable as sexual crimes (between man and God), because they were not legally categorised as such. However, this does not mean those instances weren't punishable as interpersonal crimes. The consequences are given elsewhere, in the Sanhedrin you have a very lengthy, diverse and elaborate discussion of what deed requires the implementation of capital punishment. This the key variable to understand the format of the Sanhedrin tractate.

The laws (on man) on marriage/betrothal are predominately discussed in the Kiddushin tractate (laws of marriage, betrothal and tithing there-of), where the rabbis argue that marriage by coition (of any age) is not a valid way to aquire a woman. Marriage, or betrothal (with parental consent) had no defined age-limit, which allowed confusion, hence a man could betroth a girl of very young age, given that the parent agreed.

The Talmud is, partially, an ongoing stream of issued regulations and punishments against acts that were outside of crimes against God, i.e civil matters and interpersonal crimes. Hence what was on one hand not regulated, not rejected by the old laws, could be punishable instead as interpersonal offences. If I, as a clergyly man in the 12th-14th century for example, reflected on how this was so, yet elsewhere stated how I'd punish it, would this mean I was in support of it occurring?

Let me, in turn, quote the Talmud on this matter from the tractate that deals with crimes and rulings related to betrothal and marriage (the Kiddushin Tractate):

'A certain man betrothed [a woman] with a myrtle branch in a market place. Thereupon R. Aha b. Huna sent [a question] to R. Joseph: How is it in such a case? He sent back: Have him flagellated, in accordance with Rab; and demand a divorce, in accordance with Samuel. For Rab punished any man who betrothed [a woman] in a market place, or by intercourse, or without shiddukin'[\[6\]](#)

Here it is explained how [\[7\]](#) betrothing a woman through intercourse, without shiddukin (a contract made between the girl's father, or legal guardian, and with the desired husband).

To bring further doubt to Freedman's take on the issue (it being allowed to marry a three year old after you've had sex with her) and myopic display of talmudic context, it is important to see that a girl that young, just three years old, would not be acquirable without shiddukin. You might ask what would happen if a girl's father had given his consent prior to another man having sex with his three year old daughter, well this was also negated in the same tractate.

'A MAN MAY GIVE HIS DAUGHTER IN BETROTHAL WHEN A NA'ARAH. Only when a na'arah, but not when a minor: this supports Rab. For Rab Judah said in Rab's name: One may not give his daughter in betrothal when a minor, [but must wait] until she grows up and says: 'I want So-and-so.'

Hence, a man may not agree to a shiddukin before his daughter has reached 'narah' [\[8\]](#), ergo another man can not acquire her by intercourse without shiddukin and a father can not enter into this contract prior to the girl having become of the age of na'rah. Add to this, Maimonides statements in the 'Laws of Forbidden Relationships' 1:14, in the commentary of Miggad Mishnah (Mishen Torah) that the punishment for sexually using a minor is 'serious' and 'prolonged flagellation' is due, meaning that this is a crime against man and it is clearly forbidden in Jewish law.

'The contract of marriage, like every other contract, requires the mutual consent of the parties. Without such a consent the marriage is void, though the pre-scribed forms have been complied with. A consent obtained by FORCE is no consent. Some authorities, however, make a difference between these two cases, viz., where the FEMALE or the MALE party had been forced to the marriage contract. In the former case the marriage is void.' [\[9\]](#)

Again, no one was allowed by any talmudic decree to force oneself upon a girl in order to betroth her, nor with consent until the girl had reached the age of na'rah. One of the more notable rabbinical authorities, in the third century, stated:

'It is a moral wrong for a father to contract a marriage on behalf of his daughter before she has attained the age of consent' [\[10\]](#).

One simply has to cross-reference and corroborate the actual halaka laws on relationships with these passages in order to not misunderstand them, which clearly Freedman has not done, he just found a passage in the Talmud and assumed it to be an absolute and halakah decree, missing the context of what punishment category was under discussion.

As additional references on such matters (albeit vague), showing that by it being addressed there was a known problem revolving around it having occurred, the halacha (jewish law) on this says:

"A young man shouldn't marry a woman many years older than himself. An older man shouldn't marry a woman many years younger than himself" [\[11\]](#).

Another, similar to the above excerpt from the Talmud:

'Let youth and old age not be joined in marriage, lest the purity and peace of domestic life be disturbed.' [\[12\]](#)

Therefore, it is incorrect to say that the Talmud gives permission for sex with three year olds, cohabitation was without legal and religious sanction for a very long time throughout the civilized world, in these times. In Judaism, only with the added laws of the Talmud's progressing regulations, was this changed and finally put under a religious category. Also, with the later Schulchan Aruch (a more direct and down-to-basics codification of the laws enacted progressively through the Talmud) marriage became a wholly religious enterprise, weddings were officiated by rabbis and private contractual betrothals and such bonds became invalid by religious mandate (which, prior to the Talmud, was not a complete religious mandate).

Let us look at another quote that Freedman uses:

'Kethuboth, 11a-11b. "Rabba said, It means (5) this: When a grown up man has intercourse with a little girl it is nothing, for when the girl is less than this (6), it is as if one puts the finger in the eye (7); but when a small boy has intercourse with a grown up woman, he makes her as 'a girl who is injured by a piece of wood"

This is another common passage oft used in order to argue how the Talmud does not consider it an offence to have intercourse with a little girl. The discussions relates to the dowry for virgins and non-virgins. So, what's being debated is, effectively, whether such a deed could effect the dowry of the girl. The answer given is no, as far as the sanctity of virginity

concerned what happened was just like getting poked with an inanimate object, since it didn't remove her ability to remain innocent (a virgin).

A footnote of this passage confirms this:

'Tears come to the eyes again and again, so does virginity come back to the little girl under three years.'[\[13\]](#)

Ergo, the statement in Ketuboth 11b: *'When a grown-up man has intercourse with a little girl, it is nothing'* does not mean that it is permissible to rape her. Rather the Talmud is discussing whether or not she is considered a virgin later in life as I noted on in the previous post, meaning she would not be considered *"damaged goods"*.

Let us examine two more talmudic quotes, for now, from Freedman's text;

'Yebamoth, 60b. "As R. Joshua b. Levi related: "There was a certain town in the Land of Israel the legitimacy of whose inhabitants was disputed, and Rabbi sent R. Ramanos who conducted an enquiry and found in it the daughter of a proselyte who was under the age of three years and one day (14), and Rabbi declared her eligible to live with a priest (15).'

Clearly, this is another pick that is used to bolster the argument that humping three year olds, in this case a proselyte (convert) under the age of three, is valid and good.

The case in point is the opposite, as the same tractate folio demonstrates further on. Initially, it is important to not that, as the quote says, this example is about a certain town of questionable proportions. The discussion in this folio mentions the following:

'A priest may not marry one who is adolescent or 'wounded', but if already married, he may continue to live with her.'

It further states that, had the marriage not been sanctioned by a rabbi, it would have been annulled by default. Still, with the *'maskana'* (again, the final prevailing judgement), the Talmud issues the rabbinical decision of nullifying this kind of thing from being valid by end segment of this debate and folio with the following:

'A certain priest married a proselyte who was under the age of three years and one day. Said R. Nahman b. Isaac to him: What [do you mean by] this? ' The other replied: Because R. Jacob b. Idi stated in the name of R. Joshua b. Levi that the halachah is in agreement with R. Simeon b. Yohai. 'Go', the first said, 'and arrange for her release, or else I will pull R. Jacob b. Idi out of your ear'. '[\[14\]](#)

One of the rabbis tried to defend it as a sanction that found halachah agreement with the previous Rabbi Simeon Yohai, yet this was not valid as he was commanded to secure her release from this bond with a threat attached to it. It is not customary for a rabbi to physically threaten another rabbi with such measures, hence it can be deducted this unsavoury and fraudulent sanction was to be even more so opposed. This rejection is ultimately ended with the footnote to this threat against the rabbi who was commanded to reverse Rabbi Jacob Idi's sanctioned bond:

'He would place him under the ban and thus compel him to carry out his decision which is contrary to that of R. Jacob b. Idi.'

The following quote is the last one discussed in this article, additional ones will be addressed further on:

'Sanhedrin, 55b-55a: "What is meant by this? - Rab said: Pederasty with a child below nine years of age is not deemed as pederasty with a child above that. Samuel said: Pederasty with a child below three years is not treated as with a child above that (2). What is the basis of their dispute?-Rab maintains that only he who is able to engage in sexual intercourse, may, as the passive subject of pederasty throw guilt (upon the actual offender); whilst he who is unable to engage in sexual intercourse cannot be a passive subject of pederasty (in that respect) (3). But Samuel maintains: Scriptures writes, (And thou shalt not lie with mankind) as with the lyings of a woman (4). It has been taught in accordance with Rab: Pederasty at the age of nine years and a day; (55a) (he) who commits bestiality, whether naturally or unnaturally: or a woman who causes herself to be bestially abused, whether naturally or unnaturally, is liable to punishment (5).'

The above passage is argued to state that it is permissible for a Jew to have sodomy with a boy less than nine years. Again, we run into the debacle on when a crime can be categorised as a sexual act and crime against God and not. Let me just point out that it would be fundamentally incoherent and, well, quite silly with any Jewish law if the reviled act of sodomy would be permissible if done to their Jewish pre-pupertal members but not those above that.

The discussion in this Sanhedrin folio deals with the age issue and at which age a boy child is legally recognisable of having relations that have the full legal ramifications and judgements of sodomy. This whole discussion is closely related to an

analysis on punishment for such action.

When the passage stated that intercourse with a child of nine and a day is not the same as that with a child of nine, it is made within the context of what penalty is to be applied, and whether it is of a capital nature or not, as the Sanhedrin tractate deals with what offenses are liable of guilt for capital punishment.

This quote used by Freedman involves two offenses of sodomy: active and passive. Now, the act of sodomy is by its definition prohibited, as seen for example in this footnote to Sanhedrin 54:

'I Kings XIV, 24. Just as abomination applies to sodomy in the latter verse, so it applies to it in the former too: thus it is as though the former verse read, There shall be no Sodomite of the sons of Israel: it is an abomination. And just as the abomination implicit here applies to both parties, so the abomination explicitly stated in Lev. XIII, 22 refers to both.'

The above explains first of all that sodomy is prohibited, secondly it refers to active and passive participants, as also seen here in the same text:

"From this we learn the formal prohibition for him who lies [with a male]: whence do we know a formal prohibition for the person who permits himself thus to be abused?"

If the sodomite had committed the act with a consenting adult he would be guilty both of active sodomy in that he had sodomized another man and passive sodomy in allowing himself to be sodomized. Whereas, active sodomy would thus, of course, be to sodomize another person, from which the a adult who sodomizes a child is not exempt from (and which this Talmud passage does not contest his obvious guilt for active sodomy, though purporters of this material, like Michael A. Hoffman, are invited to prove me wrong). And so, passive sodomy would be to allow oneself to be sodomized by another, which is also the sin of sodomy, but it is PASSIVE sodomy rather than active sodomy you see. Now an adult who sodomizes a child is obviously guilty of active sodomy but he is not guilty of passive sodomy (allowing another person to sodomize him) since the child is not capable of actively sodomizing him.

Hence, it deals with passive vs active sodomy, what age a person must be for guilt to be incurred in the sense of crime against God (note this is not the same as crime against man).

Also, guilt is therefore not incurred on the boy, since by law he is by default innocent. The Talmud, in this case, defends the child, and does not condone the acts of the active participant. The adult is not exempt from charges of sodomy, it is just not considered passive or active sodomy on the behalf of the boy. So, the Rabbis in this folio clarify how they break this down into two basic kinds of sodomy: active sodomy vs passive sodomy. The former is to sodomize someone else, while the latter (passive sodomy) is to subject oneself to being sodomized.

The argument goes into some detail in order to point out that while he who sodomizes a child below the age of nine is not exempt from active sodomy, he cannot be guilty of passive sodomy since the child is not capable of actively sodomizing him. Therefore this issue is a technical issue of whether or not the adult is guilty of one sin or two as the formentioned passage simply specifies how the man who sodomizes a child under the age of nine is not guilty of passive sodomy (i.e. allowing the child to sodomize him).

In conclusion, none of the above given quotes provides a valid case that the Talmud adds legal sanction or support to acts of sodomy or intercourse with pre-pupertal children, on the contrary, in a time where there were few if any laws to regulate such encounters and deeds to officially non-sexual beings (i.e. children) the Talmud progressively added litigious measures to circumvent and end any occasional civil discrepancies on such matters as the Tanakh (Written Torah) dealt little if at all will laws pertaining to children. It is by this analysis that I sincerely doubt Freedman had, himself, studied the Talmud and Jewish law or was even remotely acquainted with it, as opposed to just having regurgitated known anti-Talmud quotes in a seemingly automatic rejection and equally one dimensional quote-mining 'exposé' of it.

[1] This is available at the following address: <http://semiticcontroversies.blogspot.com/2008/10/on-jewish-traitors-benjamin-freedman.html>.

[2] Iustinus Pranaitis, Trans: E. N. Sanctuary, 1939, [1892], *'The Talmud Unmasked: The Secret Rabbinical Teachings Concerning Christians'*, 1st Edition, E. N. Sanctuary: New York.

[3] August Roehling, 1871, *'Der Talmudjude'*, 1st Edition, Verlag von Theodor Fritsch: Leipzig.

[4] Elizabeth Dilling, 1964, *'The Plot Against Christianity'*. This is available at the following address: <http://www.come-and-hear.com/dilling/index.html>.

[5] Michael Hoffman II, 2000, *'The Truth about the Talmud: A Documented Expose of Supremacist Rabbinic Hate Literature'*. This is available at the following address: <http://www.revisionisthistory.org/talmudtruth.html>.

[6] Tractate Kiddushin, 12 b: Babylonian Talmud, Soncino Edition, english translation.

[7] Via the '*Maskana*' (final prevailing judegment) delivered without being objected to, meaning the issue of who's authority ruling is to be followed.

[8] Na'aroth pl. of na'arah, technically, a girl between twelve years and twelve and a half years of age. (A footnote in the Soncino Talmud, Kethuboth 29a, defines Narah and Naaroth)

[9] Maim. H. Ishuth. IV. 1 ; Eben Ha-Ezer, XLII, 1.

[10] Tosafot to Kiddushin, page 41: K. ISSEBLBS' glossary to Eben Ha- Ezer XXXVII. 8.

[11] Eben Ha Ezer Siman "2" Se'if 9

[12] Tractate Sanhedrin. 76 ; Yebamoth 101, Babylonian Talmud, Soncino Edition, english translation

[13] Tractate Kethuboth, 11b, Babylonian Talmud; Soncino Edition, english translation.

[14] Yebamoth, 60b. Babylonian Talmud, Soncino Edition, english translation.

A Response to the Wandering Jew

Fri, 21 Nov 2008 21:17:00

I recently wrote a response on the forum, Vanguard News Network, that I would like to republish here to for the sake of both archiving it and clarifying some of my general thoughts on jewish ritual murder, also known as the blood libel in jewish and academic circles.

I point out that the common argument concerning the observance of kashrut precludes jews from having committed such crimes is a nonsense and presumes incorrectly that jews firstly all believe precisely the same interpretation of the Torah/Tanakh and that secondly all jews are wholly observant of the official dictates of Judaism. This is quite obviously an unrealistic argument to make, but often it is the only argument made by both scholars and laymen possibly because it offers a quick and easy road to pooh-pooh the allegation and then move onto the 'interesting bit' of why people believed it and still do believe it (etc).

Originally Posted by The Wandering Jew

I'm glad you do not believe the blood libel bullshit. Its ridiculous to suggest that we make Matzah (Bread) from the blood of non-Jewish children. Kashrut dictates there can be no worse crime than to eat human flesh.

Actually I do 'believe' in it. Belief really isn't the right word for a historical argument unless it is quite literally a religion (like the 'holocaust'): jewish ritual murder (the 'blood libel' is not an accurate description and is a nonsense term) is a valid event that can be reasonably be argued to take place/have taken place. It isn't true in all the allegations of this type, but then since when was every accusation of murder taken as a case of actual murder and used to suggest murder was in fact a fantasy?

It isn't 'ridiculous' to suggest that it occured. For example Trent is a case where it can be reasonably asserted that it took place. If you read Hsia's study, which is the standard one, of it carefully and with a knowledge of the primary accounts he is relying on then it becomes clear that Hsia's argument is essentially incorrect. Even worse: Hsia is simply inventing reasons to explain away certain issues (such as 'a thorn circumcised the boy's penis before he was swept into the Mikvah' [to paraphrase him] when Hsia has nothing at all to suggest that firstly a thorn could do such an injury and secondly any other evidence to suggest any other cause other than human agency). Hsia ends up accusing the Schweitzer of the crime and bends over backwards, rather than deducing from the evidence, to prevent the jews even being under suspicion.

In his other major work on this, '*The Myth of Ritual Murder*' (Yale: 1988 [I think]), Hsia comes clean with his views on the subject a lot more while again not following the evidence that implicates jews, that he quite often mentions but does not think along that avenue at all [from having had a conversation with him it seems to be deliberate], while following to its logical conclusion any evidence that implicates gentile [read: local non-jewish] involvement. He makes quite the patchwork quilt of a theory as to why he thinks jews could not have been responsible and why they were blamed for the crimes [he also doesn't follow his theory through, which in fact points to the jews being largely responsible for the origins of the claim even if it was false].

It wasn't/isn't a widespread practice as has been wrongly claimed by most anti-Semitic authors on this [and nor is it an 'anti-Semitic/Christian/anti-Judaic fantasy' as most philo-Semitic authors have claimed] , but it is something that is wholly consistent with jewish acts of violence towards non-jews throughout the millennia of jew/gentile co-existence [that jews have tried to minimize and just write out of history]. The idea of the blood drinking being opposed to Kashrut is indeed true: however this does not disqualify jews having committed it for religious reasons.

Ironically von Leers offered an interesting, and certainly potentially valid, rationale for the crime in the kapparot committed to wipe away jewish sins (in that the hebrew word used to justify the sacrifice actually means both 'man' and 'rooster'). This is an underinvestigated angle to the issue of jewish ritual murder (and also includes the consumption aspect there-of as the kapparot rooster/hen is given to the jewish poor as a philanthropic donation. This would be consistent with the reports of the distribution of blood/matzoh to other jews, usually poor and not involved in the actual sacrifice itself, after the event.) and one that certainly deserves attention far more so than the irrational declarations that 'it is a lie' when little/no reasonable evidence/interpretation has been offered for why this might be the case (a lot of bluster though).

Motivation for such crimes was also suggested in Horowitz's excellent '*Reckless Rites: Purim and the Legacy of Jewish Violence*' (Princeton: 2007) although he didn't quite take it to ritual murder he took it to the twin of it in standard literature: host desecration (see the Passau case for example). He hinted it could be taken further, but taking it to JRM would have been a step too far [in terms of it being considered 'acceptable criticism'] as proven later that year by Ariel Toaff (and the

polemics and campaign launched against him by jewish organisations worldwide).

It is found in the concept of vengeance in jewish culture and theology: in that if one takes the concept of Amalek and Agagite (who remember Rambam ruled still existed and hence it is still part of the jewish religious mission to hunt down and exterminate 'the seed of Amalek' and especially 'the seed of Agag'). Since in jewish literature the cultures, especially Christianity before the Lutheran Reformation, were identified as Amalek it is quite plausible that a group of jews performed jewish ritual murder on this basis.

It is true there were cases, such as Beilis (1913) and potentially Damascus (1840) [but that's still open for argument because the evidence swings either way depending on interpretation], where there were erroneous claims of this type, but then as jews are so fond of telling me, each case must be evaluated on its own merits and not those of an ulterior agenda.

However your argument can answered very succinctly with the following counter-question: have all jews historically and presently observed the (and/or precisely the) same mitzvot and commands of the Torah/Tanakh to keep Kashrut while professing to be observant jews? Do you see now why that argument you used is a complete nonsense?

Book Review: Carleton Putnam, 1980, 'Race and Reality: A Search for Solutions', 2nd Edition, Howard Allen: Cape Canaveral.

Sun, 23 Nov 2008 12:02:00

The current debate concerning race, between those whom recognise empirical reality, and those who would cling to the dogmatism and religious experience of 'modern' egalitarianism, is often considered to be a recent debate, which has only been reignited recently by the publication of such works as Richard Herrnstein and Charles Murray's 1994 book, *'The Bell Curve'*.

However in *'Race and Reality'*: Carleton Putnam writes of the very same debate, which raged in academia then as it does now. It betrays startling similarity to today's debate between science, and political ideology, or 'cultural Darwinism', and 'cultural Lysenkoism', as perhaps we can refer to it with some degree of accuracy. Both arguments have progressed, but the problems have stayed essentially the same.

Carleton Putnam was the cousin of the famous Professor Carleton Coon with whom he shared similar views on the subject of race. He was the Chief Executive Officer of Delta Airlines for several decades, a recognised aviation pioneer and a qualified lawyer. In fact this book was written as immediate sequel to his other major work, *'Race and Reason: A Yankee View'*, first published in 1961. Race and Reality on the other hand was originally published in 1967, but a second edition was re-launched in 1980.

Putnam extensively records the way in which the marxist jew Franz Boas, of much fame as the founder of modern egalitarianism in the biological and social sciences, made science match his ideology and how he was merely continuing a trend in his family towards socialism and an unrealistic utopianism. This perhaps is the ultimate irony in so far as it has been suggested in several recent psychological studies that pre-disposition to specific politics may be partly genetic, in the same way as personality can be said to have a strong genetic basis (as per the 'London School' of the late Hans Eysenck).

'Race and Reality' also documents the scale of Boas', and his disciple's involvement with communism, as well as socialism, with Boas himself being a confirmed member of no less than 46 marxist organisations. Many with ties directly back to the Soviet Union then under the iron fist of Lenin and later Stalin. Thus as Putnam so clearly demonstrates modern egalitarianism started out as an extreme form of marxist ideology, i.e. all differences between people's must be explained purely in class and economic terms, and then tried to find selective evidence to 'prove' that it was scientifically correct. This attitude is much in the same vein as Karl Marx's original coining of the term, 'scientific socialism', in order to give it a veneer of supposed authority to his thought among the more liberally-minded in the scientific community, and the folk at large.

Interestingly, this evidence as demonstrated by UNESCO's pamphlets, written by the jewish anthropologist Anthony Montagu, formerly Israel Ehrenberg, is nothing to do with actual science per se, and concentrates on moral invective, scientific smoke-screens [creating unknowns/mysteries where there are none and pretension to bias on the part of those whom do not agree with them], and exploiting and twisting popular themes.

Putnam spends two chapters, which he calls *"The Fantasy"* and *"The Facts"*, dealing with the general beliefs of the two camps and also clarifying and stressing the sheer qualifications in the racist camp. This is perhaps the most important part of the book. Since what Putnam later recounts is a story of woe indeed, but it hinges on the fact that there was no basis for the 'Brown versus Board of Education' decision originally and that the relevant scientists were not consulted as to the scientific grounds for that decision. Thus Putnam rightly concludes the decision was not based on scientific grounds but rather on political ideology informing legal and social ideas.

He notes that all the 'science' used to justify the very legal decisions made, was never really put to the test since few 'race realist' scientists were even allowed to testify before the committee: the majority of those that were allowed being social scientists of one marxist stripe or another.

Putnam also discusses what many, otherwise sane academics, are so afraid of discussing: the disconcerting alliance of the media and boasian/marxist academics. Based I would argue on their shared ideals and in many cases further on their shared jewish heritage. This alliance Putnam demonstrates by quoting some very disturbing extracts and details both from his own and other's experiences. It is best conveyed to the reader in an example on ABC Television in 1962 given by Putnam:

'Smith (Anchor): 'Sir, what do you think about the statement that was made the American Anthropological Association? It says

'The Association repudiates statements now appearing in the United States that Negroes are biologically and in innate mental ability inferior to Whites'[/I]

Putnam: 'I might compare the statement with a recent book written by the President of the American Association of Physical Anthropologists [Coon] in which he presents evidence, and takes the position, that the Negro race is 200,000 years behind the White race on the ladder of evolution'.

Smith: ' What are some of the findings?'

Putnam: 'The findings are that there is from every standpoint - from the standpoint of Zoology, from the standpoint of Anatomy, from the standpoint of Anthropology, from the standpoint of psychology - there is no question - the evidence is overwhelming in favor of a difference between the races in those elements which are involved in adaptability to our Western Culture.'

Smith: [In a changed background, facing the audience, Putnam cut from scene.] 'Mr. Putnam suggested that Dr. Carleton Coon, the president of the Association of Physical Anthropologists, gave some support to his view. We asked that Association, and it gave us this statement 'We condemn such writings as Race and Reason' ' that's Mr. Putnam's book - 'There is nothing in Science that justifies the denial of opportunities or rights to any group by virtue of Race.' [Interview Terminated].'

Now this classic example of the manipulation of opinion by the media, which is why Putnam includes it in his work, confirms exactly what Pearson, in *'Race, Intelligence and Bias in Academe'*, recognised in that the media is nothing, but a bed-fellow of the marxist movement in academe.

What Putnam doesn't mention, of course, is the fact that marxism [and associated views] have, especially in Boas' time, generally been a significantly jewish movement in terms of physical and intellectual leadership, and that co-incidentally the media happens to also have a very significant jewish presence both in terms of ownership as well as the face's of the media (and the 'television experts' it uses). However, we must forgive him for this oversight since Putnam is writing a book about race generally, rather than making a point of exposing jewish influence in European and Aryan countries both in the past and the present.

As you can see Putnam makes a compelling and objective case against the decisions made, and shows why he is correct in his assertions. It is also worth saying that on the publication of Putnam's 1961 book: *'Race and Reason: A Yankee View'*. This same academic association on the instigation of a tiny minority of hard-line marxists put forward a motion to compose a press release condemning Putnam's book as unscientific. Coon asked that before a vote was taken, that all those who had actually read the book raise their hands, apparently only two or three in the entire room did so. Coon promptly packed up and left to go home for the night, much to the annoyance of the minority of hard-line marxists.

This media and scientific pattern has continued well beyond the time of Putnam's writing, and may well continue well into the future. Doubtless this book was any less well received, and as Putnam points out he has been called a 'racist' many times, but nobody has thus far managed to produce any serious evidence to contradict his or other race realist's ideas.

Perhaps one of the most interesting quotations to share with those readers who have heard the popular refrain from egalitarians, that there is no physical difference between different races brains, is from C. J. Connolly's 1950, *'The External Morphology of the Primate Brain'*, which studied a sample of 60 Negro, and White brains.

I quote:

"Comparing the two large groups of Whites and Negroes, while the variability is large and there is much overlapping, the mean values reveal significant differences. The dimensions correlate well with what we might expect from a knowledge of the cranium in the two races. The Negro brain is on the average relatively longer, narrower, and flatter than the brain of the Whites. The frontal region, as measured by the projectional distance to the mid-point of the second sulcus, is, relative to the total length of the brain, larger in male Whites than in Negroes, while the parietal is larger in Negroes than in Whites [...]. It can be said that the pattern of the frontal lobes in the Whites brains of our series is more regular, more uniform than in the Negro brain [...]. The White series is perhaps more slightly fissurated and there is more anatomising of the sulci [...] it is a matter of frequencies."

Putnam doesn't just take Connolly on his word, but quotes some of the best academics of the day in their analyses of the Negro and White brain. This is a great strength of the book since Putnam unlike so many other authors in this area has surveyed the material extensively, and has shown that it agrees on large racial differences, but ironically feels that it can't tell anyone about it.

Later in this book Putnam provides a blow-by-blow account of how the NAACP got the 'Brown vs. Board of Education' decision in the first place, but unfortunately does not mention that jews were instrumental in both this decision and in the creation of the early NAACP. And, then used this decision as opposed to their 'science' [which, was later shown to be utterly false in the academic literature] to nullify any further decisions, which opposed their egalitarian political ideology. It is perhaps interesting to note that by the time of 'Race and Reality's' second publication in 1980 all the research that had been used as justification for the 'Brown' decision had been found to be either fraudulent, inaccurate or wanting in many ways. But, by then of course it was all too late...

At the end of the book Putnam includes a section called "*Point Counter-Point*", which is essentially a racist Frequently Asked Questions, or 'FAQ', answering every possible criticism that could be offered off Putnam's and Race Realism's position in general. It gives details as to the supposedly 'magnificent' African cultures, and notes the differentiation between the presentation, and the actuality. However unfortunately Putnam distances himself from the jewish angle claiming that National Socialist Germany was an aberration in terms of racism and that racism should not be 'judged', because of the Third Reich's real or imagined crimes. He also does not detail, as I have stated the significant jewish involvement in the 'Brown vs. Board of Education' decision, in the promotion of Marxism or in the creation of the NAACP. These are certainly weaknesses of 'Race and Reality' and do require further reading to correct, but the book does serve as an excellent learning guide for those seeking to understand what science said at the time of the Brown versus Board of Education decision and the 'Civil Rights' movement.

But perhaps the real value of the book is not the devastating arguments, and sources Putnam uses, but by the very humbling realisation of how racial sanity was defeated by racial insanity. Not by cold hard science, but by jewish-inspired real politick, media complicity, idealism and political manipulation. '*Race and Reality*' is a lesson to racists both in how they should look to compose their own works and that ignoring significant jewish involvement is a considerable mistake and that by ignoring it their arguments, become less factually-based and thus become open to co-option by these same jewish voices who in the 1960's were all for egalitarianism.

It is also worth remembering that many of the academics cited by 'White Nationalists', such as Arthur Jensen and Richard Herrnstein, in regards to race, especially to do with IQ testing and the resulting trends, are in fact jews, and that in unduly relying on them gives jews an escape route, as they have created in organisations such as American Renaissance, where-by said jews become 'whites' and 'White Nationalists'. The danger is very real and this coupled with the poor state of anti-jewish critique, which we have been examining and beginning to correct here at Semitic Controversies, there is an opportunity for the jews to escape the scorching spotlight of accurate and incisive anti-jewish critique by re-inventing themselves as 'racists'.

It is more than time that the anti-Semitic intellectual movement began to get its collective act together and use the many intellectual tools available to re-forge the interdisciplinary field of anti-Semitic critique of the jews and Judaism that was lost when National Socialist Germany surrendered in 1945.

On Jewish 'Traitors': Jack Bernstein (Part I)

Sun, 30 Nov 2008 11:50:00

The name of Jack Bernstein is well known both in Nationalist and leftist circles as a Jew opposed to Zionism. The main work that appears under his name is of a similar importance in its use as key reading and as a source of citations in Nationalist literature is: *'The Life of an American Jew in Racist, Marxist Israel'* [1]. The work itself seems to have been dictated to one Len Martin and is not actually Bernstein's own writing although it is presumably verbatim: with the necessary tidying up from an oral to written format kept to a minimum. This would seem to be evident in the highly unusual structure of the book: for it is a series of small self-contained arguments/talks on various subjects concerning Israel and Ashkenazi Jewry. Its structure is not unlike Reginald Scot's *'The Discoverie of Witchcraft'* [2], but in a more contemporary fashion, with each section relating to a specific point that the author wishes to make/argue, but these points are not necessarily interconnected, but rather are points of concentration decided by the author and only give the opinions of the author rather than factual argument.

The reason for Bernstein's popularity on both, and ostensibly opposing, sides of the political spectrum is rooted in this structure. In that he takes a strong anti-Zionist pro-Palestinian stance, but at the same time he rejects communism and lampoons the Jews as having their origins in Khazaria as well as declaring the Israelis to be fascist. By this mercurial switch between criticism of Zionism as both communist and fascist and questioning the Semitic roots of the Ashkenazim: Bernstein manages to successfully straddle the political fence between the Nationalist right and the Internationalist left.

What sealed Bernstein's book in a place, where it is cited by both the political right and left, as an authority is the supposed circumstances of his death, which is alleged to have been conducted by Mossad: Israel's foreign intelligence service and notoriously fanatical Zionists [3]. In order to silence so effective a critic who was 'revealing too much'. I can find no date or particulars of this alleged assassination and nor can I find a short or extensive biography of Bernstein or any detailed source as to the circumstances surrounding his death.

We can however state that, however much importance is ascribed to Bernstein now, it is hard to see why he would have been the target of a successful assassination attempt by the Mossad. Assassination is a weapon of last resort for any intelligence/security service and firstly is only conducted when there is no other option, secondly is usually conducted in such a way as for it not to seem like an assassination, and thirdly is preferably conducted in a remote location and even more preferably in a location where the local security services can be persuaded via bribes or threats to look the other way.

Political assassination is not an uncommon strategy among Jews, particularly for the violent religious Zionist fringe in Israel itself [4], but there would seem to be no particular reason why Bernstein would have been such a threat as to expend a large quantity of state resources in killing him.

Bernstein was one of a plethora of critics of Israel and Zionism, but there seems no reason why he was especially dangerous and should be dealt with in such an extreme way. Sephardi Jews have long complained, and criticised the Ashkenazim, about their treatment in Israel so Bernstein wasn't notable in this regard. His arguments that Israel was a fascist/'Nazi-like' state were, and are, standard fare on the political left. His arguments that the Ashkenazim were descended from the Khazars were then a point of academic contention, which had then been recently revived by Arthur Koestler's book on the subject [5]. His arguments concerning the alliance between Zionist bankers in New York and Bolshevik/communist Jews in the Soviet Union were, and still are, standard fare on the Nationalist right.

In short: Bernstein argued nothing that was not argued before, during or after his time: yet he is alleged to have been singled out and targeted quite specifically, presumably as stated because he was especially dangerous, by the Mossad.

Since we don't seem to have a reasonable motive for the Mossad singling out Bernstein then we must suggest that he wasn't singled out by the Mossad at all. Particularly as there doesn't appear to be any record of the manner of his death or what evidences the state the Mossad were involved at all.

A solution to this may be found in some of Bernstein's first words, which are a *'challenge to his Zionist brethren'*, in the book, which are as follows:

'But, if a Jew is the person doing the exposing, you resort to other tactics.

** First, you ignore the charges, hoping the information will not be given widespread distribution.*

** If the information starts reaching too many people, you ridicule the information and the persons giving the information.*

** If that doesn't work, your next step is character assassination. If the author or speaker hasn't been involved in sufficient*

scandal you are adept at fabricating scandal against the person or persons.

** If none of these are effective, you are known to resort to physical attacks.'*[\[6\]](#)

Now if we consider the possibility that Bernstein died in, for example, a car accident, which is an infamous method for removing problematic individuals: as it can be made to look like accident and the task is done with the minimum of risk and involvement (as per my comments on assassination above). Then it might be suggested in order to make Bernstein's work more appealing and his words more authoritative, because if he was dangerous enough to be assassinated by the Mossad then he must, as the logic goes, be on to something very important. The assertion that Bernstein was assassinated by the Mossad, the Israeli intelligence agency that is best known outside of Israel itself and has a considerable mythos of invincibility that makes its involvement in any conspiracy almost de rigueur in alternative political literature of the conspiratorial variety, was promulgated.

These apparent words of Bernstein found in the first pages of the book, that I have quoted above, are then regarded as prophetic, by the reader, of what happened to Bernstein, because he was simply too dangerous an opponent of the Zionist conspiracy to let live (and hence may have had some inkling he would be killed by the Mossad). This then re-enforces the notion in the reader's mind that Bernstein had something very important to say and that his opinions and testimony should be heard with great reverence and regarded with great authority. This is certainly a reverence and authority that, on the face of it, the work, and Bernstein as an author, do not deserve, since if we remember that Bernstein is an Ashkenazi jew himself and the opinions he gives on a variety of issues are quite lurid: we begin to understand that it isn't either admirable or likely useful in many meaningful sense of the term.

If similar assertions were coming from a 'holocaust survivor' they would be regarded, rightly in most cases I would argue, as so much fabricated jewish nonsense, but because they are coming from a jew who is critical of both Israel and the influential jewish establishment: this same kind of lurid testimony and opining is taken as solid evidence of jewish perfidy. Yet, as I have covered above in my introductory discussion of 'jewish traitor' testimony and the general problem and considerations that have to be made with, this is a hugely problematic double standard, which renders the critique of jewry that uses it hypocritical (and inconsistent ergo irrational) as well as open to dismissal by pro-jewish authors via the targeting of this double standard. Anti-jewish thought, as I have said, needs to leave behind this weakness and treat all jews as jews, and as such we must remember once more than Bernstein is first and foremost a jew and however much apparent value we see in what he writes we must always bear this singular fact foremost in our minds.

It is possible that these most important words, and in particular: '*If none of these are effective, you are known to resort to physical attacks*', are not Bernstein's own, but rather Len Martin's. Since it is an interesting and notable co-incidence that the key part of the emphasis of the authority of Bernstein is the manner of his death, as you will see when he is cited particularly by the Nationalist right in that there is generally affixed an addendum to the effect of '*assassinated/killed by the Mossad*', and this short passage, which as I have said acts to re-enforce the belief in the importance of Bernstein's opinions and testimony. This combined with Len Martin's likely responsibility for spreading the suggestion of Bernstein's having been assassinated by the Mossad[\[7\]](#), makes for further suggestion that this first part of Bernstein's book may not in fact be his, but rather a deliberate addition by Martin in order to facilitate the authority and hence the sales of the work.

Since if the booklet is taken an authoritative and devastating critique, which can be facilitated by the idea that the author was assassinated by the Mossad for his views [ergo he '*knew something especially dangerous*'], then the sales of the work will be much higher than if it is just a normal set of opinions. Since the work itself has little value in terms of making an evidenced argument, it has to have another point of interest (or otherwise it is simply akin to reading a long string of assertions by a jew posting on an internet forum) and that point is provided as I have said by the claimed manner of Bernstein's death.

Hence although it is impossible to definitely say that Bernstein's assassination by the Mossad did not happen: it does seem very improbable given what evidence we do have and that this assassination has become the main selling point of a work with little else in particular to recommend itself, but the mythos of the author's assassination. Hence in pointing this out we strip Bernstein of his perceived authority and can begin to look at his work as it actually is without having to contend with complaints emanating from the claimed manner of his death.

Bernstein's political sympathies would appear to lie more with the political left than with Nationalism since he takes great pains to detail the 'Nazi-Zionist collaboration' as being the cause of the so-called 'holocaust', the discrimination by the Ashkenazim against the Sephardim and the Zionist conspiracy against the Palestinians and Arabs in general as well as the war crimes committed by Zionists/Israeli soldiers during the several conflicts that Israel has been involved in its short existence.

It is all worth saying that Bernstein comes out in this book as a devoted anti-racist, of an apparently liberal/libertarian

political persuasion, whom is fighting on behalf of the people of the world against the Zionist Ashkenazi Jewish elite whom he styles as the '*new Nazis*'. His motive in this seems to be just as much about ideology, as about his own personal circumstances. Since Bernstein brings up his wife, Ziva, a Sephardi Jewess several times throughout the work to indicate her experiences. Bernstein also often uses his marriage to Ziva as the starting point of the many anecdotes of which the work is made up.

This brings us onto another important point in that much like Benjamin Freedman and Maurice Samuel, Bernstein is writing from personal perspective and without references. Unlike Freedman, but like Samuel, Bernstein doesn't claim to have any special knowledge or authority, but rather to have simply been the witness to the behaviours and observations he describes. This makes it very hard to take Bernstein's points as actual argument, but rather we have to take what we would normally categorize as arguments as being the opinions of a Jew and his anecdotal relation of events as simply being testimony, which must be corroborated in the standard way in order for it to be considered of value in an argument.

Using Bernstein to evidence a particular point without noting that this is a Jew relating his own personal experience, regardless of the appealing, but I would suggest poisoned, evidence that he offers us, and hence, because we must remember that Bernstein is a Jew, without corroboration it must be treated with an extremely sceptical eye. It is also worth repeating that Bernstein does not write from a balanced well-argued perspective, but merely personal opinion and that as with any account of this kind we must pay keen attention to detail.

This detail is essential to understanding Bernstein's work for what Bernstein is writing here is opinion, which may or may not represent facts and experiences accurately, but what we must try and do is deduce the value of Bernstein from these short opinions and anecdotes. In performing this task we have to look at one particular aspect of Bernstein's work and that is what he has included in it. Since this detail, more than actual argument used, is essential to Bernstein's position for it offers us an insight into Bernstein's thinking and the sub-text involved in the production of this work.

As I have said above what Bernstein includes mainly relates to his Sephardi Jewess wife, and his reasoning and thought seem to be centred on her and the treatment she received from his fellow Ashkenazim. One of the very first things he does in the work is to introduce Ziva, properly Fawzia Daboul, his wife to us and gives us some brief biographical ideas about when he met her and her origins as a Sephardi Jewess from Iraq [\[8\]](#). He also elaborates on how he and Ziva courted [\[9\]](#) and how they were married.

After these biographical notes, which are of note because they are Bernstein's route to the core motivation of his writing, Bernstein reveals to us how he is motivated by his marriage to Ziva to become opposed to his fellow Ashkenazim. He describes his experience, which leads his thoughts into beginning his case against his fellow Ashkenazim as well as against what he perceives, not unjustly so, as the fruit of their creative labours: Israel.

Bernstein states as follows when leading us into his opinions on the Ashkenazim and Israel:

'Ziva and I were happy, but our marriage created serious problems. You see, Ziva is a Sephardic Jewess and I am an Ashkenazi Jew. For an Ashkenazi Jew to marry a Sephardic Jew is frowned upon in Israel by the ruling Ashkenazis. To understand why this is the case, you must realize the difference between the Sephardic and Ashkenazi Jews.' [\[10\]](#)

This is qualified in the paragraph above the quoted passage by the following statement:

'Yet, I was happy to leave after 4 months ' two months earlier than originally planned. During the time I was working in the Kibbutz, I carried on courtship with Ziva. She was one of the reasons I left the Kibbutz after only 4 months ' we were to be married.' [\[11\]](#)

It is not unreasonable to suggest with these comments, leading into Bernstein's thoughts on the origin of the Ashkenazim, rather he is motivated by the ill-treatment of his wife as a non-Ashkenazi Jewess married to an Ashkenazi Jew by his Ashkenazi kin. As Bernstein states: '*it was love at first sight*', which suggests a strong and passionate romantic relationship between himself and Ziva. We may presume Ziva shared his feelings to a significant degree, if not completely, for the reason of Bernstein's passionate regard for her.

It is also possible to infer from the second passage cited that his relationship with Ziva was arguably a point of friction between Bernstein and the other members of the kibbutz named Ein HaShofet [\[12\]](#). Since Bernstein's leaving the kibbutz early in order to marry would be somewhat unusual and in the course of his and Ziva's courting we may reasonably suggest she at least once visited him on at Ein HaShofet. This is all the more plausible when we take into account that Ein HaShofet was created by a combined group of Ashkenazi Jews from Poland and North America. It is thus quite plausible to suggest that Bernstein may have begun to form his views from the friction between himself and his fellow kibbutz members. This may also be suggested by the following comment he makes about the kibbutzim in general:

'A kibbutz is a farming and sometimes industrial venture. It is important to explain that Israel's Kibbutz system is a Marxist idea brought to Israel by the Ashkenazi Jews who migrated to Israel mainly from Poland and Russia. These Jews are part of that bunch of Jews know as the BOLSHEVIKS.' [\[13\]](#)

Here Bernstein is lampooning kibbutzim as a form of applied Marxism and as (proto-) Bolsheviks, but notably he states that the idea was brought to Israel by Jews from Poland and Russia. Since in Bernstein's writing the 'Nazis' are similar to the 'Bolsheviks' in that they all persecute Jews in some manner or another (i.e. as totalitarian deniers of freedom to himself and Ziva). This association of Marxism/Bolshevism with National Socialism can be seen in the following statements by Bernstein:

'Once out of the service, a number of the ex-service people join the Shin Bet, the equivalent of Hitler's Gestapo. Like the Gestapo, they engage in repressing anyone who acts or speaks out against the Marxist/Fascist government of Zionist dominated Israel. Like in Nazi Germany, all people in Israel are required to carry identity booklets called "Teudat Zehut" in Hebrew.' [\[14\]](#)

And then:

'Concerning Nazism/Fascism, please let me clear a point. Germans are an admirable people ' I dare say even great. But in Germany, the general population were victims of the Nazis who through cunning and brutality gained power. In Germany, the average Jews were victims of the Zionist elite who worked hand in hand with the Nazis. Many of those same Zionist Jews who, in Germany, had worked with the Nazis, came to Israel and joined hands with the Zionist/Communist Jews from Poland and Russia. It is the two faces of communism and Nazi-style fascism that rule Israel. Democracy is merely an illusion. Regarding the tie between the elite Ashkenazi Jew and the Nazis, take a look at the word 'Ashkenazi' ' look again 'Ashke-NAZI'.

Interesting isn't it? There is a great confusion regarding the relationship of fascism to communism. Fascism is national socialism. Communism is international socialism.' [\[15\]](#)

Here Bernstein makes it quite clear that he is a democrat, i.e. a liberal or a libertarian, who sees National Socialism and Marxism/Bolshevism as being simply 'totalitarian'. To him they are the same, even if actually opposed to one another, since Bernstein is reasoning from the perspective of that these ideologies impede him from marrying the woman he loves, Ziva, and hence the Ashkenazi Jews must also be 'Fascists' and 'Bolsheviks'. This is most obviously representing in Bernstein's puerile notation about the word, Ashkenazi, singling out the ending as the colloquial diminutive term for National Socialism or a National Socialist: 'Nazi'. It is also plausible to suggest that Bernstein knows that being called 'Nazis' would be deeply offensive to Ashkenazi Jews, who are obsessed with their supposed suffering in the so-called 'holocaust', and hence allows him to once again attack and emotionally hurt those who are deliberately attacking and emotionally hurting his wife: Ziva.

In light of this when we note that Ein HaShofet was composed of a significant proportion of Jews from Poland [\[16\]](#), put that together with the above lampoons and our discussion of Bernstein's motivation originating from the treatment of his Sephardi/Mizrahi wife by his fellow Ashkenazi. It becomes quite plausible that Ziva did visit him and that he came into some form of conflict with his fellow Ashkenazi kibbutzim members over his intending to marry her.

Thus we see that Bernstein is using the lurid, and quite possibly hysterical, description of the kibbutzim as a network of Marxist/Bolshevik communities as a tool to attack those who tried, likely repeatedly and in increasingly drastic ways if they did so, to make him break off his engagement to Ziva. This then acts as a reasonable starting point for understanding Bernstein's work in that when we see him attack the Jews: it is because of the experience he has had with discrimination against his wife and he focuses that anger on the Ashkenazim and the state of Israel, which he sees as turning a blind eye to and even sanctioning this behaviour towards the woman he loves.

This origin of his thought becomes increasingly clear as we move through the text, shortly coming to another passage where Bernstein rails against the Ashkenazim in the context of the treatment that Ziva has received. Bernstein states as follows:

'For the first three years of our marriage, it was necessary for us to live with Ziva's aunt. This was because of the critical housing shortage in Israel and because of racism. Housing is allotted as follows:

** Ashkenazi Jews who have lived in Israel for many years are given first choice.*

** Second in line are Ashkenazi Jews from Europe ' especially if they are married or marry an Israel-born Ashkenazi Jew.*

** The next favored are Ashkenazi Jews from the U.S. ' especially if they marry an Israeli born Ashkenazi.*

* *Sephardic Jews have the next choice of whatever housing is left.*

* *At the bottom of the list are Moslems, Druze and Christians.*

Opportunities for employment follow the same pattern: Ashkenazi Jews get the choicest jobs, Sephardic Jews next, and Moslem, Druze and Christians fill the menial jobs with a great many left unemployed. Even though I was an Ashkenazi Jew from the U.S., I was placed lower on the list for housing because I married a Sephardic Jewess.'^[17]

This attack on/description of the discrimination against Sephardi jews by the Ashkenazim, which is not likely to be untrue given that discrimination by the Ashkenazim against the Sephardim and Mizrahim is well documented in both jewish^[18] and non-jewish sources^[19], need not have been placed in the context of Bernstein's own experiences having married a Sephardi/Mizrahi jewess. However he does so frequently talking from the perspective of being engaged in a personal animosity with those who have made the woman he loves want for anything deliberately. For in the above quoted passage Bernstein complains of not being able to gain housing and suitable employment opportunities for the sake of Ziva. Suggesting that Ziva is both the unwilling cause of his present misfortune and that Bernstein apportions the blame on those discriminating against Ziva and not himself: for as Bernstein states. This discrimination was '*because he married a Sephardic Jewess*'.

This according to Freud's theory of psycho-analysis, the key as I have said to understanding jewish thought, would be a simple manifestation of the built-up loathing for those who indirectly/directly questioned Bernstein's manhood in questioning the suitability of the woman he most desired, Ziva, in the questioning of the legitimacy of the Ashkenazi pre-eminence.

This manifestation of the loathing for those who would question Bernstein's manhood is manifested most obviously in Bernstein's assertion that the Ashkenazi jews are not Semites at all, but are rather descended from the Khazars and hence the foundation of Zionist ideology, the key part of the legitimizing argument for the existence of Israel, is thus invalidated and the legitimacy of the Ashkenazim is questioned in their own eyes since the question to many Zionists and Ashkenazim of fundamental importance is whether they are Semitic and the '*true inheritors*' of Palestine.

^[1] Jack Bernstein, 1985, '*The Life of an American Jew in Racist Marxist Israel: As told to Len Martin*'. The full text is available at the following address: <http://www.jackbernstein.org/>. There is no pagination in this online edition of the work, which I am forced to use due to the lack of a reliable print copy. Hence page references cannot be reasonably given, but I will endeavour to give some indication of which part of the work the quotation/assertions in question maybe found.

^[2] Reginald Scot, 1930, [1584], '*The Discoverie of Witchcraft*', 1st Edition, John Rodker: London.

^[3] For a general, although I suspect not wholly accurate, account please see: Gordon Thomas', 2007, '*Gideon's Spies: The Secret History of the Mossad*', 1st Edition, St. Martin's Griffin: New York; Ian Black & Benny Morris', 1992, '*Israel's Secret Wars: A History of Israel's Intelligence Services*', 1st Edition, Grove Press: New York and Dan Raviv & Yossi Melman's, 1990, '*Every Spy a Prince: The Complete History of Israel's Intelligence Community*', 1st Edition, Houghton Mifflin: Boston.

^[4] Such as the assassination of the Israeli Prime Minister Yitzhak Rabin in 1995 by a jewish radical named Yigal Amir.

^[5] Arthur Koestler, 1976, '*The Thirteenth Tribe*', 1st Edition, Random House: New York.

^[6] Bernstein, Op. Cit.

^[7] Since the following note, presumably written by Martin, is included in the text: '*(This honest and courageous Jew was assassinated some years ago, by MOSSAD)*.' Ibid.

^[8] Since she was from Iraq she would actually be a Mizrahi, rather than a Sephardi, jewess, but Mizrahim generally follow the Sephardi religious ritual in Judaism and with Bernstein's own definition of a jew as a follower of Judaism rather in the more accurate racial sense. This would also correspond with Bernstein's comments about their being married in a Sephardi synagogue.

^[9] Bernstein however fails to note that the Kibbutzim, on which he briefly opines, were often also religious as well as socialistic in nature, as well as that some of them were non-marxist and nationalistic in nature. Bernstein's lurid and apparently hysterical statement that: '*EACH OF THESE KIBBUTZ ARE AFFILIATED WITH ONE OF ISRAEL'S MARXIST PARTIES ranging from SOCIALIST TO HARD-CORE COMMUNIST*' is patently untrue since as I have said there were highly nationalistic kibbutzim, such as the Gush Emunim who were, and are, followers of the jewish radical rabbi Abraham (Avraham) Kook, as well as marxist and simply religious ascetic kibbutzim. On this point see Roger Friedland & Richard Hecht, 1996, '*To Rule Jerusalem*', 1st Edition, Cambridge University Press: New York, pp. 200-209.

^[10] Bernstein, Op. Cit.

^[11] Ibid.

^[12] Translated: '*Spring of the Judge*' and named after the famous jewish supreme court justice: Louis Brandeis. This kibbutz is located in northern Israel near the city of Haifa.

^[13] Bernstein, Op. Cit.

^[14] Ibid.

[15] Ibid.

[16] Depending on Bernstein's definition of Poland: this could include parts of the most densely populated, in terms of Jews residing there, part of Russia: the former Pale of Settlement. Russia could also include Poland as it had absorbed it into its territory in the 18th century under Catherine the Great and later absorbed Poland into Russia again with the defeat of National Socialist Germany in 1945.

[17] Bernstein, Op. Cit.

[18] For example Daniel Elazar, 1973, *'Local Government as an Integrating Factor in Israeli Society'* in Michael Curtis (Ed.), Mordecai Chertoff (Ed.), 1973, *'Israel: Social Structure and Change'*, 1st Edition, Transaction: New York, pp. 21-23, contends that such discrimination was significant in the early years of Israel's existence, but that Sephardim have made strides since then in terms of local influence. However as of 35 years after Elazar wrote those words there is still a strong feeling in Sephardi circles, as well proof of (such as the very recent case of the Beit Yaakov schools in the Israeli city of Eldad), institutional discrimination against them by the ruling Ashkenazim. However when Elazar wrote his words at time roughly congruent with when Bernstein was gleaning his first impressions of Israel it points out that Bernstein's observation, although certainly exaggerated, is not without a factual foundation.

[19] For example the humanitarian organisation, *'Human Rights Watch'*, reported that: *'Although low income Jewish students--especially new immigrant, Sephardic, or Mizrahi students--face some of the same challenges related to poverty that Palestinian Arab students do, the government provides disadvantaged Jewish students with a battery of resources designed to improve academic performance and to keep them from dropping out. The remedial and enrichment resources made available for Jewish schools include extra school hours and remedial and enrichment programs, offered both during school hours and after school, as well as truant officers, counseling, and the opportunity for vocational education.'* Human Rights Watch, 2001, *'Second Class: Discrimination Against Palestinian Arab Children in Israel's Schools'*, Human Rights Watch: New York. The quotation is available at the following address: <http://www.hrw.org/legacy/reports/2001/israel2/ISRAEL0901-01.htm> [Accessed: 30/11/2008].

On Jewish 'Traitors': Jack Bernstein (Part II)

Sun, 07 Dec 2008 16:48:00

Bernstein brings this questioning of the Semitic origins and legitimacy of the Ashkenazim and specifically their assertion of their right as Semites to a homeland in Palestine, to its height when he asserts as follows:

'These Khazars are now known as Ashkenazi Jews. Because these Khazar Ashkenazi Jews merely chose Judaism, they are not really Jews ' at least not blood Jews.'[\[1\]](#)

And three paragraphs later:

'At the time, Palestine was inhabited by a half a million Palestinian Arabs and a few Palestinian Jews who are blood related and who had lived together in peace for centuries. With Palestine as their choice for a homeland, European Ashkenazi Jews began migrating to Palestine.'[\[2\]](#)

These assertions on the part of Bernstein are questioning the legitimacy of Ashkenazi origins, asserting that they are merely converts whom in Judaism are generally regarded as a second class and not full jews originating from the biological line of Abraham, Isaac and Jacob, and therefore as noted above attacking the very root of the central Zionist claim: that jews have a right to have their own state in Palestine. This is especially notable when Bernstein asserts that Ashkenazim are not '*blood Jews*'. Hence they are illegitimate and second class citizens in Judaic law and is further confirmed by Bernstein's assertion that there were '*a few Palestinian Jews who are blood-related*' to Arabs and other Semites. Therefore in Bernstein's conception these few jews are the '*real jews*', while the Ashkenazim, although they claim to be, are not.

Further to this we find Bernstein stating that:

'Leading the cry, "We are God's Chosen People" are the Zionist/Marxist (Ashkenazi) Jews who for political purposes chose Judaism and who don't have a drop of biblical Jewish blood in them.'[\[3\]](#)

This statement, in the section entitled '*God's Chosen People*', is the fullest expression of Bernstein's using an argument as to the potential origins of the Ashkenazim and striking back at them with it. Since in the above quoted sentence he brings the logic of the illegitimate, in terms of Judaism, origins of the Ashkenazim through and applies it to Zionism in order to fundamentally undermine, as stated above, Zionism's claim to have a jewish state in Palestine and thus Israel's right to existence.

Bernstein's consistent refrain that the Khazars didn't accept Judaism for religious reasons, but rather did so for political ones, is another point at which Bernstein is undermining the basis for the Ashkenazi claims, because although a convert is not well regarded in Judaism, a convert who converts out of nothing but secular concerns is considered far worse[\[4\]](#). This further demonstrates Bernstein's need to question the legitimacy of the Ashkenazim and illuminates the reason for doing so again. In that Ziva, in his conception, is the real jew, while he and the other Ashkenazim are not and hence she is better than the Ashkenazim, including himself, which is not an uncommon sentiment from a man who certainly seems to be deeply in love with his wife and is greatly offended and angered by the questioning of her jewish legitimacy by other jews.

This last part of Bernstein's argument is very important, because it focuses on asserting jewish legitimacy for the woman he loves, Ziva, whose legitimacy as a jew has been questioned by the Ashkenazim. This thus protects Ziva from attack, while projecting the very same attack, ostensibly used by the Ashkenazim on her, back onto the Ashkenazim themselves. This projection of the, presumably verbal, attacks on his wife onto the Ashkenazim takes the form of Bernstein's attacks on Zionism. Both because its main proponents, i.e. Ashkenazi jews, have been the ones who have been responsible for the hurt to his wife, and also because it allows Bernstein to satisfy his own need for revenge, because in calling into question his wife's legitimacy his fellow Ashkenazim have questioned his own manhood.

This, of course, demands some kind of necessary revenge on Bernstein's part and hence this is what Bernstein is delighting in doing here by attacking the Ashkenazim in such a way as to potentially deeply hurt them. Hence revenging the presumably deep hurt his wife may or may not have actually felt which may or may not have been openly expressed to Bernstein himself on the cause of that hurt. This is a Freudian frame of reference that Bakan has indirectly asserted was taken by Sigmund Freud from his jewish heritage, especially jewish mysticism, and thus offers the opportunity to understand jewish behaviour in the proper context as well as its underlying psychology and motivation[\[5\]](#). Hence we are well within our logical bounds to apply it to understanding Bernstein's actions and reactions as they are indicated in the text.

We see further expression of Bernstein's very personal animus towards Ashkenazi jews, as well as potentially additional

confirmation for there having been an incident between himself and the jewish community of kibbutz Ein HaShofet, when he states as follows:

'Throughout their history, these Polish and Russian Ashkenazi Jews practiced communism/socialism and worked to have their ideas implemented in these countries. By the late 1800s significant numbers of these communist/socialist Jews were found in Germany, the Balkans and eventually all over Europe. Because of their interference in the social and governmental affairs of Russia, they became the target of persecution by the Czars. Because of this, migration of these communist/socialist oriented Jews began. Some went to Palestine; some to Central and South America; and a large number of them came to the U.S.' [\[6\]](#)

As well as:

'As I explained earlier, most were communist/socialist oriented with some of them being radical Bolshevik communists whose aim is world domination.' [\[7\]](#)

Bernstein in the above is using the considerable involvement of Ashkenazi jews with radical movements in 19th century Russia in order to condemn the Ashkenazi as marxists/communists and, as has already been said, the allusion to this concerning the Kibbutzim, i.e. being marxist communes, seems to be based, as I have argued, on some negative event between Ziva and the Ein HaShofet community. However as stated the allusion to the marxist origin of the kibbutzim is due to Bernstein's perception of marxism/Bolshevism, as well as 'Nazism', as being totalitarian and hence denying the right to himself and Ziva to be married and happy. It is not so much about the actual ideologies concerned, but more about Bernstein's perception of them as taking his and Ziva's 'freedom'/'liberty' away from them.

Bernstein's own words on this point are very instructive: since he reveals his thought concerning what he considers 'Nazism' and 'marxist/Bolshevism' to be in the following sentence:

'This war-creating country which has been portrayed as 'the only barrier to communism in the Mideast' sell its war products to anyone who has the money ' including repressive dictatorships ' FASCIST or COMMUNIST.' [\[8\]](#)

If we note Bernstein's use of the description, '*repressive dictatorship ' Fascist or Communist*', it becomes very clear that the characteristic that Bernstein is thinking of, in his use of adjectives denoting 'totalitarianism', is defined by the loss of 'liberty' in Bernstein's case of course this is the loss of the ability to marry the jewess, i.e. Ziva, he loves.

This attitude is perhaps best further pointed out by noting that both marxism/Bolshevism and 'Nazism' would not in terms of ideology have any objection to an Ashkenazi and Sephardi couple entering into coital relations or marriage. For in marxism/Bolshevism there is no differentiation between the two groups, since the only differences which matter in marxism are class distinctions and even then one can be 'de-classed' so no objection can be made to inter-ethnic/racial group marriage or breeding.

In 'Nazism', more properly National Socialism, there is no objection to this on the grounds that the two persons concerned are in National Socialist racial science both are classified as jews and hence have every right to mix their blood. As well as since National Socialism focuses on the well-being of the Aryan race and the racial hygiene of the jewish sub-racial groupings is for jews to be concerned with and not National Socialists.

Hence we can assert that Bernstein's allusions to '*Nazis*', '*Gestapo*', '*Marxists*', '*Bolshevism*' among other things are analogies from the popular literature, and Bernstein's own perceptions, in order to explain what he is feeling and he asserts he experienced in such a way as to make his own work appeal and be more readable (in order that others may 'understand' and 'sympathise' with his perceived plight). These perceptions centre around the treatment of Ziva and hence can be argued to be merely expressions of feeling, rather than any real condemnation, because of Bernstein's perception of 'totalitarianism' and his own 'rights' as a jew.

What Bernstein then proceeds to do to again attack Ashkenazi jewry, in a way he knows will considerably hurt their sensibilities, by asserting a whole series of connexions between marxism and Zionism noting that they are in his view the same thing. We should also mention that Bernstein adds in consistent allusion to Nazism in his monologue on the subject. Further confirming the interpretation that I have been arguing here that it is not so much the ideologies, but rather how these ideologies in Bernstein's perceptions would impinge on his relationship with Ziva.

This use of a communist and Zionist connexion, based on their apparent shared jewish heritage, reaches its peak, and perhaps most hysterical, expression in the following section, entitled '*Communism in Israel*', which I quote in full:

'The Zionist controlled news-media in the U.S. has led the American people to believe that Israel is the only barrier holding back communism in the Mideast. This would be humorous if it did not have such serious implications for the United States.

From what I have said so far, you should now realize that Israel is basically a Marxist country mixed with some Nazi-type fascism. A large book could be written about it, but for now I only wish to add:

1. Israel is the only country in the Mideast that allows communist parties to operate ' there are three. Ironically, it is the Arab countries which forbid communist parties to operate. (The exception is North Yemen which, through treachery, was taken over by the communists). Some of the Arab countries buy military equipment from communist countries because they can't get enough from the U.S. to offset the huge amounts the U.S. provides Israel. But, that's as far as any Arab/Soviet ties go.

2. The Soviet Union allows a good number of Jews to leave if they promise to go to Israel and Israel welcomes these communist oriented Jews. It must be noted that once out of the Soviet Union, many, if not most, Soviet Jews come to the U.S. instead of going to Israel. It must also be noted that hundreds of thousands of Jews have left Israel since its founding; some sources put the number at one million. Some of these Jews have requested to go back to the Soviet Union rather than live in Israel. Life for these Jews is better in Soviet Russia.

3. The latest scientific developments that the U.S. provides Israel are channeled on to the Soviet Union. The main center through which this scientific information passes is Israel's Weizman Institute in the town of Rehovot about 40 kilometers south of Tel Aviv.

4. About one-third (1/3) of the kneset belong to one of Israel's communist, socialist or other Marxist oriented parties.

That should put to rest the lie about Israel being the only barrier against Communism in the Mideast. In fact, it is the Arab countries that form the barrier that has stopped the spread of communism in the Mideast. Israel is one leg of the New York/Moscow/Tel Aviv Triangle which is behind the communist movement.'[\[9\]](#)

In this above quoted section we can see the attempt to hurt the Ashkenazi, whom Bernstein does rightly associate with Zionism, by Bernstein's suggestion that Zionism, represented by Israel, and communism, represented by the Soviet Union, are closely aligned with one another[\[10\]](#). What Bernstein is using is an old anti-Semitic theory, not entirely without some factual/historical foundation, that the jews of the Kremlin were closely co-operating with the jews in New York, but adds a third twist that they were further closely co-operating with the Israeli government. This assertion, and his own personal addition, by Bernstein are intended to create the illusion that Ashkenazi jews are in fact the problem that is commonly ascribed as international jewry (hence in common parlance: are to blame).

Since if the Ashkenazim are the jews in the Kremlin, New York and Tel Aviv and therefore the power-brokers and those responsible for all/most of the nefarious activities and crimes ascribed justly or unjustly to jews then it leaves the field open to the Sephardim and the Mizrahim to claim that they had nothing to do with it and hence allow these two jewish ethnic/sub-racial groups to escape the spotlight of anti-Semitic critique for any involvement with these activities and crimes.

In this then we begin to really see another aspect of Bernstein's motivation for writing this work for if the Ashkenazim are simply to blame for the ills associated with Israel, Zionism and communism then it deflects attention away from other jews. Notably this includes his wife Ziva.

Whom it can be argued he is doing this for in order that she would be able to escape criticism and any realised reprisals on the part of those critical of jews, which Bernstein believes are coming, but what he does not seem to be so sure of is precisely when said reprisals will actually occur. So in order to protect Ziva, and those he has made a larger surrogate for her, he is trying to deflect criticism away from the Sephardim and Mizrahim as well as revenging himself upon the Ashkenazim for their alleged maltreatment of her. Hence his revenge and his protection of Ziva become one joint action.

This touches on the heart of the meaning of the term: 'jewish traitor'. In that no jew is really a traitor to jewry, but rather is an agent of it. That jew might seem to be acting against jewry by calling attention to what, in Bernstein's case, he suggests the Ashkenazim are up to.

However what jewish 'traitors' are actually doing is answering the fundamental question that all jews ask themselves, '*What is best for jews?*', differently to the majority of other jews. Thus in order to assure jewish survival by either provoking fresh waves of anti-jewish feeling at a target that they feel may cause a more destructive outbreak in the near or distant future if allowed to go unchecked and hence they minimize/prevent that behaviours real consequences for jews (by starting the wave of anti-jewish feeling earlier and making it much easier to nullify as well as less destructive). Or in the other instance the jewish 'traitor' feels that his/her fellow jews are going to be persecuted regardless. The reasoning may change to the jew condemning jews, while suggesting that they themselves or a small group of jews are actually on the anti-jewish side (or are simply 'different' or 'special' in some way) and hence offer their services as a 'decent', 'good' or 'former' jews, much

like Benjamin Freedman did, regardless if this means persecuting their own kinsmen: thus allowing them the Jewish people to survive, and to rebuild, rather than face the possibility of complete extermination.

Bernstein is enacting a combination of both these two motivations for his Jewish 'traitor' behaviour in that he both is trying to provoke the storm before it turns into a terribly destructive hurricane, because he sees the activities of his fellow Jews and comprehends that resentment is growing and wishes consciously or not to prevent catastrophe. He also, likely because of his feelings for Ziva, wishes to focus the anti-Semitic feelings on the Ashkenazim, whom he also has a great personal enmity to, who are responsible in his mind for many of the activities and crimes that are justly or unjustly suggested to be the result of Jewish endeavours and actions. In this once again we note he saves Ziva, and his surrogates for Ziva: Sephardi and Mizrahi Jews as well as notably Arabs, while revenging himself on those who have hurt or attacked her.

Bernstein's attitude to the Arabs is interesting, because he simply denies that there are extensive Arab/Soviet relations beyond military contacts completely ignoring the Soviet Union's role in the Middle East as a countering bloc against the United States of America. Since the Soviet Union had failed to gain Israel as an ally, which it has sought to do in Israel's first years of existence and Israel had become orientated towards the United States of America. The Soviet Union naturally looked to the Arab bloc for allies. Who were becoming deeply disenfranchised by almost unconditional American support for Israel and who correctly identified the source of his support to be anchored in the position and power in the United States of Jews, whether devoted Zionists or not, whom were loyal to their Jewish ancestry often in contradiction to the best interests of the United States. Hence a Soviet and Arab bloc alliance formed and hence further polarisation between the two camps, Israeli and Arab, occurred.

However the source for this pro-Arab attitude is not hard to find in that Ziva was identified as an Arab by the Ashkenazi, which Bernstein indirectly notes on when he recounts as follows:

'One day, I entered a cafe in Tel Aviv. The place was crowded and I sat down on the only seat available. Also sitting at this table were 5 Sephardic Jews from Morocco. They learned that I was studying the Hebrew language, so they were helping me with my studies when a blue-eyed, Nazi-type Israeli police officer walked into the cafe.

He ordered me to "Get away from those Kooshim. 'Kooshim' in Hebrew means 'Niggers.'"[\[11\]](#)

Bernstein's description of the use of the pejorative word '*Kooshim*' to describe the Sephardi Jews in the café is something that can also be suggested to be in his eyes: a word used to describe Arabs. In that because Bernstein identifies the policeman as blue-eyed there would have been real physical contrast between him and the Sephardim whom he was with.

Hence the policeman looked down the Sephardim because they were darker and probably also because they looked like Arabs. Hence it is possible to suggest that in Bernstein's mind the Arabs are just like the Sephardim/Mizrahim in that they have been unjustly treated by the Ashkenazim and displaced/massacred by the Ashkenazi creation of Zionism. Hence they like Ziva become a victim of unjustified maltreatment in Bernstein's mind and his pro-Arab sentiments were likely increased with the added personal dimension that Ziva was originally from a Mizrahi family who resided in Iraq before coming to Israel.

Hence it becomes quite arguable that Bernstein's pro-Arab comments are the result of this identification of the Arabs with his wife Ziva's origins as well as the similar treatment, in his eyes, that both Ziva and the Arabs have received from the Ashkenazim and their creation Zionism. Hence it allows Bernstein to also take the side of the Arabs as well as the side of the Sephardi/Mizrahi Jews and thus also re-enforce his position by recalling injustice to the Arabs and defending them, rather irrationally as it happens, from the suggestion that they are in alliance with the Soviet Union, which I discussed briefly above.

Hence we can conclude that Bernstein is a Jewish 'traitor' in that he seeks to revenge himself on the Ashkenazim by both attacking them and manipulating the next wave of anti-Semitism to fall preferably exclusively on them rather than on his wife's kinsmen: the Sephardim and the Mizrahim: hence protected that which he loves and destroying that which threatens it at the same time. Bernstein's work is one, as we have discussed, which derives almost entirely from his personal feelings, especially his relationship with his wife Ziva and their experiences together, and not from wide reading and thought.

Bernstein manipulates information throughout the text to suit his own personal agenda and although he presents a very unsavoury picture of Israel, which appeals to many an anti-Semite, the work is marred by his deeply personal motivations, hysterical accusations towards the Ashkenazim, by potential additions from Len Martin and a lack of precise references. Even as a testimonial it is not worth the paper it is written on, because of all these problems with the text. I suggest that no anti-Semite who wishes to conduct a thorough critique of this text uses it as evidence of any kind other than of the hysterical and essentially Freudian mentality of the Jews and especially of the Ashkenazim.

Bear in mind this work is there to manipulate your thoughts into hating the Ashkenazi and letting the Sephardim and Mizrahim off from any charges laid at their door. Do not presume just because a jew such as Bernstein seems to be on your side that he is indeed so for the jew will always ask this question first and foremost in any interaction he has: '*what is best for Jews?*' Now that is not what is best for Aryans: is it?

[1] Bernstein, Op. Cit.

[2] Ibid.

[3] Ibid.

[4] For example on this point see the Mishneh Torah, Shoftim, The Law of Kings, 8:14.

[5] David Bakan, 1990, [1958], '*Sigmund Freud and the Jewish Mystical Tradition*', 3rd Edition, Free Association: London.

[6] Bernstein, Op. Cit.

[7] Ibid.

[8] Ibid.

[9] Ibid.

[10] In fact they have historically had a deep animosity to one another even in the days before the Bolshevik revolution it was regarded in the jewish community that the young generally had one of two choices in terms of ideologies. Those choices were Zionism or Communism not Zionism and Communism as Bernstein necessarily assumes in his work.

[11] Bernstein, Op. Cit.

Book Review: Alan E. Steinweis, 2008, 'Studying the Jew: Scholarly Anti-Semitism in Nazi Germany', 2nd Edition, Harvard University Press: Cambridge.

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Serious studies of National Socialism are rare, but serious studies of National Socialist scholarship, especially as it relates to the most emotional topic that is associated with it and the Third Reich, the jews, are even rarer. Most studies that claim to be '*serious studies*' of this topic are afflicted with the kind of suffocating and smarmy postscript that has evolved into the mythos of, i.e. the justification, the era in which we live[1]. This Steinweis, who is the Rosenberg Professor of History and Judaic Studies at the University of Nebraska-Lincoln, correctly notes is due to the automatic presumption on the part of the authors concerned that everything that was associated with National Socialist ideology was simply irrational and lacking in any substance what-so-ever.

What Steinweis in introducing the subject area does not state is that this presumption has allowed whole theoretical castles in the sky to be built around the policies and concepts that make up National Socialism, which at their best do not do it justice as a credible political ideology, because they assume it has no rational basis. Where-as it most certainly did, and does[2], and at their worst deliberately misrepresent the Third Reich and National Socialism and make them out to be completely evil. In some cases, such as in the work of Daniel Goldhagen, this has been taken further into the realms of demonic.

In writing a book on National Socialist scholarship regarding the jewish question Steinweis moves, as he himself notes, into an understudied area that has not been generally covered since 1946[3], because of this simple presumption of irrationality. There have, as Steinweis informs us, been several specific studies of some parts of the subject area, and of some of the individual scholars who contributed to the National Socialist critique of jews in the Third Reich, in recent years. However the literature is still very sparse with much opportunity for further study.

Steinweis is certainly to be commended for writing such an accessible, and quite enjoyable, work and writing it in a relatively unemotional and factual manner, while not engaging in too much condemnation and manipulation of the facts to suit his personal bias in the issue due to his being of jewish origin. Steinweis has commendably done his research and concentrates on what he, rightly, considers to be the key scholars who created the rational anti-Semitism that Adolf Hitler had long called for as a counter to the almost purely jewish domination of the study of jews. It is noteworthy that Steinweis recognises that Adolf Hitler in the earliest days of the N.S.D.A.P., and during his own political awakening, recognised that the traditional anti-Semitic materials, such as those the anti-Semitic movement's own titans: Theodor Fritsch, Adolf Stoecker and Eduard Drumont, were not sufficient and that in addition to the traditional low to medium-brow literature, which sought to condemn the jews, but which did not provide a scholarly case against them. What was required was a scholarly inter-disciplinary collaboration to create what Steinweis refers to as a 'Nazi Jewish Studies' with its own reference literature and standard works This is precisely what, as Steinweis records, a number of eminent scholars from a variety of different fields of study set out to do.

However: despite doing an excellent job of presenting the general history of anti-jewish scholarship in the Third Reich. Steinweis does not give much credit to National Socialist scholarship regarding the jewish question. Although Steinweis has certainly, as I have stated, done his research; he refuses to give credit where credit is due. Instead of a realistic and scholarly appraisal of the works of the Third Reich and whether there was a scholarly basis for their contentions concerning the jews. Steinweis simply ignores the possibility that '*Nazi anti-Semitism*' may have been correct in whole or in part in its analysis and condemnation of the jews.

This is despite his declaration at the beginning of '*Studying the Jew*' that National Socialist scholarship in the Third Reich has been summarily dismissed as propaganda, but should be looked at on the basis of it being scholarship rather than as '*regime propaganda*'. Hence Steinweis proceeds to commit exactly the same error he noted was unfortunate in his introduction: he simply presumes that such scholarship was '*pseudo-scientific*' and '*fallacious*' rather than make a balanced critique of such work. What is particularly notable is that Steinweis takes any opportunity to find one objection, often quite slight, to an anti-Semitic work and to infer that this makes the work invalid in terms of scholarship. If we were to apply Steinweis' own standard here to his own work then he would be equally, if not more, fallacious than the scholars he is writing about.

An example of this can be found in his comments concerning Hans Guenther, which make up most of the second chapter, '*Racializing the Jew*', of '*Studying the Jew*'. Steinweis is at his most specific here in his analysis of Guenther's middle-brow study of the jews as a race[4]. Guenther cites a variety of different authors, including jews such as Maurice Fishberg[5], whom argued against the concept of race both in its application to jews and as a lens for understanding humanity.

Steinweis notes that these authors disagreed with Guenther and hence Steinweis claims Guenther was being disingenuous in citing their work, the thrust of which Steinweis rightly notes disagrees with Guenther.

However what Steinweis, in his anxiousness to discredit Guenther, omits to mention is that Guenther is making very specific points and is noting that others have found specific evidence, to which he adds his own interpretation, in the light of other evidence, on. This is hardly being disingenuous or unscholarly, as Steinweis claims, but rather it is the normal practice of scholars across the many disciplines that make up academe. For example if one disagrees with the conclusions and thrust of another scholar's argument, but agrees with a specific interpretation on one point that is relevant to your own work. It is not misrepresenting the other scholar to cite that one point from their work in support of your own even if the arguments made are completely opposed to one another. Since Guenther was not suggesting that the jewish scholars in question actually supported either his interpretation or conclusion, but rather that they made a point, or a series of points, which were worth noting in terms of his own interpretation, arguments and conclusions: hence Steinweis' argument cannot be considered as valid.

However not all Steinweis' negative criticism is unjustified in that he briefly cites and discusses the work of Johann von Leers, who besides writing a lot of middle-brow works on jews in general, wrote some notable scholarly work concerning jews and criminality where he argued that jews were inherently, i.e. biologically, pre-disposed towards crime [6]. Steinweis correctly notes that for one particular figure [7] von Leers drew on a 1927 Polish anti-Semitic pamphlet: this is of course problematic, but hardly worth of the emphasis Steinweis places on it. Steinweis himself does not cite or analyze the publication, which von Leers is citing, but simply dismisses it. Presumably, because it is anti-Semitic and therefore irrational in Steinweis' eyes. We must opine that in this it is Steinweis who is being irrational and unscholarly, and not von Leers, for he has made not attempt to analyze von Leers' work, but merely has sought to find some reason, which can be argued as a valid criticism, to dismiss von Leers' entire book as so much anti-Semitic rubbish.

Steinweis makes another, perhaps more cogent, general criticism of von Leers' work in that he notes that von Leers left out some figures that might have counted against his general thesis [8]. However this later criticism relies upon on a problematic understanding of von Leers' argument concerning jewish criminality. Where von Leers is arguing quite specifically that jews are fundamentally disposed towards crime, but this does not equate that jews must have more incidences of all types of crime, but merely that they must show significant incidence of crime across socio-economic boundaries hence potentially indicating a biological pre-disposition towards certain types of criminality. This is what von Leers sets out to prove.

Steinweis' objection, although valid, does not discount von Leers' thesis, as Steinweis claims it does, but rather von Leers' thesis simply requires further clarification and the refining of the original argument. It is also important to state that von Leers' use of one bad reference does not negate his work either being scholarly or his thesis being valid. Hence it is reasonable to suggest that Steinweis is looking for a reason, however trivial, to call into question the scholarship and integrity of scholars in the Third Reich researching and writing about the jewish question.

Steinweis' negative assessment of all the academic work of the scholars who forged the inter-disciplinary field of 'Nazi Jewish Studies' has only one minor exception where he notes as to the work of Volkmar Eichstaedt. Who researched and wrote a meticulous bibliography of works, '*Bibliography on the History of the Jewish Question*' [9], relevant to the jewish question with precise cross-referencing from numerous different catalogues. Eichstaedt also notably added in an asterisk next to each author's name who was known to have been a jew by religious profession and/or by birth/lineage. He further adds in a question mark next to each authors name who may have been a jew, but whose status was indeterminate. Steinweis pays Eichstaedt the grudging compliment that this work became the standard index on the subject and was used well after the defeat and occupation of Germany as a standard reference work in the philo-Semitic study of jews.

That Steinweis doesn't see fit to actually praise any of this work, aside for his grudging positive notation about the utility of Eichstaedt's work, is notable, because as stated above, it carries on the assumption that Steinweis distances himself from in his introduction. Steinweis himself appears to be suffering from a problem that he traduces the main scholars in the Third Reich involved in developing the field of 'Nazi Jewish Studies' for. Steinweis notes that the specialists on the jewish question in the Third Reich attacked what they, correctly, saw as the problem of inherent bias in the domination of the scholarly study of jews by jews. In that jews were very unlikely to produce a balanced and accurate depiction of their own history due to the racial perception and interests of the jews as a race.

Steinweis' objection to this is an ostensibly correct one: in that if the logic of racialism holds then racist thinking contradicts the assertion of the Third Reich scholars on the jewish question that their own works were in the objective spirit (since they are biased against the jews due to being of Aryan biological origin). However what Steinweis misunderstands is that different races have, and will always, think that their approach to a subject is objective when in fact in terms of racialism it is subjective. It is not that the scholars concerned were objective, because they, like their jewish counterparts, were actually writing from a subjective racial viewpoint, but rather that they felt that they were being objective, because

they were looking at the issue as members of the Aryan race. Likewise the jewish scholars whom they cited thought they were objective, when they were actually racially subjective, as members of the jewish sub-racial/ethnic group.

Steinweis himself fits within this paradigm since he maintains that he is objective, but as we have pointed out above with reference to two examples, but he is not and consistently interprets issues that best suit his jewish heritage and on similar presumptions to those he criticises. Hence Steinweis' argument that there is a contradiction in terms of these claims is quite incorrect.

This isn't to say that Steinweis' study is without considerable value, because it does give the reader an excellent historiographic picture of scholarly anti-jewish writing in the Third Reich, citing all the major authors and giving some background to them. As well as allowing the reader to begin to engage with the literature and thought that Steinweis is describing. However Steinweis' analysis, and refusal to give credit when it is due, does not give the scholars he is discussing a fair and honest appraisal and gives the impression of '*pseudo-scholarship*' that contradicts Steinweis' earlier professions to treat the scholars concerning with honesty and consideration in terms of their academic work.

It is obvious throughout Steinweis' description and analysis that there is an overt agenda present in '*Studying the Jew*'. In that in addition to describing the Third Reich studies on the jewish question. Steinweis in the case of nearly the all individuals he discusses goes onto describe the post-Third Reich careers of the scholars concerned. This is meant to, as Steinweis states in his conclusion, highlight the '*lack of justice*' and '*Nazi influence*' in post-Third Reich German scholarship. Hence becoming more fodder for the jewish guilt-industry that surrounds the Second World War and re-enforcing the notion that jews are 'victims' and that Germany hasn't done '*enough*' to '*remove Nazi influence*'. This is the jewish agenda that '*Studying the Jew*' is riddled with and hence it must be pointed out that in reading '*Studying the Jew*'. One must be wary of this further disingenuous attempt to claim that anti-Semitism has no rational basis and that jews should be '*compensated*', because they suffered 'discrimination' at the hands of National Socialism. The irony of course is bitter but in today's topsy-turvy world it is to be expected most of all from the cause of that state: the jews of which Steinweis is but one of many.

Hence although '*Studying the Jew*' is of value as a general historiographic guide to scholarship on, and scholars who addressed, the jewish question in the Third Reich: the work is so beset with problems as to make its analysis problematic at best and all but worthless at worst.

[1] The same can be said for the popular view of the Second World War, which ascribed as a '*German war of aggression*' and that Britain was clueless as to the '*evils and irrationality*' of '*Nazism*' only '*standing her ground*' many years after popular, i.e. the jewish, postscript maintains it should have. Of course: this, as with many a popular conception in the current era, is almost entirely poppycock built around a slim and selective propaganda foundation. The actual facts of the lead up to and the beginning of hostilities are essentially the inverse of the popular version of events with a campaign of propaganda of such a scale as to be on the scale of the Roman demonization of the Germanic and Gallic tribes and comparable in extent to modern 'holocaust' propaganda combined with an aggressively hostile diplomatic game played by France and Great Britain, with the support of the Roosevelt administration, ending in these powers giving a blank cheque guarantee to Poland to do '*what thou wilt*', which presaged the attempted genocide of those perceived to be of Germanic stock in Western Poland by murderous Slavic mobs.

[2] For if Marxism must be admitted as a credible ideology then so must National Socialism: the reason the former is considered as a credible alternative and the latter is considered an irrational aberration is due to their alleged treatment of jews. Who dominate, and have dominated, Anglo-American culture for the last century and who have turned all their energies into opposing critique of jews and arguing that the jews being critiqued for their involvement in anything equates anti-Semitism.

[3] This study was by Max Weinreich in his 1946, '*Hitler's Professors: The Part of Scholarship in Hitler's Crimes against the Jewish People*', 1st Edition, YIVO: New York.

[4] Hans Guenther, 1930, '*Rassenkunde des Juedischen Volkes*', 1st Edition, Lehmann: Munich.

[5] Guenther cites Fishberg's then well known work on the physical anthropology and physiology of the jews, that was heavily influenced by Franz Boas whose measurements have been recently discovered to have been falsified (although neither Fishberg or Guenther could have known this): '*Jews, Race and Environment*' [2006, [1911], 1st Edition, Transaction: New York].

[6] Johann von Leers, 1944, '*Die Verbrechernatur der Juden*', 1st Edition, Hochmuth: Berlin.

[7] This was concerning the domination of the prostitution trade in Poland by jews.

[8] These figures related to violent crime.

[9] Volkmar Eichstaedt, 1938, '*Bibliographie zur Geschichte der Judenfrage: 1750-1848*', Vol. I, 1st Edition, Hanseatische Verlagsanstalt: Hamburg.

In Brief: The 'Nobody told me about it' Fallacy

Thu, 18 Dec 2008 14:10:00

Recently on Debbie Schlusel's blog[1] she commented that she gets a lot of '*anti-Semitic BS*' in replies written and sent to her email box. By that we can aptly state what '*anti-Semitic BS*' is: criticism for anything Schlusel likes and/or supports, which seems to be equated with '*anti-Semitism*', against herself as a jewess, in her eyes. However Schlusel's general misrepresentation, wild accusations and lunacy are not of interest to us here. What is of interest to us is a further comment she makes in the same article where she dismisses the idea of a jewish conspiracy on the grounds that nobody, i.e. no jew, has told her about, or let her in on, a jewish conspiracy[2]. She uses the example of international bankers, or as it is more commonly called international finance, as the practical example to show in her eyes how '*insane*' such an idea is.

This is a common fallacy often used by jews in order to counteract claims of a jewish conspiracy and can be answered very simply. In that it is using the fallacy of unfalsifiability in order to attack a straw man characterisation of the varied anti-Semitic arguments on this point.

It is using the fallacy of unfalsifiability, because there is no proof, and can be no proof, that nobody told or informed the jew or jewess in question about a conspiracy of any kind. Therefore the argument is unfalsifiable, because we cannot prove or test whether the jew or jewess in question has been told or informed about a jewish conspiracy, and therefore it is invalid. It is a straw man fallacy, because the anti-Semitic position is very varied and no anti-Semitic school of thought actually argues that all jews are involved in a conspiracy against something, but what is posited by some older anti-Semitic schools of thought is that the conspiracy is centred around jewish identify and therefore all jews are potential, not actual, conspirators.

Therefore all jewish claims there is not a jewish conspiracy, because they '*haven't been told about it*' are fallacious arguments and cannot be used to claim there is/are no such thing(s). As an additional comment if they, the jew or jewess in question, had not been told about a jewish conspiracy, if indeed it did and/or does exist, then they as one specific example would not disprove the rule inherent in the argument. So therefore the '*Nobody told me about it*' argument cannot be held to be a serious one and nor can Schlusel's specific contention be held to hold any intellectual water at all.

[1] Debbie Schlusel, 17th December 2008, '*Hey Conspiracy Theorists, Here's How I 'Build-a-Burger*'. This is available at the following address: http://www.debbieschlusel.com/archives/2008/12/hey_conspiracy.html#comments [Accessed: 18/12/2008].

[2] '*Afterward, I got a couple of angry, anti-Semitic e-mails, calling me rude and "explaining" how the Jews control the world (and how 9/11 was an "inside job"). Like I've always said, I'm still waiting for my share of this "control," my piece of the "international banking system."*' Schlusel, Op. Cit.

Weird Accusations: An IP Trap?

Thu, 18 Dec 2008 09:49:00

Recently during an argument with one of the contributors to this blog, a Stormfront poster declared that he had been '*warned*' that Semitic Controversies was an IP trap: i.e. a site set up to locate people by tracing their IP. This was used as an excuse by said posters not to read the article that he was linked to.

It should also be noted that said poster on Stormfront also made a series of accusations stating that he would not post links to his sources for they would be '*removed*' by those seeking to '*cover up*' 9/11: presuming of course that what he said to say was so important and dangerous that intelligence agencies/the government/politicians would go to any lengths to stop him saying it. Certainly this is possible, but extremely unlikely given that there are a great many more dangerous people out there than individual posters on Stormfront and the intelligence agencies/government would have to be very bored indeed to use their valuable assets against people whose grasp of logic and of what one can reasonably infer from the evidence is tenuous at best. It is plausible to suggest that this poster was simply trying to find any reason to ignore what we post here and to not deal with cogent argument.

The contributor concerned expressed surprise at this particular accusation and reproduced his article in full for the Stormfront poster concerned, only then to be accused of 'plagiarism' in reproducing the whole article without citation to Semitic Controversies. Since Semitic Controversies has never exercised copyright over any of the work published here and has a note at the bottom of the blog stating that the copyright remains in the hands of the authors who write the work and that they can be contacted for any who wish to reproduce the work through the central mail box.

Since the accusation that Semitic Controversies is an IP Trap has been made. I thought I would publicly clarify the issue. Although I doubt it will stop it being used as an excuse by those who are unable and/or unwilling to engage in rational critique and debate: it is here anyway.

Semitic Controversies does indeed use a free counter (supplied by Sitemeter), which includes the IP address, country of origin, type of browser being used and where the reader is being referred from among other things. I use the information therein to look for regular readers to see how many we have and where in the world they are. I also use it to see if there are any new links to Semitic Controversies around the internet so that if I disapprove of a link I can email the webmaster/administrator concerned and ask them to take it down.

For there are some individuals and organisations out there: who have inferred that Semitic Controversies is associated with them when it is not and hence swift and appropriate action is required. Since Semitic Controversies is proudly independent of all organisational ties and supports no current Nationalist organisation although had it the choice it would declare its absolute fidelity to the National Socialist German Workers Party in the Third Reich, but this is neither here nor there.

Hence the free counter allows me to nip these kinds of problems and issues in the bud and also allows me to keep a track of where referrals come from and what countries these readers ostensibly originate from. Although it should be stated that Semitic Controversies does get quite a lot of anonymous traffic that I make no attempt to look into for the simple reasons that I don't have the tools, expertise, the time and the wish to do so.

I don't record who comes to Semitic Controversies and I have never bothered to look at, let alone store, the actual IP of individual or groups of readers. I merely make a mental note of the country of origin and the referral. If I wished to operate an IP trap then I would use far more advanced software and I wouldn't have allowed that software to have its symbol on the Semitic Controversies front page. I have however made our statistics on Sitemeter private for the simple reason that I don't want prying eyes to use that information against either readers or contributors.

So there we are: Semitic Controversies has a free counter and is not an 'IP Trap'.

Some Reflections on 2008 and Some Thoughts for 2009

Mon, 22 Dec 2008 13:13:00

Semitic Controversies was conceived as place where anti-Semitism could begin to be re-thought, re-evaluated and re-constructed in order to begin the long and difficult process of rebuilding a credible opposition to the jews as a whole. It started out life as a series of conversations between me and my close friend, Hans Anderberg, and has grown from there into something I am proud to be involved with. We are almost half a year old as we come up to Christmas and although we have been through many trials and doubts over this period as to whether it was all worth the thought, the effort and the sleep deprivation.

It has been an interesting few months as many people who label themselves 'anti-Semites' have questioned Semitic Controversies status as an anti-Semitic blog, although I would have thought this was evident from even a cursory reading, because we have consistently questioned anti-Semitic orthodoxy and sacred cows on numerous points from the Talmud Balvi to the Judeo-Bolshevik thesis. The irony is that we are true anti-Semites for the simple reason that although we are dedicated to exposing and fighting jewry: we know that we have to fight jews with the most precise weapons possible. That requires us to separate the gold from the base metal in terms of the voluminous anti-Semitic literature that exists out there and hence forces Semitic Controversies to examine the anti-Semitic literature first in order to determine what is useful and what is not. That is why Semitic Controversies publishes so much on the anti-Semitic literature and the consistently repeated arguments and sources there in. It also allows us while we are critiquing the anti-Semitic literature from the perspective of critical anti-Semites to improve upon or note ways that one can improve on anti-Semitic arguments used.

Since, although there are a great many canards and irrational speculations within the anti-Semitic literature, there is often a fundamental grain of truth behind the base metal of the original argument. That is the grain of truth that we must as anti-Semites seek not only in order so that we can build new and more factually correct arguments for our own time on top of those from times past, but so anti-Semitism can move from the lunatic fringe to the intellectual mainstream.

In order to facilitate this move Semitic Controversies will be moving into 2009 with a view to becoming a more permanent presence in the anti-Semitic international and will be looking to work towards achieving pre-eminent status among anti-Semites as an authority where those critical of jews can go to have their arguments evaluated and constructively critiqued. We also wish to begin to provide a news service regarding jews, similar to that provided by Robert Spencer's philo-Semitic '*Jihad Watch*' and '*Dhimmi Watch*', in order that those critical of jews can receive daily updates as to the latest stories of interest regarding jews and our weekly analysis of the jews. Semitic Controversies is also looking to begin to split out our critiques and essays into specific sections categorised as '*Contemporary Jewry*', '*Antisemitica*', '*Book Reviews*', '*Israel*', '*Jewish History*' and '*Judaism*'.

Hence in 2009 to facilitate this move from a regular blog on various issues concerning jews Semitic Controversies will be moving to a website format and will focus on building on three key aspects of the jewish question: a critique of standard anti-Semitism, building a critique of jews as the new anti-Semitism and then elucidating news and current events in the light of the new anti-Semitism. Allowing the reader to see jewish news and understand it in such a way as we argue is both rational and anti-Semitic. We have had new recruits to Semitic Controversies throughout our short existence and we will be pleased to start bring you their writings in the New Year.

We haven't been posting as much for the last month or so, but I can assure you this is only temporary and with my comments as to why posting has been less has been added some personal matters and illness, which have dominated my own and most of the contributors lives for the last month. However we now have a large amount of articles in the works from the various contributors that range from book reviews and responses to critics to a thesis on understanding the public and private face of jewry and our analysis of William Dudley Pelley's destructive influence on anti-Semitism.

We hope you will continue to read Semitic Controversies and if you disagree with something we have written, have a topic you would like us to cover, would like to ask some questions of us and/or would like to contribute to or help manage Semitic Controversies then please send us an email on: semitic.controversies@gmail.com.

It only remains thus for myself and the team to wish all our readers a very enjoyable Yule tide and a very merry Christmas.

Yours truly,

The Editor,

Book Review: Vicomte Léon de Poncins, Undated, [1929], 'Freemasonry and Judaism: Secret Powers behind the Revolution', A & B Books: New York

Mon, 05 Jan 2009 11:21:00

Vicomte Léon de Poncins is a name well known in Catholic, anti-Freemasonic and anti-Semitic circles for his numerous, and often quite courageous, works on what he saw as the secret forces that were seeking to subvert society in his day and historically. His work is often cited as a reference by contemporary would-be anti-Semites, as well as serial conspiracy theorists, such as David Duke and Jeff Rense when they make assertions concerning Jews in history and in contemporary times. Four of de Poncins' many books have been translated into English and are often sold in English language nationalist and/or anti-Semitic bookshops. These are: '*Judaism and the Vatican*'[\[1\]](#), '*Freemasonry and the Vatican*'[\[2\]](#), '*State Secrets*'[\[3\]](#) and '*Freemasonry and Judaism*'. It is important to review the two most of important of these[\[4\]](#), of which the book of primary importance is '*Freemasonry and Judaism*' since this is the one most cited by these would-be anti-Semites.

'*Freemasonry and Judaism: The Secret Powers behind the Revolution*'[\[5\]](#) is an English language edition[\[6\]](#) of de Poncins' 1928 book, '*Les Forces secrètes de la Révolution*'[\[7\]](#), and the publishing house 'A & B Books' is aligned with negro nationalism. Also indicating the steady popularity of de Poncins work over racial boundaries and between the various different racial nationalist movements that exist at present and the very real necessity to review de Poncins' work in the light of what is known today rather than what de Poncins would have known at the time of '*Freemasonry and Judaism*'s' original writing. That said it would be out of the scope of this review to carefully analyze each and every assertion de Poncins' makes and the evidence on which he bases these assertions. Hence we will discuss the general thesis, the component parts and some of the more important specific arguments of '*Freemasonry and Judaism*'.

The thrust of '*Freemasonry and Judaism*' is quite a simple one in that Poncins as he himself states in his foreword as follows:

'The aim of this work is not to produce new unpublished evidence but to set out and summarize the whole question for a reader who is supposed to be ignorant of this subject.'[\[8\]](#)

Therefore it should become apparent to the reader that de Poncins' is writing for those without expertise in the intricate questions that he is addressing: the influence, or lack, of Freemasonry and/or Judaism in world affairs and more precisely how these factor into the revolutionary climate and activities that were prevalent both at the time that de Poncins was writing and for the decades up to and including that of his death in the 1970s. Thus if we see individuals citing de Poncins as an authority for some fact or another then we must tread carefully with this assertion for as de Poncins tells us in the above passage. He is not writing a precise work, but rather generalising and writing for the interest of the lay reader rather than a researcher on the subject. If a researcher on the subject was to cite '*Freemasonry and Judaism*' as an authority for some fact or another then they we must suggest that they are to be found wanting[\[9\]](#).

This isn't to say that '*Freemasonry and Judaism*' is without value, but rather that it is not meant as a work for citation for the researcher (i.e. acting as proof as itself), but rather as a general introduction to the subject. For a more in depth conception of what de Poncins' argues it is necessary to read his many books in the original French since although he wrote many general introductions he also researched and wrote several works based on original research that included far more extensive, and sometimes original, documentation and in-depth discussion than he produced in his general books. For de Poncins, as I suspect he would himself readily admit, was a populariser of political and literary concepts in the best journalistic tradition. This is demonstrated very quickly in '*Freemasonry and Judaism*' since de Poncins uses only a few sources (and cites them frequently), but these sources are in-depth discussions of the subject and as de Poncins himself correctly notes: they do disagree with each other on many specific points as well as the general theory. So, in a commendable show of relative objectivity, de Poncins offers the reader the logic of the differing schools of thought, citing the authors on either side, and suggests that the reader decide for themselves what they think is the case (which we will discuss below).

De Poncins cites a variety of now relatively rare learned French and German language works[\[10\]](#), usually by members of the Catholic clergy and often also members of monastic orders, concerning the Freemasonic conspiracy against civilisation: whom the literature, and de Poncins in his turn, argues are revolutionary by their very nature and wish to substitute Godly order, as represented by de Poncins in the Catholic Church[\[11\]](#), with an atheistic rationalistic conception of the world, which would be literally revolutionary in terms of the established norms and forms of the world, especially to a ardently Catholic aristocratic conservative like de Poncins. This conception of Freemasonry as being revolutionary and of its centrality to the major revolutions in Europe is not unique to de Poncins, but rather was, as I have said, a common feature of conservative, usually Christian, discourse on history and the forces that opposed conservatism/revolutionary conservatism.

The particular revolution that Freemasonry is most identified with is the French revolution in 1789, in which it is contended, not unreasonably, that the Jacobins and the other radicals were associated with Freemasonic sects, sometimes argued to be the Illuminati of Adam Weishaupt [\[12\]](#) and Count Adolph Knigge [\[13\]](#). De Poncins, like his conservative contemporaries, takes this argument further and suggests that because Freemasonry wishes to abolish religion, particularly Christianity, and seek a foundation of a new 'rational' [\[14\]](#) and essentially atheistic society. That you can make a direct connexion between the forces that de Poncins argues were behind both the French revolution of 1789 and the forces that were behind the Bolshevik and Marxist revolutions from 1917-1919. In particular de Poncins cites several sources, which allege that Béla Kohn [\[15\]](#), a leading figure in the communist take-over in Hungary [\[16\]](#), and other leading communists and socialists involved in the take-over were members of Freemasonic lodges in Hungary and in fact planned the take-over of Hungary in these lodges.

I cannot find any evidence of this being the case outside of de Poncins' work [\[17\]](#) and the anti-Semitic/anti-communist literature in general, but it is of note that the Hungarian government after the overthrow of the communist coup did outlaw Freemasonry and seize its documents in relation to the communist coup. This means that the Hungarian government, whether it was correct or incorrect in this belief, certainly believed that Freemasonry was involved with the communist party in some way.

However de Poncins does not note that his earlier citations [\[18\]](#) as to the support of the Freemasons lodges for the new communist government may have been in fact the reason for such suppression, rather than the Masonic lodges having been the origin of the communist take-over as it suggested by Jouin who de Poncins quotes. Hence even with this knowledge and the citations de Poncins makes from Jouin's book we cannot substantiate or dispose of this accusation, but rather must we leave it as an avenue for further specialist research.

The citation of Jouin's work in general, and in the case of the Hungarian communist coup of 1919 in particular, is the logical bridge that de Poncins uses to combine his arguments concerning Freemasonry being a revolutionary force with his other fundamental argument, which dominates the second section of '*Freemasonry and Judaism*', that the jews are, like Freemasonry (and in fact dominate, or are allied with, it), a revolutionary force. The particular bridge offered in the case of the Hungarian communist coup is the assertion that 90% of Freemasons in Hungary were jews. Now certainly while the communist coup of 1919 had a significant amount of jews in its higher echelons, and can be argued to be one of the most jewish-dominated of the communist revolutions/coups, there seems to be no actual evidence of the percentage of Hungarian Freemasons who were jews or of partial jewish ancestry [\[19\]](#) and the assertion of 90 percent seems perhaps a little too high: although in the absence of evidence to the contrary we must suspend judgment of his argument until conclusive evidence, which supports, partially supports or disposes of this assertion can be located. Hence we cannot assert that de Poncins is right or not, but it does seem that some of the figures he is citing in his arguments are perhaps a little unrealistic or unbelievable to contemporary scholarship (although they were a common occurrence in political and intellectual discourse at the time both Jouin and de Poncins were writing).

De Poncins then stops to consider an important question of which revolutionary force, given in de Poncins' thesis that they are working together, is the primary issue. His discussions on this point are brief [\[20\]](#) but to the point. De Poncins correctly summarizes that there were, and are, two major different schools of thought [\[21\]](#) in terms of the relationship between Freemasonry and the jews. De Poncins also usefully informs us, which of the major authors he cites advocate which theory. These are put quite simply in de Poncins' own words:

'That the Jews have entirely created masonry in order to corrupt the nations of Christian civilisation and to propagate behind this veil the general revolution which is to bring about the domination of Israel. It is simply a tool and a means in the hands of the Jews.' [\[22\]](#)

And:

'Freemasonry was a good and sound institution in principle, but revolutionary agitators, principally Jews, taking advantage of its organization as a secret society, penetrated it little by little.

They have corrupted it and turned it from its moral and philanthropic aim in order to employ it for revolutionary purposes.' [\[23\]](#)

It is certainly praiseworthy that de Poncins mentions these different theories and doesn't try to direct his reader along one of the two major theories (although he makes it known that he personally favours the second), but rather suggests that the reader make up his or her own mind concerning, which theory best suits the facts of the situation as they are known to them.

In terms of the two theories there is a problem with both of them in that they assume that jewish power is by nature

conspiratorial rather than a result of the jewish racial condition[24]. This presumption was a very common one at the time of de Poncins (and the authors he cites) time of writing[25] and again we cannot blame de Poncins, or the authors he cites, for it. However crucially this perspective misses out that jews are not a conspiracy in the traditional Aryan/Slavic conceptions of it, but rather are a series of extremely egoistic individuals with considerable inferiority complexes who identify their fellow jews/jewesses with the relevant parent and hence feel they desperately have to do the best for/protect their kin (asking and answering the question: what is best for jews, as a substitute for the question: what is best for my jewish mother and father).

This is what I argue is the truth of the jewish question and we can see how these two theories fall down in the light of this, because they presume that the jews have consciously manipulated Freemasonry into being revolutionary in character, but yet if what de Poncins argues earlier in '*Freemasonry and Judaism*' is true, i.e. that Freemasonry is by its general character revolutionary, because it is rationalistic and atheistic, then it cannot have been consciously manipulated by jews.

The non-revolutionary character of English freemasonry, as argued by Nesta Webster among others,[26] is hence easily explained by de Poncins' own earlier clarification that Freemasonry, became politicised as the 18th century wore on. Therefore we may argue reasonably that actually continental Freemasonry became politicized and English Freemasonry did not.

There is little reason to suppose jews were actively involved in this politicization either considering that England and later Great Britain was living in a time of great increasing jewish power within its borders[27] and especially among its merchants who would have been drawn to revolutionary rationalistic movements far more than aristocrats who had no bars to their social mobility (which Freemasonry if it became politicised could potentially sweep away).

If the first thesis, that Freemasonry is the creation of the jews, is true then we come on the problem of a lack of evidence for early jewish involvement in Freemasonry and indeed the Masonic constitution of the Grand Lodge, the first Masonic institution, in 1717 seems to have involved very few jews since it was the brainchild of Jean Desaguliers rather than a jewish or pre-dominantly jewish cabal. Although it has been argued that there is a '*Hebrew Manuscript*', of one '*Joseph Levy*', which Desaguliers allegedly stole and then became the '*Father of Modern Masonry*' with[28]. I have not seen any substantial evidence for this accusation although this assertion of Freemasonry's jewish origins remains both unproven and un-refuted until conclusive evidence is brought forth to prove, partially prove or disprove the assertion.

This thesis also encounters the problem that it takes the claims of the Masons themselves, that they were and are descended from the traditions of original Hebrews, at face value, rather than looking at their claims in context of the need in a secret society to create a mythos for that society to act as the social adhesive between the members of the fraternity. There were of course fairly few mystical traditions to draw on 1717 in comparison with the many different traditions, often created from whole cloth, that are propounded today. It is thus far more rational to presume that the Masonic tradition was created precisely to create this mythos to service as a social adhesive, rather than to assume that the Masons are a predominately jewish organisation created by jews who we should believe are telling their truth about their jewish origins. For why, if it is a jewish secret society, would Freemasonry claim to be descended from the Hebrews of the Bible? Surely if it were a jewish revolutionary organisation it would seek to distance itself from its jewish heritage and select an Aryan tradition, such as the Greek Gods and Goddesses for example, to create its mythos out of.

Although we can't, as in the former case, dismiss this thesis entirely due to a lack of substantial evidence to prove, partially prove or disprove it. We can however suggest that it seems unlikely given what is known about Freemasonry and how jews would likely operate as a conspiracy if they operated as such.

Hence although '*Freemasonry and Judaism*' is a very interesting book and was in its time both factually arguable and timely: it has not aged well due to more information now being available from better sources than de Poncins, and those he cites, had at their disposal. Its focus on the combination of Freemasonry and the jews as the twin arms of a great conspiracy against Christian civilisation is perhaps its downfall in that during the Second World War. Freemasonry, which we should not simply dismiss, as the religiously skeptical do, as a force in world politics, was all, but destroyed as a political force by the Reich Security Main Office, and laudably so, who rounded up the members of the Masonic fraternities and confiscated their possessions and written records. Hence the conception of the Freemasons and jews as the twin arms of a conspiracy that de Poncins argues, while cogent at the time of writing, is not useful in today's world where Freemasonry has been relegated to a decaying club that is desperately trying to regain its former power and glory.

'*Freemasonry and Judaism*' also, unfortunately, as a work tends to take focus off of the jewish question and split it, necessarily, between the two agencies that de Poncins terms '*secret powers behind the Revolution*'. Hence to the reader today it might seem to indicate that they should concern themselves with both Freemasonry and jews: this inevitably leads some otherwise intellectually honest individuals into the highways and byways of the lunatic literature accusing the nebulous and ephemeral '*Illuminati*' of complicity in all, or most of, the wrongs of the world as they perceive them.

The focus on jews must be maintained for although they are certainly not the whole cause of all ills in the world: they are, I would argue, often directly and/or indirectly involved in producing them due to their need, both in terms of secular and religious jews, to '*repair the world*'. If we dissipate research into other power blocs, real or imagined, that are already well-covered then it weakens our research effort to cognitively understand and map the jewish question today as well as historically. This is important for without this research effort modern anti-Semitic propaganda and intellectual work will not come to the fore and anti-Semitism will stay in its comfort zone of 19th and early 20th century anti-Semitic cognitive frameworks and understanding. Therefore anti-Semitism will remain ineffective and a fringe intellectual movement and no serious anti-Semite can possibly wish this: can they?

[1] Vicomte Léon de Poncins, Trans: Timothy Tindal-Robertson, 1967, '*Judaism and the Vatican: An Attempt at Spiritual Subversion*', 1st Edition, The Britons: London.

[2] Vicomte Léon de Poncins, Trans: Timothy Tindal-Robertson, 1968, '*Freemasonry and the Vatican: A Struggle for Recognition*', 1st Edition, The Britons: London.

[3] Vicomte Léon de Poncins, Trans: Timothy Tindal-Robertson, 1988, '*State Secrets: A Documentation of the Secret Revolutionary Mainspring Governing Anglo-American Politics*', 2nd Edition, The Britons: London.

[4] The two most important for anti-Semites are, of course, '*Freemasonry and Judaism*' and '*Judaism and the Vatican*', but the later is barely known and rarely cited today. While the former is well known and often cited today by anti-Semites.

[5] Léon de Poncins, Trans: Anon., Undated, [1929], '*Freemasonry and Judaism: Secret Powers behind the Revolution*', 1st Edition, A & B Books: New York.

[6] Timothy Tindal-Robertson is the translator of '*State Secrets*', '*Freemasonry and the Vatican*' and '*Judaism and the Vatican*' into English, but the original translation of '*The Secret Powers behind the Revolution*', which became '*Freemasonry and Judaism: The Secret Powers behind the Revolution*' was performed in 1929 rather than in 1968-1975 when Tindal-Robertson translated de Poncins' other works likely at the behest of '*The Britons*' publishing house (who published his translations). Since I have been unable to find an original edition I am unaware of who the original translator was, but it does seem that '*The Britons*' although operating in 1929 and already famous as an anti-Semitic publishing house were not the publishers of this original translation (although it is referred to in their catalogue it is not listed under their imprint).

[7] Vicomte Léon de Poncins, 1928, '*Les Forces secrètes de la Révolution*', 1st Edition, Brossard: Paris.

[8] De Poncins, '*Freemasonry and Judaism*', p. 13

[9] Michael Santomauro writing for '*Ziopedia.org*', which has been reproduced by David Duke on his website (on 11/08/2006), commits this mistake when he cites the translation of de Poncins', '*Freemasonry and Judaism*', in the earlier edition for quotes from jewish economist Werner Sombart. Santomauro is specifically citing the quotes from de Poncins who is using a French translation of Sombart's German work and then the translation of de Poncins' text has translated the translation. I have not checked the original German work, although I have read the usual English translation of it, but it is careless at best to cite a translation of a translation and expect it to hold evidential water without having checked the original text. This can be found at the following address: http://www.davidduke.com/general/what-about-jews-who-think-the-same-or-worse-as-mel-gibson_850.html [Accessed: 29/12/2008].

[10] These works however would have been readily accessible to the bulk of the French population when de Poncins wrote '*Freemasonry and Judaism*' both in public and private libraries as well as from patriotic and/or Catholic booksellers. Thus the references that seem esoteric and obscure to our time were in fact standard nationalist/Catholic literature in de Poncins' time, which reinforces my earlier point that de Poncins was writing to introduce the subject to the neophyte and not to write a learned treatise on it. Hence quoting de Poncins in this work as an authority is rather like citing a short popular book on Adolf Hitler and then using that as your authority as to why you don't Adolf Hitler i.e. it is nonsensical. For more information about some of authors whom de Poncins cites, as well as the situation which he was writing about, please see Pierre Birnbaum's, Trans: Jane Marie Todd, 1996, '*The Jews of the Republic: A Political History of State Jews in France from Gambetta to Vichy*', 1st Edition, Stanford University Press: Stanford.

[11] It is not always the case that it is presumed to be simply the Catholic Church, but rather Christianity as a whole that is under threat. De Poncins focuses on the Catholic Church as he was himself a devout Catholic and because France was and is a traditionally Catholic country. English Protestant clergymen writing at the same time as their French Catholic for example used much the same conception. This was re-enforced in the case of Catholicism by numerous Papal Bulls condemning Freemasonry. A list and discussion of the most important Papal Bulls concerning Freemasonry can be found at the following address: <http://www.newadvent.org/cathen/09771a.htm#VIII> [Accessed: 29/12/2008].

[12] Adam Weishaupt was himself allegedly of jewish origin and his surname is certainly arguably a common jewish one.

[13] Knigge was an aristocratic German freemason who has been argued to have been the real driving force behind the Order of Perfectibilists better known as the Illuminati.

[14] 'Rational' here must be stated to be the 17th/18th century idyll of the 'liberal, rational gentleman' rather it, as Revilo Oliver characterised it in his 1965 speech '*Can Liberals be Educated?*', is an irrational '*belief in the wonders of science*'. It presumes that the world can be endlessly improved through an increase in what its proponents believe is 'rational' and is worsened through what they believe is 'superstition': i.e. it is an essentially atheistic religious belief that prefigures the religiously sceptical (i.e. sceptics who act in such a manner as to infer that their scepticism is actually their religion and not the result of what they themselves believe to be 'rational cognition') of today.

[15] A Hungarian mixed jew (i.e. mischlinge), whose mother was a gentile and whose father was a jew of the tribe of the Kohanim (hence in halakha/halacha [jewish law] he would be considered a full jew and also a potential priest for the third temple in Jerusalem). Kohn, or as he styled himself Kun, himself, and also notably the jewish socialist/communist Joseph Pogany (who later became a leading communist agitator in the United States of America), escaped after the fall the Soviet Republic in Hungary and took a leading role in the Comintern, specifically being involved in communist agitation in Germany at the behest of his sponsor the jewish communist Grigory Zinoviev, until he was arrested in Stalin's purges in 1937 and executed in either 1937 or 1939.

[16] Often called the '*133 Days*': a useful and informative summary, although coloured with the horror earnestly and understandably felt about the atrocities the '*Red Guard*' and the '*Lenin Boys*' had committed, of this can be found at the following address: http://www.jrbooksonline.com/HTML-docs/Outlaws_Diary_Appendix.htm.

[17] De Poncins, on pp. 72-76 of '*Freemasonry and Judaism*', cites the summary of '*secret papers*' found in Hungarian Masonic lodges provided by Monsignor Jouin on p. 120 in vol. 3 of his 5 volume, 1919-1927, work, '*Le peril Judeo-maconnique*', but without either Jouin's original work and/or the '*secret papers*' concerned it is impossible to give a judgement concerning this argument.

[18] De Poncins, '*Freemasonry and Judaism*', pp. 68-72

[19] It is unclear what precise definition of who is and who is not a jew. Jouin is using since both racial and religious definitions were common in anti-Semitic religious work at the time: although I suspect Jouin maybe using a combination of both I cannot confirm this.

[20] De Poncins, '*Freemasonry and Judaism*', pp. 100-107

[21] I have seen it asserted that Freemasons in fact control the jews, but I have not seen any literature assert this and it would seem this assertion has more to do with the fanciful idea that the Illuminati are the primary force in terms of '*secret powers*' behind the events in the world.

[22] De Poncins, '*Freemasonry and Judaism*', p.101

[23] Ibid.

[24] De Poncins gives a lengthy exposition of his jewish conspiracy argument on pp. 183-237, but since this is mostly short snippets on various organisations, which is not complete and misses out a number of major organisations, it would be beyond the purview of this review to detail the flaws in both the list, description and relationships given by de Poncins. Since that in itself would require a separate detailed analysis with numerous qualifications and clarifications on the organisations involved and the nature of jewish power.

[25] Since it is a subjective racial conception of how an Aryan or Slav would have to operate in order to achieve the same results and power gained by the jews. These racial conceptions differ between the two races, but their generality is the same: hence why I am condensing them together for explanatory purposes.

[26] See Nesta Webster's, 1924, '*Secret Societies and Subversive Movements*', 1st Edition, Boswell: London, pp. 294-326

[27] For more information on this please see Albert Hyamson's, 1951, '*The Sephardim of England: A History of the Spanish and Portuguese Jewish Community 1492-1951*', 1st Edition, Methuen: London.

[28] This has been argued perhaps most extensively in the material that can be found at the following address: <http://www.biblebelievers.org.au/masonry1.htm> [Accessed: 05/01/2009].

Responsum to Marc Samberg

Mon, 05 Jan 2009 12:25:00

Marc Samberg is a jew, his Hebrew name is Mech-el, who is very active both in posting news and comments across several reasonably sized jewish newsgroups around the internet. In particular he runs a Yahoo group called '*stillnotmusicanymore*', which is a high-volume mailing list with just about everything from adverts to jokes in the very poorest Freudian taste. Marc posted the following comment on the '*EEJH*' newsgroup recently and I would like to briefly respond to it as the comment demonstrates the standard, not particularly bright, illogical Zionist jewish take on a variety of issues relating to criticism of the jews. Marc also occasionally attempts to debate various anti-Zionist/anti-Israel newsgroups, whose members appear to be as ignorant as he is on a variety of issues. However let us see if Marc wants to engage in a little debate with Semitic Controversies.

'If the Zionists and Jews truly control the media, then why does it always look so bad for Israel? Cheesh. Wake up and smell the cameldung being hurled at you!!!'

'You can't have it both ways. Either the media is controlled by Jews and Zionists and the news looks good, or else proof that that is a lie in the bad news.'

Marc: this argument is an example of a straw man fallacy where you have projected a view that no anti-Semite that I am aware of holds. In that you have suggested that jews and Zionists are the same thing. Jews and Zionists maybe the same in your preferred worldview, but they are in reality not the same thing. Jews do not have to be for Israel and nor is the media particularly anti-Israel.

You see Marc jews, like you, don't necessarily support Israel, because as I am sure you are aware there are these jews who are called 'self-hating jews'. Often coupled with the further amusing allegation that these jews are 'anti-Semitic' made, of course, by Zionist jews, such as yourself. Therefore your argument founders, because you by your own logic cannot equate the media being run by Zionists to the media being run by jews. After all since when in being jewish, i.e. born as such, did one have to support Israel and/or Israel's actions?

It is also important to point out that the media is not actually 'anti-Israel'. I know organisations, such as '*Honest Reporting*', exist to prove such contentions, but you see the mainstream media in Europe and the United States is only opposed to Israel's treatment of its own ethnic/racial minorities not Israel itself. The fact remains that these media outlets don't question the right for jews to live in Palestine/Israel, the right for Israel to exist as a state and nor do they question Israel's right to be a jewish state. What they do question, however, is Israel's right to terrorise and discriminate against a subject population in the light of their own general profession to belief in either a nineteenth or late twentieth century liberalism.

Now morally and ethically as a National Socialist I have no problem with either the Israeli or Arab (i.e. the Palestinians and their racial kin across the Middle East) response, but from a western, liberal point of view Israel's actions are going to be seen as reprehensible. What you, and those like you, would, of course, point out is that Israel receives undue focus in their media and this arguably true: it does. However this isn't as you allege, because the press is biased against Israel and/or is 'anti-Semitic', but rather this is because Israel has over the years drawn attention to itself by its consistent grand-standing and declarations that its creation and the legitimacy of its actions were justified by the so-called 'holocaust'. You see these actions on the part of Israel, as well as by the Arabs own campaigning (highlighted to some extent in the literature of the Soviet Union, which has been labelled by some jewish authors as 'anti-Semitic literature in the language of Marxist-Leninism and anti-Zionism' [see for example the work of 'Sir' Martin Gilbert on the subject in the 1980's]), have drawn attention to Israel's relations with the Palestinian Arabs and its use of force to subdue them.

Simply put: jews have drawn this attention and scrutiny on themselves by their consistent claiming of special, or in the 'holocaust studies' verbiage: 'unique', victim status. Let me use an analogy to explain the world's actions: if you have a social security claimant who makes a lot of, very public, fuss about his or her disability demanding constant, and often increasing payments, to support themselves, because of it. You, as the custodian of that money with a responsibility for how it is spent to the folk at large, receive some disturbing reports that this benefits claimant is not really disabled at all, but has been and is going around disabling others who have been complaining, but this benefits claimant has been threatening them with further violence if they complain. This violence further has been performed in some cases, while it continues to be threatened to all. Then because of this the people the claimant has been disabling now threaten and attempt disorganised violence against the claimant who generally wins, because he is not actually disabled while many of his opponents are.

There are many more disabled claimants out there claiming disability benefits falsely, but this claimant in particular has attracted your attention because of his or her actions, which have actually caused new claimants to arise. As well as that the

claimant has particularly drawn attention to themselves by nosily falsely propounding the idea that their disability is some how unique and special. As well as that therefore they should get increasing payments and sympathy from you as the custodian of that benefit money. Would you not investigate and attack such a case of benefit fraud?

If not then you, and Israel as a nation, can hardly be considered morally and ethically superior and therefore you are as anti-Semites, like myself, have described you for centuries (i.e. as immoral vulture-like creatures in human form). If you would investigate then your argument falls flat on its face, because what I have described is what jews have been doing for the last few decades, possibly the last two centuries if you wish to be a little broader, and therefore you admit yourself that Israel has no cause to make about the mainstream media being 'anti-Semitic', or being particularly vindictive towards Israel, for they have valid grounds for criticising Israel considering that they are the source of much of Israel's strength.

Therefore your argument Marc is complete nonsense.

A Christopher Jon Bjerknes Debacle: Responsum concerning Albert Einstein

Sun, 11 Jan 2009 13:23:00

Some time ago I made a variety of critical remarks on the claims pertaining to Einstein's alleged plagiarism, including quotes from Bjerknes 'Albert Einstein: The Incurable Plagiarist', on the Stormfront message board (also contained in parts in a previous blog-article here).

Recently, on Bjerknes' own blog[\[1\]](#), a response was issued by him and therefore I'd like to respond to Bjerknes and his criticism.

He writes:

'The value of my work and my expertise on the subject of Albert Einstein and the history of the development of the theory of relativity has been gratefully acknowledged by the prominent and innovative physicists Prof. Dr. Friedwardt Winterberg of the University of Nevada, Reno, and Prof. Dr. Anatoly Alexeevich Logunov, former Vice President of the Soviet Academy of Sciences. If I had made the mistakes wrongfully attributed to me on the "Stormfront" message boards, these renowned scientists would not have relied upon me and my work. Prof. Logunov has published several books and articles which discredit the views of this "LionAxe" regarding Einstein and Minkowski's plagiarism of Poincare's theory of relativity and space-time, some of which appear for free on the internet'

What we have here is an argument that firstly is an appeal for authority fallacy in that since allegedly the physicists Winterberg and Logunov believes Einstein was a plagiarist. Bjerknes is therefore making a valid argument and that unless he had no expertise the aforementioned scientists wouldn't have relied upon him and his work. Now I have emailed Professor Winterberg and he didn't agree that he relied on Bjerknes for his views, moreso on his own views and work[\[2\]](#).

Secondly Bjerknes is accusing me of misrepresenting him and that I have some how denied that the history of relativity hasn't been a collective work contributed to by many scientists. This is false. Not once have I made the claim that science, especially concerning the history of physics, hasn't been portrayed in an oft one-dimensional frame or that there was no history of relativity to speak of prior to Einstein.

He continues:

'It is noteworthy that "LionAxe" quote mines my book Albert Einstein: The Incurable Plagiarist (2002) for a remark about Johann Georg von Soldner's work, when I stated in that book that I would address the General Theory of Relativity in another book (AEIP p. 107). That subsequent book Anticipations of Einstein in the General Theory of Relativity appeared in 2003, and in it I republished Soldner's relevant paper and provided a detailed analysis of Einstein's plagiarism of Soldner's, and others, work, and there explained the nature of Soldner's theory. In addition, I have since published a freely available chapter on Soldner's theory in my book The Manufacture and Sale of Saint Einstein (2006) which contains important amplifications of my book Anticipations of Einstein in the General Theory of Relativity. It appears that "LionAxe" is obviously not interested in my arguments, for he does not cite these specific works where my arguments are spelled out in intricate detail, but instead wants to quote mine a book I wrote which was not devoted to addressing this issue, and even under this opaque veil of ignoring my relevant writings, "LionAxe" misrepresent my views and the facts. Those interested in my arguments on this issue of Soldner's work should read chapters 11, 12, and 13, of my book The Manufacture and Sale of Saint Einstein (2006); where you will learn that "LionAxe" is wrong. "LionAxe" is also mistaken in attributing to Einstein and Minkowski what Poincare, Marcolongo and Melchior Palagyi, among many others, created before them. On this subject, refer to my online book The Manufacture and Sale of Saint Einstein and Prof. Logunov's above linked works.'

Bjerknes objects to me quoting his initial book since, as he himself basically says, his argument is not qualified enough and berates me for not having further read his elaborations made elsewhere. Well he did make and word those arguments, which he continues to make in his additional work (as I've looked at them). So his complaint is pointless.

Now on the subject of Soldner. Einstein's calculations followed from the idea of gravitational time dilation. As far as the history is concerned: I know of no evidence that Einstein somehow stole the result from Soldner. Bjerknes thinks otherwise. For example he quotes Einstein saying:

'That the idea of bending light rays was bound to emerge in the time of the emission theory is quite natural, as is the fact that the numerical result is exactly the same as that according to the equivalence hypothesis'.

Here Einstein is simply noting that it had been addressed without the contextual predictions of any inclusive relativity

theory and he's not noting on Soldner's work. Einstein hadn't arrived at finding the doubled figure to be a valid one when the above quote was made. So he wasn't talking about Soldner and the contention that he was simply repeating newtonian emission theory is a moot point. Since Einstein never claimed that newtonian emission theory was his idea. When I do not quote Pythagora when using Pythagora's theorem. I am not stealing anything since the references are inherent in the mathematics and tools used (which Einstein never claimed, as per relativity, to have invented).

This is what Bjerknes often does: he makes the case of priority interchangeable with plagiarism. Which is odd, since then a score of the most known scientists in physics and natural sciences would be plagiarists by the same logic: especially Newton for his usage of Hooke's or Descartés' work.

Descartes' law of inertia: *'Every body, As far as in its power, Always remains in the same state.'*[\[3\]](#)

Which Newton renamed to his first law of motion: *'Each thing, As far as it is compelled, Preserves its state.'*

Using the same line of accusation as oft applied toward Einstein: one could be equally justified in saying that Newton plagiarized Huygen's law of momentum-conservation and renamed it Newton's Third Law. That Newton stole Kepler's Third Law and re-wrote it as two Newtonian laws: Newton's law of gravity and Newton's second law or Hooke's work. Does it make Newton a plagiarist just because he wasn't the first to assert that gravity might obey an inverse square law and that his could account for the planets moving in ellipses for example? If we follow the Bjerknes' logic this is a given, yet I disagree here as well.

Did Newton plagiarize Leonardo's principles?

'All movement tends to maintenance, or rather all moved bodies continue to move as long as the impression of the force of their motors (original impetus) remains in them.'(Principle of Leonardo)[\[4\]](#)

'Every body continues in its state of rest, or of uniform motion in a straight line, unless it is compelled to change that state by forces impressed upon it.' (wording of Newton's first law of motion)[\[5\]](#)

Einstein had already thought about the calculation made by his approach to invariance (etc), which was later called the *'special theory of relativity'*. However: he already knew it to be wanting, because of the principle of equivalence acceleration means the bending of light in an accelerated frame implying the bending of light by a massive object. Einstein's whole idea was to generalize the SR, which was about inertial frames, to include the laws of physics as seen from accelerated frames. So, he set about to make such a theory, not even possible in the early 1800's, because the mathematics needed for it was not yet available. It doesn't matter whether light bending is part of Newton's theory or not, because anyone who had studied these matters was discussing and asking themselves if and why a photon passing by a massive object in its path is bent. That's a forgone conclusion not sign of plagiarism on Einstein's part.

Bjerknes further quotes Einstein saying:

'It may be added that, according to the theory, half of this deflection is produced by the Newtonian field of attraction of the Sun, and the other half by the geometrical modification (curvature) of space caused by the Sun.'

Again, Bjerknes is not noting on Soldner's work, but on two things;

1: these problems were known and juggled with prior to Einstein.

2: They followed naturally by the work on gravitational time dilation.

Bjerknes quotes Einstein further, in an attempt to make it seem as if Einstein knowingly 'plagiarized' Soldner:

'I discovered in 1911 that the principle of equivalence demands a deflection of the light rays passing by the Sun with observable magnitude ' this without knowing that more than a hundred years ago a similar consequence had been anticipated from Newton's mechanics in a combination with Newtons emission theory of light.'

How does the above constitute any lie or concession of plagiarism? He's being correct, he did find that the principle of equivalence demanded the formentioned, without claiming it as his own. Since anyone of his peers would know that ideas concerning the problems of the mechanics physics, or deflection of light, were an issue discussed and addressed prior to Einstein. He knew the arc of bending, per century, had to amount to 43 seconds and Einstein provided the work for how to approach that, which Soldner effectively didn't the same at all.

It all follows perfectly logically and to be expected of course, that if one believes in corpuscular theory of light (as Newton did, which Einstein recognized) then it is obvious such corpuscles would be affected by a gravitational field.

Let me make the obvious point. If one assumes in Newtonian theory that light is a corpuscle with weight and will fall in the gravitational field, then one does get the half deflection reported.

What I wonder is how this works out when one adopts a wave theory like Maxwell's, which would have been the appropriate thing to do in the early 20th century. Had anyone computed what happens in Newtonian or Minkowski spacetime? Would there be any deflection at all? Or does it depend on the coupling one assumed between gravity and electromagnetism?

Einstein himself noted on how the differences between his and Newton's speculations were quite few, a couple were the distortion of the oval orbits of planets around the sun (which when Mercury was confirmed, held consistently not only with this specific prediction but with the entire theory given) and the work on why and how shifting of spectral lines toward the red end of the spectrum as per light waves emitted from stars of appreciable mass (not a given or clarity given by Soldner, neither did he later declare his work through the electric nature of light).

Also, Born and Hilbert (not sure which of the two wrote the following) commented on Soldner stating:

'The final value of the curvature of light follows naturally out of the general relativity theory. It is a mistake to believe that Soldner had foreseen the relativity theory.'[\[6\]](#)

As an additional note of curiosa, here is an excerpt from a paper that in detail investigated Soldner's work on deflection, its editions and comparative discussion on Newton, Lenard, Einstein et al:

'Thus Soldner did nowhere draw false inferences but fell a victim to the printer's devil, and it is indisputable that Soldner obtained the Newtonian value of the deflection of light, which with respects to the constants of his time amounts to 0.84, and not to Einstein's value. Any information to the contrary about Soldner's calculations is erroneous. The preeminent point in Soldner's theory consist in his (vigorously refused by Lenard but, in fact, genial) reference to Epicurus and Lucretius, who postulated the equivalence of inertia and gravity from philosophical reasons. All the same Soldner's theory differs completely from the general relativistic explanation for the deflection of light, as can be seen from the velocity, which in Soldner's and Einstein's approaches take opposite courses.'[\[7\]](#)

Double deflection comes from two equal parts. One is a falling of the light in the gravity of sun, which is essentially the Newtonian effect. The other comes from the slight deviation of the geometry of space around the sun from Euclidean geometry. That is a decidedly non-Newtonian effect. Einstein came to see how this wasn't correct. His 1913 "Entwurf" theory did not predict a disturbance to the geometry of space around the sun, so it only predicted the Newtonian half deflection, which is what Einstein reported. For a brief time in 1915, Einstein entertained a variant theory in which the trace T of the stress energy tensor vanished. Also that variant theory is equivalent to the final theory in empty space. That is the case dealt with in light deflection by the sun.

To imply plagiarism here is as nonsensical as to invoke the 'Thomson Experiment' of 1897 as proof of plagiarism. Thomson's work here was not comparable to mass-energy equivalence work done, also, in the experiment, he forced a stream of electrons through opposing fields (magnetic- electrical) and measured the ratio of the electron's, which he is credited to have discovered, charge to its mass. This is not the same as rest energy, which in turn is not to be confused with inertial mass.

As I've stated before, a notable difference between those who get credit for a "good idea" and those who do not is that one is only, generally, credited when turning a "good idea" into a testable and proven theory/thesis, which Einstein did, including it in a frame of work that was well beyond the grasp and understanding of physicists a hundred years prior. So, the fact that there is a trace to ideas and approaches to problems there-of, while not being fervently cited by future scientists, is not a thing or sign of plagiarism. When already known formulations/theories/tools are used to derive new approaches and frames of work then those derivations for a more unique entity, if not then Newton, Oppenheimer and so forth would be plagiarists along with numerous of others.

Bjerknes continues:

'Logunov and I have already refuted this "LionAxe's" nonsense. Poincare's PoR is the same as Einstein's plagiarized version. In fact Einstein and his wife copied it almost verbatim from Poincare, the minor and insignificant differences in wording being due more to translation than anything else. Poincare's name is not generally associated with the PoR, rather Einstein's is, and to deny that fact is simply absurd. Ask the average man on the street who Henri Poincare was, and he will likely not know. Ask

him who first stated the "principle of relativity" and he will likely state "Einstein". Of course, as my books are dedicated to proving, countless experts in the field know that Poincaré first iterated the PoR. "LionAxe's" attack is unfounded and disingenuous.'

Poincaré's approach and work on relativistic physics were not the same as Einstein's, if they were then Poincaré would have agreed with Einstein's work, which he did not. And Poincaré is, in the well established history of science, associated with PoR, just not as much as Einstein, but that is not Einstein's fault. It is not Newton's fault that his name is generally associated with gravitational physics, planetary motions etc, whereas the average laymen would respond with 'say again?' when asked about Robert Hooke or even Kepler. Likewise would you get a clueless response when asking people on what Copernicus derived from Ptolemy's astronomy and so forth.

Here follows a lengthy excerpt from an excellent and thorough paper written by Roger Cerf[8], discussing and clarifying the erroneous case of the plagiarism charges made by people like Louis de Broglie and especially Jules Leveugle.[9]

'Although Poincaré cannot be credited for having discovered special relativity, did he recognize the equivalence between inertial mass and energy of a body as Leveugle claims? Leveugle's claim[10] rests on the fact that in 1900. Poincaré obtained an expression for the quantity of motion of radiant energy[11] that agrees with the relation $E=mc^2$. VonLaue[12] paid tribute to Poincaré for this result, from which it follows that a charged particle in motion, for example, an electron, possesses an electromagnetic mass. These findings are far from Einstein's assertion of the general equivalence between inertia and energy. [13] The philosopher François L'Yvonnet, in a book of dialogs with the futurologist Thierry Gaudin,[14] has nonetheless followed the example of Leveugle and asserts that Poincaré 'had very clearly formulated the relation $E=mc^2$.' Both Gaudin and L'Yvonnet discuss why this relation, allegedly due to Poincaré, was attributed to Einstein: the latter's article was written in German Gaudin and 'Einstein perhaps had a greater sense of communication' L'Yvonnet[15]. If Poincaré had conceived $E=mc^2$ in 1900, his colleague Langevin would have known. Langevin had been closely following Poincaré's work, and both men spent a week traveling together in the United States after the St. Louis International Congress of Arts and Sciences in 1904.[16]

Langevin would not have suddenly come a few years later to tell his co-worker Edmond Bauer that he was on track to find a relation between the inertial mass and the energy of a body.[17] He had checked it for an electron for which it followed from Lorentz's and Poincaré's work on radiation and was searching for a general theory. Bauer recounts that he was at the time in charge of abstracts for the journal Le Radium, and that he came across an article by someone named Einstein, where he saw the relation $E=mc^2$ that Langevin had been telling him about. He ran immediately to inform Langevin, without even reading the article. We see that Poincaré may have had mathematical hints available to him for a major discovery in physics, that is, $E=mc^2$, without having even a suspicion of their significance. In his 2004 book Leveugle emphasized that in Poincaré's 1900 example, the body emitting the radiant energy E loses the inertia $m=Ec^2$. This addendum by Leveugle to the $E=mc^2$ controversy leaves unchanged our last remark concerning Poincaré's lack of insight into certain aspects of the physics involved. Poincaré's considerations on a body emitting radiant energy clearly show his unawareness of the equivalence between inertial mass and energy. He returned to the example of radiant energy in the lecture he gave at the International Congress in 1904 in St. Louis mentioned earlier and noted that the recoil of the emitting body occurred as if the projectile, that is, the radiant energy, were a 'ball.' However, as pointed out by Janssen, Poincaré insisted that 'our projectile here has no mass, it is not matter, it is energy.' [18]

Also, neither Einstein or Poincaré were the first to state 'the principle of relativity'. It goes back to at least Galileo and has a long there-of on-going history of transformation.

Stephen Hawking in 'A Brief History of Time: From the Big Bang to Black Holes' writes:

"Between 1887 and 1905 there were several attempts, most notably by the Dutch physicist Hendrik Lorentz, to explain the result of the Michelson-Morley experiment in terms of objects contracting and clocks slowing down when they moved through the ether. However, in a famous paper in 1905, a hitherto unknown clerk in the Swiss patent office, Albert Einstein, pointed out that the whole idea of an ether was unnecessary, providing one was willing to abandon the idea of absolute time. A similar point was made a few weeks later by a leading French mathematician, Henri Poincaré. Einstein's argument were closer to physics than those of Poincaré, who regarded this problem as mathematical. Einstein is usually given credit for the new theory, but Poincaré is remembered by having his name attached to an important part of it." (pp. 22-23)

Einstein not once claimed that he had invented the mathematical tools for proof, such as the Fitzgerald-Lorentz contraction[19], tensor-calculus etc. But he had succeeded in unifying several results under the "umbrella" of one theory. Poincaré, for example, was actually nothing less than the most important mathematician of his times. Hence it would be borderline impossible for anyone to steal/plagiarize his work. Since anything he put forth were, and are, well known in the world of physics. Therefore: the thesis purported by Bjerknes that Einstein had just taken it, somehow retracting credit from the creators of the given tools, is glaringly fraudulent.

First of all: Poincaré did maintain aether as crucial, even as late as in his 1909 Lille address in which he included it. Even if Poincaré did equations to explain why the Michelson Morley experiment hadn't yielded proof for aether: he continued to base his predictions and assumptions that there was an aether. This was one of the reasons why he didn't accept Einstein's predictions or work to be accurate. Had it been a case of plagiarism: why would Poincaré disagree with the material that he himself purported?

A reason why Poincaré might not have liked Einstein (Poincaré didn't include Einstein's work or theories in his lectures, writings etc, yet never accused him of plagiarism) was probably because Poincaré never managed to establish much from the relevant conjectures and good ideas. To which Einstein received much of the thunder that Poincaré had hoped to achieve, not fame, because he had that already, but to be correct. Also he might have felt offended by Einstein when he didn't include him as a reference in his initial paper, which came out a few months after Poincaré's that dealt with similar problems.

However, contrary to popular yet erroneous claims made by some, Einstein did mention Lorentz (not to mention Plank, Hertz, Maxwell, Brown, Lenard etc) in more than one of his 1905-1907 papers and also gave reference to Poincaré's work[\[20\]](#) (directly on the action/reaction principle).

One might ask, considering some people claim Einstein plagiarized Poincaré, what differences made Einstein's work his own original venture?

*Einstein completely discarded the ether, as he predicted and theorized that the expressions of the laws of physics should be the same/similar for any inertial frame. Also: as mentioned before, his meaning of "*new kinematics*" meant that time and space, measured in differing inertial systems, were on the exact footing.

*Poincaré didn't exclude the aether, as he viewed it as the privileged reference-frame wherein "true" space and time were defined.

*Einstein viewed the radiation paradoxes of Poincaré to be only solved by assuming the inertia of energy.

*Poincaré didn't bring up this paradox problem again.

*Einstein brought forth the operational meaning of time dilation.

*Poincaré didn't consider the aspect above therefore.[\[21\]](#)

SR basically established that the relativity principle is fundamental to physics in the sense that the laws of physics; in all inertial frames, must be identical. Since Einstein discarded a privileged frame; this was given, Poincaré didn't discard it and he in fact based his assumptions and predictions on a privileged frame. Poincaré formulated the principle differently: since according to Poincaré's relativity principle. It would be impossible by means of an experiment internal to a given inertial frame to know whether this frame is in motion or at rest with respect to the aether frame. Hence Poincaré's approach to extended space time transformations, unlike Einstein's approach, assumes an aether frame.

The space and time transformations improved by Poincaré from Lorentz were therefore based on a set of "fictitious" transformations: since they had been obtained based on systematic errors during their measurements. Einstein's theories differed greatly. Poincaré simply did not establish, or reveal, the alterations and changes to the space-time predictions that follow from the theory of relativity. Einstein did however.

The key points of Poincaré's "*Sur la Dynamique de l'électron*" yielded that, under L-transformation, the equations of Maxwell were invariant. Einstein viewed the radiation paradoxes to be only solved by assuming the inertia of energy. This was in contradiction with Poincaré's views and papers and also Poincaré never addressed this problem again. Einstein brought forth the operational meaning of time dilation whilst Poincaré didn't consider the above.[\[22\]](#) These were just a few points, but it is obvious that Einstein's SR differed substantially from Poincaré's.[\[23\]](#)

Anyone who erroneously awards all the credit to Einstein is wrong, but it isn't Einstein's error. Poincaré's theory on special relativity tried to reconcile two incompatible ideas, which were the existence of a preferred inertial frame and the relativity principle. Einstein discarded the idea of this given and privileged reference frame, which was the correct and revealing move to do at the time of these predictions. The very notion that anything could have been stolen from Henri Poincaré is inherently false in my opinion because, among other things, in 1905 Poincaré was already a superhero, one of the world's most famous scientists and mathematicians. The research and faculty reviewers in the scientific establishment in Europe jumped over anything published by Poincaré. Hence: through a close but educated analysis, what is clearly revealed is that

Henri wasn't able to formulate a proper theory of relativity.[\[24\]](#)

Whilst Henri Poincaré effectively and quite philosophically adhered to the PoR: he did believe that this principle might actually be deducible from a revised version of electrodynamics. Subsequently: Poincaré was not ready to take the important step of eliminating the ether concept that had hampered effective and revealing critical insight, whereas Einstein succeeded in eliminating it. This concept was in stark contrast with the essence and simplicity for a correct grasp of the principle of relativity: since it is supposed to treat all frames on an equal footing. Poincaré was also a bit bewildered by the fact that gravitational phenomena seemed to be inconsistent with the PoR.

Therefore, in a sense, he was obstructing himself by having too large a canvas per se. Poincaré's work was more an intermediate, or transitional, step between the prior standard of electrodynamics and the more complete and defined theory formulated by Albert Einstein. Besides the aether problem persisting within Poincaré's explorative works. He also persisted with holding a difference between the effect of contraction of moving bodies, along the direction of relative motion, and the notion of relativity of simultaneity, which follows from the idea of a local time.

The essence of special relativity lies in the thesis that Newton's account of space and time is incorrect and that all processes unfold against a space and time governed by SR. That thesis was laid out clearly in Einstein's 1905 paper. Poincaré did not build on two kinematical postulates, but worked in terms of the Maxwell equations. He also didn't take the following steps necessary and it is these differences that set Einstein's work sharply apart from his. Poincaré never laid out that central thesis. He did make some suggestive remarks about the speed of light and simultaneity: yes. But most importantly: they were never developed into the simple (nor a provable and testable) claim that Newton was wrong on space and time.

What Poincaré does say is a great deal muddier with philosophical avenues and open to other interpretations. For example Poincaré had clear conventionalist leanings and in his work there seemed to be more than one natural way to distribute time through space using notions of simultaneity.

Similarly: one must realize that aspects of Poincaré's remarks on the principle of relativity were inconclusive. He remarked that no experiment would reveal our motion with respect to the ether. That is fully compatible with continuing to believe that there is ether with a distinct state of rest. If Poincaré had the special theory of relativity and believed that processes unfold against a space and time governed by a kinematics different from Newton's: why did he not just say it? As Einstein showed in his paper, it is not that hard to lay it out in a few simple sections, and Poincaré was hardly inarticulate.

However it is a note to be put forth that Poincaré was quite near the solutions and he did bring forth a lot of relevant angles which most mainstream historians have missed:

'Historically, the important point is that this more limited principle was a major novelty when Poincaré introduced it. Another example of a pro-Einstein bias is the ignorance or downplaying of Poincaré's interpretation of Lorentz's local time. Until very recently, most historians of relativity overlooked the fact that Poincaré offered this interpretation in 1900, in a widely read memoir. Even if they acknowledged its occurrence in Poincaré's St. Louis lecture of 1904, they failed to see the structural similarity with Einstein's derivation of the Lorentz transformations.'

Other historians have had the opposite bias. Exclusive focus on the formal and empirical content of relativity theory (the Lorentz group and covariance properties) has led some of them to ignore the difference between Poincaré's and Einstein's concepts of space and time, while nationalism, anti-Semitism, or esprit d'Ecole induced others to read much more into Poincaré's text than is really there. For instance, it has been claimed that Poincaré had the second principle of relativity theory on the basis of his having written in 1898 that the astronomer [who dates stellar events in light-years] has begun by supposing that light has a constant velocity and, in particular, that its velocity is the same in all directions. That is a postulate without which no measurement of this velocity could be attempted. . . . The postulate conforms to the principle of sufficient reason and has been accepted by everybody; what I wish to emphasize is that it furnishes us with a new rule for the investigation of simultaneity.'

It is clear from the context that Poincaré meant here to apply the postulate only in an etherbound Frame.'[\[25\]](#)

In Poincaré's "Sur la dynamique de l'électron"(1906): he does indeed disclose the modern form of the Lie algebra of Lorentz group, Lorentz transformation, velocity addition theorem.

But most importantly: Poincaré neglects analysis of the relativity of simultaneity. It also neglects analysis of the inertia of energy. I don't think Poincaré really understood Einstein's contributions issuing from the Lorentz convention. Poincaré was a brilliant mathematician yes: he was however not equally brilliant as a physicist. He clearly regarded geometry to be an abstract science.[\[26\]](#)

Most of the mathematical tools used in Special Relativity were created by Lorentz, Hertz, Maxwell and Poincaré etc. This is

however not equivalent with having reached the breakthrough of revealing a testable, workable formulation of Special Relativity. Nor is it reasonable there-of to suggest more credit is due unto Poincaré than Einstein in revealing the physics: the beating (and functionally testable) heart of the theory of Special Relativity.

*Poincaré regarded the aether as a medium necessary to propagate the electromagnetic waves.

*Poincaré acknowledged the Lorentz aether, which assumes the existence of a privileged aether frame. He expressed his agreement with Lorentz in the following terms:

'the results I have obtained agree with those of Mr. Lorentz in all important points. I was led to modify and complete them in a few points of detail.'[\[27\]](#)

His agreement implies that the speed of light is isotropic exclusively in the privileged frame, as is easily deduced from Lorentz theory (for that, see his explanation of Michelson's experiment where the speed of light is $c+v$ or $c-v$ in the two opposite directions).[\[28\]](#)

It was Poincaré who seemed a bit confused and bewildered on these issues; thus in a sense he dropped the ball on SR quite obviously. In hindsight: it might be hard to imagine how he wasn't able to establish the breakthrough material needed. If Poincaré declared in other texts that the speed of light is constant then this assertion is at variance with his approach of "Sur la dynamique de l'électron".[\[29\]](#) He confirmed his belief in the aether many times. For example:

'Does an aether exist, the reason why we believe in an aether is simple. If light comes from a distant star and takes many years to reach us, it is during its travel no longer near the star, but not yet near the Earth, nevertheless, it must be somewhere and supported by a material medium.'[\[30\]](#)

In his 1905 publications, Einstein did describe the construction of inertial coordinate systems, and he implicitly asserted that the propagation of light was isotropic with respect to the same class of coordinate systems, in terms of which mechanical inertia is isotropic.

The fact that Lorentz work was notably important is not disputable.

The fact that Poincaré was skirting the bush, coming close to arriving at a correct and provable theory of special relativity is correct.

The fact that Einstein's work on Special Relativity put the pieces together and revealed the complete theory in a coherent, correct and provable formulation is not really disputable.

Lorentz and Poincare developed most of the math used, but never fully embraced the principles behind it. As late as 1909, Poincare apparently still held some doubts as to whether Einstein was right or just plain crazy! (Of course, many others also had similar doubts).

On some level Lorentz grasped the superiority of the purely relativistic approach, as is evident from the words he included in the second edition of his "Theory of Electrons" in 1916:

'If I had to write the last chapter now, I should certainly have given a more prominent place to Einstein's theory of relativity by which the theory of electromagnetic phenomena in moving systems gains a simplicity that I had not been able to attain. The chief cause of my failure was my clinging to the idea that the variable t only can be considered as the true time, and that my local time t' must be regarded as no more than an auxiliary mathematical quantity.'[\[31\]](#)

Bjerknes, in his blog-article, continues with quoting Max Born as proof of Einstein's alleged plagiarism. This was something I had previously criticized Bjerknes as it is nothing short of quote-mining with the adding of words and context into Born's mouth.

On the blog he writes:

'In its haste to attack me, "LionAxe" misrepresents the context of my quotations of Born's statement. This quotation first appears in my book Albert Einstein: The Incurable Plagiarist on page 30 as follows:'

After his complaint, he proceeds to quote Born from his books 'Einstein's Theory of Relativity' and 'Physics in my Generation'. The problem here is that Born is not in any sense or form calling Einstein a plagiarist, nor is he negating any credit to Einstein, rather he's addressing Lorentz's and Poincaré's work on relativity and what it was.

In Born's introduction chapter to the aforementioned book he writes:

'The reason Einstein's name alone is usually connected with relativity is that his work of 1905 was only the initial step to a still more fundamental 'general relativity', which included a new theory of gravitation and opened new vistas in our understanding of the structure of the universe.

The special theory of relativity can be justifiably considered the end of the classical period or the beginning of a new era. For it uses the well-established ideas of matter spread continuously through space and time, and of casual or, more precisely, deterministic laws of nature. But it introduces revolutionary notions of space and time, resolutely criticizing the traditional concepts as formulated by Newton. Thus it opens a new way of thinking about natural phenomena. This seems to be Einstein's most remarkable feat, the one which distinguishes his work from his predecessors, and modern science from classical science.' [\[32\]](#)

The introduction by Born ends with these words:

'One should regard this method, used with such success by Einstein, as a heuristic principle pointing to weak spots in traditional theory which has turned out to be empirically unsatisfactory. It has become the outstanding method of fundamental research in modern physics, particularly in the development of quantum theory; and because of this fact Einstein's way of thinking has not only led to the summit of the classical period but has opened a new age of physics.' [\[33\]](#)

Of course, Bjerknes ignores any such statements as he appeared to be dead set on extrapolating any mention of relativity's historical evolution as a mark of Born's admission to Einstein's plagiarism.

Bjerknes continues:

'My quotations are accurate. They demonstrate that Max Born questioned Einstein's priority for what Einstein presented as if unprecedented. Those are facts. I in no way misrepresented Born's statements.'

Yes, Bjerknes, you have been misrepresenting Born's clarification on the history of relativity as a sign of his admission that Einstein plagiarised their work and added little of note to them. Einstein never claimed to be the inventor of relativity, though laymen might assume him to be its inventor, because the history of relativity going back four-hundred years is not presented along with the cool relativistic mass or pop-icon fumbling by the media, none of which is Einstein's fault.

Galileo is the most important scientist in getting the Principle of Relativity (PoR) going in physics. Additionally: Newtonian mechanics (NM) satisfies the PoR in spirit, 'LET' does not. It is true that both NM and LET are covariant under change of inertial frames, yet the similarity stops there.

I agree with Einstein's subjective appraisal of the situation then found in 1904. Because, you see, to leave LET as the paradigm of E&M was to leave a blatant disharmony in theoretical physics, so to harmonize the two, the solution seems obvious: either introduce absolute velocity into NM, or remove absolute velocity from LET (right move). Also the latter means conforming E&M to the PoR. Not just hinting about it, not just musing about it, but actually creating a testable and provable approach and detailing the methodology of doing so, adding the predictions and getting it correct.

I'm sure all that Bjerknes cares about is that SR *'merely reproduces the equations of LET'*, so he regards Einstein as a thief. The problem is that such an appraisal of what Einstein accomplished is completely stupid. Without SR, theoretical physics in the 20th century would have required the constant bending of the knee to the concept of absolute velocity, yet with SR, it did not. In fact, theories built on SR require (locally) the improved heuristic that they must be derivable from a Lagrangian using Lorentz covariance. Thus the practical and philosophical differences between LET and SR as a foundation to modern physics are not only substantial but fundamental. Most physicists since 1905 got it and still get it. Bjerknes does not apparently.

So, what Bjerknes and other Einstein-bashers ignore is that it is fairly easy to derive a theory in which light bends (like that of Soldner), or even a theory in which Mercury has a non-Newtonian perihelion advance (like that of Gerber), but it is much more difficult to derive a theory which gives you both of these phenomena in a precise fashion and without a bunch of free parameters. Not to mention a wealth of phenomena Einstein had no inkling of, such as frame dragging and black-hole formation, but which are predicted by his theory.

What Special Relativity proves is what Einstein claimed it proved: i.e. that E&M can be formulated without using the ether concept of absolute rest (thus absolute motion). Poincaré didn't put forth work that proved this, while he did indeed provided much important intermediate work between Maxwell, Lorentz and subsequently Einstein. Again, it is clear

Bjerknes does take any hint of scientific evolution of ideas and work in relativity as a sign and proof of Einstein's plagiarism.

I'm rather certain that had Newton been Jewish and, in Bjerknes' view, 'hoodwinked' an historical relative of his, he'd be all over Newton with the same logic, which would be equally slanted toward irrationality and such pseudo-intellectual spew (pardon my French).

[1]<http://jewishracism.blogspot.com/2008/12/odd-and-misleading-attack-against-me-on.html> [Accessed: 10/01/2009]. All quotations from Bjerknes unless otherwise indicated are taken from this response.

[2] Private Correspondence with Professor Winterberg

[3]<http://plato.stanford.edu/entries/descartes-physics/> [Accessed: 10/01/2009].

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[5] Isaac Newton, Trans: Motte-Cajori, 1934 (1729), [1687], 'Philosophiæ naturalis principia mathematica', University of California Press: Berkeley. This is available at the following address: <http://www.physicstoday.org/mar00/principia.htm> [Accessed: 10/01/2009].

[6] Professor Campbell, 'Einstein Theory Again Is Verified', New York Times, 18th December, 1921.

[7] Treder, H.J., Jackisch, G, 1981 'On Soldner's Value of Newtonian Deflection of Light', Astronomische Nachrichten, Vol. 302, p. 275.

[8] Roger Cerf, "Dismissing renewed attempts to deny Einstein the discovery of special relativity", Am. J. Phys., Vol. 74, No. 9, September 2006

[9] Jules Leveugle, 1994, 'Poincaré et la relativité', La Jaune et la Rouge, Vol. 494, pp. 31-51

[10] Ibid, p. 33 and Jules Leveugle, 2004, 'La Relativité, Poincaré et Einstein, Planck, Hilbert: Histoire Véridique de la Théorie de la Relativité', L'Harmattan: Paris, pp. 23-24

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[14] Thierry Gaudin and Francois L'Yvonnet, 2003, 'Discours de la Méthode Créatrice Ose savoir-Le-Relié', Gordes.

[15] Ibid, p. 161

[16] Paul Langevin, 'Le Physicien,' in P. Boutroux, J. Hadamard, P. Langevin and V. Volterra (Eds), 1914, 'Henri Poincaré, L'Oeuvre Scientifique, L'Oeuvre Philosophique', Félix Alcan: Paris, p. 169

[17] E. Bauer, 1964, 'La physique il y a 50 ans,' Bulletin de la Société Française de Physique, January, p. 10.

[18] M. Janssen, 'The Trouton experiment, $E=Mc^2$, and a slice of Minkowski space-time,' in A. Ashtekar et al (Eds), 2003, 'Revisiting the Foundations of Relativistic Physics', Kluwer: Netherlands, p. 35.

[19]http://en.wikipedia.org/wiki/Length_contraction [Accessed: 10/01/2009].

[20] Albert Einstein, 1906, 'Das Prinzip von der Erhaltung der Schwerpunktsbewegung und die Trägheit der Energie', Annalen der Physik, Vol. 20, pp. 627-633.

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[22]<http://www.levynewphysics.com/3-someimportantquestions1.htm> [Accessed: 10/01/2009].

[23]<http://arxiv.org/ftp/physics/papers/0607/0607067.pdf> [Accessed: 10/01/2009].

[24] Supurna Sinha, 2000, 'Poincaré and the Special Theory of Relativity', Resonance: Journal of Science Education, February, pp. 12-14. This may be found at the following address: <http://www.springerlink.com/content/h0331238v8010741/> [Accessed: 10/01/2009].

[25] Darrigol, Op. Cit.

[26] Sinha, Op. Cit.

[27] 'Sur la dynamique de l'électron' quoted in 'Relativity and Aether Theory a Crucial Distinction' by Joseph Levy. This may be found at the following address: <http://arxiv.org/ftp/physics/papers/0610/0610067.pdf> [Accessed: 10/01/2009].

[28] Russell McCormach, 1970, 'H. A. Lorentz and the Electromagnetic View of Nature', Isis, Vol. 61, No. 4

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[30] Henri Poincaré, 'La science et l'hypothèse', Chapter 10 of the 1968 French edition, 'Les théories de la physique moderne', Champs: Flammarion. Cited in Levy, Op. Cit.

[31] Hendrik Lorentz, 1915, 'The Theory of Electrons: And its Applications to the Phenomena of Light and Radiant Heat', 2nd Edition, p. 197 in the original text, and p. 321 in the Dover 1952 reprint.

[32] Max Born, 1962, 'Einstein's Theory of Relativity', Courier Dover, New York, pp. 2-3.

[33] Ibid., pp. 3-4.

In Brief: The Abuse of Adolf Hitler's Words to Dismiss/Ignore Arguments

Mon, 12 Jan 2009 20:17:00

A very common method used by Nationalists and anti-Semites to ignore arguments, or as a 'get out of jail free card', in a debate is the quotation of Adolf Hitler's 'Mein Kampf'. It is important to understand this quotation, because of the frequency of its use, as stated above, to get out of bad positions when debating opponents (or each other), which is usually the result of sloppy research and broad statements being made: without the specific knowledge and/or ability to evidence and clarify them. This is an 'In Brief', because the required clarification although considerable can be concisely dealt with. This quotation, in full (it is often given in part), is as follows:

'The more I argued with them, the better I came to know their dialectic. First they counted on the stupidity of their adversary, and then, when there was no other way out, they themselves simply played stupid. If all this didn't help, they pretended not to understand, or, if challenged, they changed the subject in a hurry, quoted platitudes which, if you accepted them, they immediately related to entirely different matters, and then, if again attacked, gave ground and pretended not to know exactly what you were talking about. Whenever you tried to attack one of these apostles, your hand closed on a jelly-like slime which divided up and poured through your fingers, but in the next moment collected again. But if you really struck one of these fellows so telling a blow that, observed by the audience, he couldn't help but agree, and if you believed that this had taken you at least one step forward, your amazement was great the next day. The Jew had not the slightest recollection of the day before, he rattled off his same old nonsense as though nothing at all had happened, and, if indignantly challenged, affected amazement; he couldn't remember a thing, except that he had proved the correctness of his assertions the previous day.'[\[1\]](#)

This quotation might, at first, appear to support the contention that it can be used to ignore arguments. However if we examine it closely we begin to comprehend Hitler's meaning. In that when the quotation states the jewish marxists lost the argument, but then returned again and again with the same arguments the days after, no matter how many times they were defeated or corrected, with the recollection that they, the jews and/or marxists in question, had in fact won the argument the previous day. What Hitler is actually talking about is repetition of the same arguments that have been answered as in simply repeating old claims without answering objections and/or modifying the assertion/argument in the light of new information.

What Hitler is not saying here is that if a claim/assertion/argument is considered 'jewish' by someone, i.e. a wholly subjective interpretation and only partially valid for an expert in the jewish question (i.e. somebody who has spent many years in-depth as well as primary research regarding the jews), then it can countered/debunked by claiming the person making the claim/assertion/argument is in fact jewish and parroting jews.

This statement of what Hitler is not saying is the meaning often attached by Nationalists, who think he meant what I have stated he did not mean, to the quotation. What Hitler is making here is an observation about jewish and marxist strategy when debating[\[2\]](#), which is to make a long series of claims, but when challenged on them. The jew/marxist in question simply repeats bland assertions without factoring in coherent evidenced critique or answering the objections point by point. Then as an optional point, that again we often still see today[\[3\]](#), the jew and/or marxist will come back after a time and simply repeat the same old arguments that have been answered without answering or even recollecting the objections (often ignoring them entirely).

This is what Hitler speaks of when he discusses how the claims were repeated, but yet when coherent critique was offered: the arguments made by jews and marxists seemed to be made of jelly and nothing solid or substantial. By this he means that the jews were repeating the same assertions and platitudes after having admitted they were false the day before having no actual evidence to support them. By using this quotation as an excuse to not answer your critics/detractors you, in fact, become the same as the jew and/or marxist that Adolf Hitler is talking about in these very lines.

This quote is not an excuse not to answer your detractors and critics, but rather it is a declaration that you must and that by repeating arguments ad infinitum, but not addressing or taking account of counter-arguments presented, you are acting like the jews and/or marxists that Hitler so aptly describes. I dare say Adolf Hitler would have been quite sickened by the use of his words to avoid debate with jews and/or marxists. rather than to attack to the eternal enemies of the Aryan race in a measured and rational military manner.

If you have any real respect for Adolf Hitler, as a man, as a writer and as an ideal, then you would not use the words of this truly great man as an excuse for your own failings. Aryan men and women are honest, true and good: they don't hide

behind the great men of the past and certainly not the hero the Second World War. If you don't know something, or make a mistake, then admit it and be honest: do your research and work hard. Please don't act like a jew and hide in a corner trying to invoke the name of Adolf Hitler to silence your opponent: it is utterly repugnant.

[1] Adolf Hitler, Trans: James Murphy, 1939, '*Mein Kampf: A Retrospect*', Vol. I, 1st Edition (Unexpurgated), Hurst & Blackett: London, pp. 63-64.

[2] One that I would contend could be more broadly applied today to include most of what are colloquially termed 'Conspiracy Theorists': including not a few of the so-called 'anti-Semites' in the world today.

[3] One obvious example of this can be found in the '9/11 Truth Movement' who seem to, once rebutted, simply reappear a variable, usually short, time later making exactly the same claims with the same sources having not introduced any further research or evidence to their claims (other than the accusation that their opponents are automatically jews or shills in the case the 'anti-Semitic' part of the '9/11 Truth Movement').

Opinion on World Events: The Gaza UN School Incident

Sun, 18 Jan 2009 11:39:00

I am sure you have heard of the recent shelling of the UN school in Gaza by the Israeli Defense Forces (or IDF for short) using mortars. Now what you may not have heard or seen is the absolute hullabaloo going on in the background between the Jewish and Philo-Semitic supporters of Israel and the rest of the world. The former seek to justify the attack while the latter condemn it unconditionally. I won't defend Hamas or the Israelis, but rather I am only interested in looking at this rationally taking into consideration what we do know and what this proves or doesn't prove.

Let us recap what supposedly happened:

The UN school in Gaza was a place of refuge, naturally since the UN is neutral, where it is estimated over 1,000 displaced persons had gathered. Israel proceeded to launch, what is said to have been, a mortar attack on the UN school. This is in violation of the neutral status of the UN school, which as a peacekeeping organisation is a place of refuge for those displaced in war.

How do Israel and her supporters seek to justify this attack?

We are told that the IDF attacked the UN school, because a Hamas unit/cell was using its grounds to launch a mortar attack on nearby IDF units. The Jews and their supporters then maintain that the IDF merely returned fire and then unfortunately hit the UN school. As a further argument it is asserted that amongst the dead in the UN school were two members of the Hamas unit/cell that was supposedly launching said mortar attack. This according to Jews and their supporters therefore justifies the attack and whilst they maintain they are very sorry about the Palestinian dead: they also maintain it was both necessary and an unfortunate accident (i.e. the IDF didn't 'know' there was a UN school there).

As evidential proof of this claim concerning the supposed mortar attack launched on the IDF from the grounds of the school: the IDF have released a video showing what they assert is a Hamas unit/cell launching a similar attack from the same school grounds a year ago.

Let us think about these arguments used by the Jews and their supporters for a moment.

Now if indeed a Hamas unit/cell did launch a mortar attack from a school on the IDF and please note we only have the IDF's suggestion and two 'anonymous residents', who 'feared for their lives', who spoke on the phone to the Associated Press as evidence for this being the case.

No UN staff, to my knowledge, have come forward to say this is the case, which we have to note is of interest. Since if there was mortar fire coming from the grounds of the UN school the UN staff there should have at least heard it and would likely have seen it. The UN staff would have no reason, as a neutral party in the war, to lie for Hamas, but yet we have heard nothing from them to support the Israeli version of events.

Why?

I would conjecture that the reason we haven't heard anything from this quarter is the simple reason that they didn't hear or see anything to indicate a mortar attack was being carried out from the UN school grounds. This isn't to say it might not have happened and due to circumstances it wasn't picked up on by the UN staff, but rather that it seems very odd indeed that nobody else, but the IDF and two supposed 'residents', seems to have noticed the first attack.

Does the assertion made by the IDF that they found the corpses of the two leaders of the Hamas unit/cell with weapons in the rubble of the UN school evidence of the first attack having taken place? No: it isn't. Why isn't it evidence?

It isn't evidence for the first attack by a Hamas unit/cell on an IDF unit nearby since there is no evidence, beyond the questionable assertion by the IDF, that these two Semite men were involved in the attack at all or even that the weapons they carried are their own. Carrying weapons is nothing unusual in Gaza and there is the very real possibility that they may have been simply been in the school for other, more innocent reasons, but because they were Hamas members they armed themselves to protect their families from harm. There is also the possibility, which we cannot rule out because of the nature of cover-ups in military conflict, especially in police actions as this can be classed as. That Israeli forces placed weapons at the scene in order to give them an excuse after they had realised they had hit a UN building. We can't suggest this as anything, but a speculative point, however it is something that needs to be considered in any analysis for precisely the reason of doing as the Jews claim they do in 'maintaining balance'.

We simply don't have any evidence to conclude that these two Hamas members were involved in this alleged mortar attack. It is, of course, perfectly possible that they were involved and that they did conduct a mortar attack from the grounds of the UN school, but no conclusive or even suggestive evidence has been given for this other than the official statement of the IDF concerning the matter.

However even if we assume that the IDF were responding to a mortar attack from the school grounds it begs the question that if they could identify that these two Hamas men were involved in this attack before the response, this seems to be implied by those defending Israel and even possibly in the IDF's own statement, why they could not wait to perform an ancillary strike or apprehend the two men at a later time?

Why was it necessary for the IDF to return mortar fire when they knew the rough position of the Hamas unit/cell and either did or didn't have the information that there was a neutral UN-administered school nearby? Either way the fault must lie with the IDF's commanders and/or troops on the ground or the operational staff at the command and control level.

You might ask why this is must be so. The reason that the fault must lie with either the commander and/or troops on the ground or at the operational staff level is that if there was a mortar attack and the IDF knew it had come from the UN school area and did not take precautions against civilian casualties. By co-operating with the UN to look for Hamas suspects potentially sheltering in the UN school as the two dead Hamas members were said to have done. There was no need to simply launch return fire on the UN school when a man hunt operation would have sufficed to flush out the alleged Hamas mortar unit/cell.

Therefore if the IDF commanders and/or troops on the ground launched a mortar attack on the UN school knowing it was there then they are guilty of war crimes: since they deliberately bombed a non-combatant target killing numerous innocents in the process. Likely, I suspect, because it contained those who many nationalist Israeli jews, i.e. a belief likely widely held among IDF soldiers, consider amalek and they believe that Yahweh, the jewish God, ordered them to exterminate from the face of the earth. This belief has been argued to be central in much jewish 'right-wing' thought by Elliot Horowitz among others and we can reasonably suggest that such thought is pervasive inside the IDF who are generally jewish nationalist in orientation. This belief, that Yahweh has ordered the death of implacable enemies of the jews who are identified as amalek, thus could act and perhaps did in this case, as a rationale for the attack if indeed it was, as I suspect, deliberate.

We should also take into account that Israeli society in general is notoriously opposed to the UN, because they deem it to be a pro-Palestinian organisation that prevents Israel from doing what it believes must be done. This belief is also particularly predominant among nationalist jews who write about anti-Semitic conspiracies involving Arab states, oil companies and 'deluded liberals' at the UN. Opinion within the IDF although likely less visceral than that among the nationalist (secular and religious) right in Israel is similar since the IDF can be said to regard the UN as a yoke on their body preventing them from doing what they, as jews, feel they have to do against the Palestinian Arabs.

However if the IDF commanders and/or troops on the ground launched a mortar attack on the UN school without knowing it was such. Then it was an accident, but it thus becomes the operational staff at the command and control level's responsibility, because Gaza is a place well known to their troops and themselves. They also, as they have admitted, were and are well aware of the UN school's location and what it was. Hence if they failed to provide their troops with accurate intelligence and information as to their surroundings: they must be held responsible for this incident.

So we can thus say that the fault must lie with the IDF (hence Israel is at fault) and not with anyone else: regardless of whether Hamas launched a mortar assault from the grounds of the UN school or not.

Does the footage provided and cited by the IDF in their defence of what they assert is a Hamas unit/cell firing from the grounds of the UN school over year ago proves that such an attack occurred here? Of course it does not: all it proves was that in 2007 a mortar attack was launched by parties unknown from the UN school grounds not that one was launched from the UN school grounds in 2009.

It might be suggested by jews and philo-Semites that this suggests that the UN school was used by Hamas units/cells to launch mortar attacks on Israeli forces. Indeed this is partially true: since mortar attacks have been launched from the grounds before, but it does not prove it was the case this time or justify the attack on the UN school. Rather it further implicates the IDF in the action, because in 2007 when they assert they came under mortar attack from the UN school grounds: they didn't shell the UN school. Why did this become a necessity of war in 2009 when it was not in 2007?

It is also pertinent to point out that had the UN school been unintentionally sheltering Hamas units/cells then all the IDF had to do was make a request to the UN to search the premises and the Arabs in it. However launching a mortar attack on the UN school was and cannot be justified on any grounds even as counter-battery fire (since the jews either had access to,

and the ability to read, detailed maps or did not: hence either the commanders and/or troops on the ground are responsible or those in operational staff at the command and control level are).

Therefore we can conclude in the absence of evidence that there was no military or political justification for such an attack and that Israel must be found to be worthy of indictment for war crimes for casually allowing their soldiers to attack a neutral power and a place of refuge for non-combatants and civilians.

This isn't to say that the *causus belli* of the jews and the Arabs on each other isn't valid: for race is as valid a reason for war as any other and indeed is the basis of much evolutionary conflict. However we can learn from the jewish actions how Semites fight: that is that they are interested only in 'fighting dirty', as they say. When one gets in the way of a 'dirty fight' then it is only natural one is going to get hurt, but this doesn't justify the attacks made by the jews on neutral ground, but rather demonstrates the alien mentality of Semites, jew and Arab, in general.

Zionism: Friend or Foe? (Part I)

Sun, 25 Jan 2009 11:49:00

Since the end of the Second World War increasing focus in anti-Semitic thought has been given to the role of Zionism in the Jewish question. Works devoted to combating and exposing it as both a detrimental and powerful force in world politics and international relations have not only come from the anti-Semitic 'right' but also from the anti-Imperialist 'left'. 'Zionism' is a favourite hobby horse for 'anti-Semites' criticising and critiquing the Jews with it increasingly becoming a main focus of the vast majority of anti-Semitic writing. This focus on Zionism has, I would argue, caused many anti-Semites, genuine or otherwise, to turn exclusively to writing on the evils of Zionism related to the conduct of Israel and what has been aptly termed by former United States congressman Paul Findley as *'the Israel Lobby'*.

The enemy of the Aryan race is no longer seen as Jews a part of who adhere to a position in the political position of Zionism by these writers. But rather the enemy of the Aryan, or the more commonly the so-called 'White', race is seen as a political position, 'Zionism', and in particular its advocates: 'Zionists'. Zionist, of course, means different things to different people, because it is, by its very nature, a highly subjective description. To the Israeli 'right', for example, a Zionist cannot be anyone, but an individual, Jew or Gentile, who unconditionally supports Israel's hawkish actions and who opposes 'liberal' criticism of Israel. But to the Israeli 'left', for example, a Zionist is somebody who supports the right of Israel to exist, but who does not necessarily have to support or approve of the actions undertaken, particularly in Israel's defence, by the Israeli government in the past or the present.

However anti-Semites define what a Zionist is slightly differently and assert that a Zionist is someone who expresses support or aids the state of Israel knowingly in any way, shape or form. There is also a tendency in anti-Semitic discourse and writing to find the term 'Zionist' being used to equate a Jew.

This is, of course, problematic, because not every Jew falls under one or more of the many definitions of what a Zionist is. We also cannot assert that every Zionist is a Jew, because many, often well-meaning, [Aryan] Gentiles fall under one or more of the many definitions of what a Zionist is.

It is also true to state that the general anti-Semitic definition of what a Zionist is dangerously close to what the Israeli 'left's', and the international anti-Zionist left, definition of what a Zionist is. Since if anti-Semites are generally arguing a similar line, and indeed borrowing heavily, from the anti-Zionist 'left's' literature on the subject then it leaves the way open for Jews and/or their supporters of the Israeli 'right' and 'left', who identify with the two general definitions of Zionism I have outlined above, to charge that 'anti-Zionists' and anti-Semites are similar. As well as that anti-Zionists are anti-Semites and that anti-Semites are allied with Islam and Arabs against Israel and the Jews.

This dangerous closeness between the definitions used by the anti-Zionist 'left' and the anti-Semitic 'right' largely originates in an increasingly advocated off-shoot of racialism, which has become increasingly popular especially on the American anti-Semitic 'right' as time has progressed. This is the theory, championed by that doyen of the post war anti-Semitic 'right': Francis Parker Yockey (who may well have been part Jewish^[1]). This theory, which parallels other 'rightist' theories and draws on the work of Arthur Moeller van den Bruck and Karl Haushofer, is that in order to fight the Jewish menace: Nationalists must garner support from Third World, or *'the dark races'* as they are sometimes referred to as, and to do this they must support these non-Aryan causes^[2]. This theory is dangerous precisely, because it introduces thought which is not natural to the nationalist and does not acknowledge, because of Yockey's rejection of biological race and championing of 'spiritual racialism' as the determining factor^[3], that the non-Aryans whose causes the Aryans under this theory are supporting do not have the interests of the Aryan race at heart. It also does not acknowledge that a non-Aryan, particularly a Semitic, ethnic or racial group could use this to manipulate Aryan sensibilities to their own ends.

This is precisely what has been in the case of the Israeli-Palestinian conflict, which lies at the modern debate over the validity of Zionism. Philo-Semites and the Jews have sought to claim that the province of Palestine is exclusively theirs by biological and historical right. While the Arabs and their, generally left-wing, supporters have sought to delegitimize this claim and/or to argue for a single state both Jewish and Arab in Palestine. Now the problem the anti-Semitic right has faced in the debate over Zionism is how to respond.

This is by no means a very simple question since anti-Semites have historically been both antagonistic to Zionism and cautiously supportive of it. It is tempting to conclude, with the benefit of hindsight and knowledge of mainstream anti-Semitic thought today, that anti-Semites have always been opposed to Zionism as a rule of thumb. This is not true: since anti-Semites rightly saw in Zionism both a potential threat, hence their antagonism and an opportunity to solve the Jewish question as it was in their own time.

The viewing of Zionism as a threat is indeed not a new phenomenon. In the early 20th century well known and populist

anti-Semites such as Theodor Fritsch openly condemned Zionism as the latest part in the Jewish conspiracy^[4] in so far as it sought to unite the Jews of the world together in one nation and then, which Fritsch correctly predicted, spread out to attempt, consciously or otherwise, to conquer or subdue the world and fulfil the supposed Jewish destiny as the chosen of Hashem. It was viewed, in the conception of the time, that the Jews, if a Zionist state was established, could potentially grow in power to be an even greater threat to Aryan civilisation than had been hitherto known.

In a slight paradox many famous anti-Semites in Fritsch's time (and after), such as Adolf Hitler, saw the opportunity presented by Zionism to provide a relatively peaceful solution to the Jewish question, which importantly had gained its scientific aspect in the acknowledgement of the Jews as a series of biological groups who shared much more in common with each other than they did their own host populations. This opportunity, which was especially necessary now that the Jew had to be physically isolated and removed from the host population, was simply to allow the Jews, i.e. the Zionists, to get their own people out of their host countries and into the new Jewish state with the minimum of cost and fuss to the host people. Who then could deal with what remained of the Jews in their countries in a much more simple fashion (such as sterilization, ghettos, deportation and/or labour camps).

This isn't to say that those who suggested Zionism was an opportunity to be rid of the Jews once and for all were blind to the Jewish nature, but rather that they understandably felt that it would be far better. To have the Jews where one could know they were Jewish, as representatives and citizens of a Jewish state, than have the possibility of these same Jews being lost in their host nations. Even with legal precautions, it was rightly argued, that there was the strong possibility that Jews might in time be able to infiltrate into Aryan society unseen and even worse: mix their blood with unknowing Aryan men and women when they married and bred with them.

With the defeat of National Socialist Germany and the ideological destruction of anti-Semitism following the devastation, reprisal killings and terrorism of the Allies and the Comintern: the remaining anti-Semites began to look for a way to carry on the struggle against the Jews.

Many anti-Semites found their metier following the creation of Israel and began to actively champion the cause of the Arabs as a medium to carry the fight to the Jews. However over time this exposure to a Semitic environment and without a central ideological authority to act as a rudder: anti-Semites began to associate the anti-Semitic cause with simply being the true anti-Zionist cause. Since it was understandably held that the Jews had wreaked destruction on National Socialist Germany and Europe and hence many anti-Semites intended to do all in their power to wreak destruction in vengeance on the Jews: not only for smearing Germany with allegations about the so-called 'holocaust', but for destroying their lives and families.

This change is perhaps best exemplified in the figure of Professor Doctor Johann von Leers who was a prolific anti-Semitic author: before, during and after the Third Reich. Von Leers himself was an avid proponent of the theory that the Jew is biologically criminal and wrote some expansive scholarly work on the subject. After the defeat of National Socialist Germany von Leers fled to Italy and then Argentina where he published and edited the leading voice of anti-Semitism in the world in years following the end of Second World War, *'Der Weg'*, until the mid 1950's when the political climate in Argentina, with the premature death of Eva Perón in 1952, began to turn against anti-Semitism and the National Socialist refugees. With the climate turning against him: von Leers sought new employment, which he found in Egypt, which was struggling to come to intellectual and ideological terms with the recent formation of the expansionist state of Israel nearby and the displacement and massacres perpetrated by the Israeli Jews and their allies. Von Leers threw himself into the task of creating an educated anti-Semitic discourse against the Jews that the Egyptian, and the larger Arab, could understand and build on in order to destroy the Jewish state in revenge for the destruction wreaked and the injustices, such as the Nuremberg (and subsequent) trials, committed by the Jews against the Aryan folk.

In order to do this von Leers converted to Islam, changing his name to Omar Amin, and began writing for what he increasingly argued was the anti-Semitic anti-Zionist cause against the state of Israel and Jewry. Von Leers had during his years of service become enamored with Islam and contrasted it with Judaism as a Hegelian opposite (i.e. an anti-thesis): von Leers had earlier supported a nostalgic call to revive the nature-based animistic religions of early Aryan history, but this gradually became subsumed by his need to find a more structured and morally encompassing antidote to Jewry with explicit condemnation of the Jew as the enemy of mankind. Von Leers found this in Islam and in particular with the strain of Islam advocated by his friend Muhammad Amin Al-Husayni: the Mufti of Jerusalem.

We can thus begin to understand the precedent that many anti-Semites claim to be following in that with the fall of National Socialist Germany and anti-Semitic fascism across Europe: the refugees who were still, commendably, loyal to the ideals and spirit of the times looked to find a way to strike back. Many of them found it by working against Israel, but this does not mean that one must automatically oppose Zionism in theory. The guerrilla war understandably waged against the Jews of Israel by those still loyal to the National Socialist and anti-Semitic spirit was a war against the Jews not a war against Zionism.

Von Leers and other National Socialists who supported the Arab's propaganda and military campaign against Israel, such as Francois Genoud^[5], did so as a means to an end and adopted anti-Zionist rhetoric as to fit the times. Not so much, because they opposed the concept of Zionism, but they, as I have said, understandably wished to strike back against the jews of the world for their pre-eminent role in the war of destruction, terror and torture waged against National Socialist Germany during and after the Second World War. Anti-Zionism was thus the medium for the continuance of the fight against the jews and not a condemnation by National Socialism, or the anti-Semites of that time, of Zionism as an ideology.

The popular anti-Semitic acceptance of a belief converse to the actuality of events, as I have explained them above, has been aided and abetted by jews and their philo-Semitic allies: who have increasingly argued, since the end of the Second World War, that Arabic anti-Semitism is just the same as 'Nazi' anti-Semitism. The evidence, on which they base this argument, is the use of those loyal to the National Socialist and anti-Semitic cause made of the Arab peoples in facilitating anti-Semitism an opportunity to strike back for the war crimes committed by the jews and their allies during and after the Second World War. The jews and their allies also point to the relationship between the Arabs and the Third Reich during the Second World War and that the Mufti of Jerusalem (Al-Husayni) went to Berlin and met Adolf Hitler^[6] as well as becoming friends with Heinrich Himmler and several other high-ranking members of the SS such as Karl Wolff.

However this argued case all but collapses when we note that it wasn't an unusual thing for high-ranking officials to form a friendship with a non-jewish non-Aryan in the Third Reich. For they maintained many non-Aryan friends from Italians, Spanish, Latin Americans, Slavs to Indians as well as Arabs such as Al-Husayni. All these friendly groups helped the Third Reich, and in particular the SS (including providing military volunteers for provisional SS Freiwilligen regiments and divisions), in some manner or another and often were strongly anti-Semitic in their orientation. It is thus ridiculous to suggest that there was an unusual closeness between the Third Reich and the Arabic world.

The Third Reich, much as the Allies and Comintern, saw the Arabic world as being a valuable geo-political arena in which they needed influence: in order to secure vital Arab oil supplies and secure/seize the Suez channel, which was the main artery of the British war effort. The Third Reich saw the opportunities offered by inculcating anti-Semitism among the Arabs as well as the fertile ground on which it could be sown. They thus conducted, using Al-Husayni as their primary tool^[7], a sophisticated and well-financed anti-Semitic propaganda campaign amongst the Arabs and Islamic world in general in order to carry favour. In this they were quite successful, but only indirectly^[8].

This influence has ironically been felt in modern anti-Semitism with the presumption, as I have said, of anti-Semitism naturally being opposed to Zionism and with an increasing anti-Zionist focus on the activities of Israel has allowed modern anti-Semites to take out of context their historical counterparts actual motivation and reasoning behind their anti-Zionism. Jews and their supporters have had, as I have said, a very considerable part to play in the rise of this assumption in that they have produced many works, popular and academic, and newspaper/magazine articles as well as documentaries suggesting that the Arabs are the 'new Nazis' and that Arab anti-Semitism is 'Nazi' anti-Semitism.

These beliefs have seeped into anti-Semitism through the mass media^[9] with anti-Semites, although professing to remain sceptical of the mass media precisely, because of the overwhelming jewish presence in and power over it, taking to heart the ideas purported by jews and their supporters in their works and not taking a step back and thinking about the 'why' of supporting the Arab war against Israel. Let us however be very clear on this point: the Arabs do not wish to destroy the jews and nor do they, as the jews claim, wish to wipe them off the face of the earth. What the Arabs wish to do is to destroy the state of Israel, which they contend exists on their land, and in more militant cases they wish to, in the spirit of their own racial nationalism (which is very similar to the practical results of Zionism), to subject the world to dictates of Islam (with the Arabs as the pre-eminent racial group: much as in the jewish conception of the world).

The ideology of using the '*dark races*' to fight against the jews that was, directly or indirectly, championed by van den Bruck, Haushofer and Yockey makes its appearance here in the popular anti-Semitic conception that anti-Semitism must ally with the Arabs against the jews. However as we have discussed the Arabs are not actually anti-Semitic: they merely associate jews with Zionism and are as antagonistic to Israeli Arabs, such as the Druze, who actively support Zionism as they are jews. When the Arabs write, march and attack jews: they are not attacking jews as a biological group, but rather are attacking jews as a surrogate of Israel, which itself maintains that it exists as a homeland and a place of refuge for the jews. Therefore to the consciousness of the Arab: if Israel is maintaining it is the homeland of the jews and have or alleged to have done terrible things to Arabs in Palestine then it is only natural to seek out a surrogate to take out the pent up frustration, anger and rage on. That surrogate logically, became the wider idea of the jews as the enemy of the Arabs (as argued by Al-Husayni), but the logic was not that the jews were actually the enemy, but rather that Zionists and Israel were the enemy, but they professed that were representing the jews (so therefore in order to lampoon or strike back at Zionists and Israel you need, in the Arabic mind, to attack the jews: this doesn't mean the Arabs are anti-Semitic only anti-Zionist).

When the Arabs write, march and attack the '*Israel Lobby*' they don't mean '*jewish world power*', even if they write and

declare as much, but rather they mean the power of Zionist political and lobbying groups in the United States of America and parts of Europe. When President Ahmadinejad of Iran embraced the rabbis of the anti-Zionist organisation, Neutri Karta, in Tehran: he didn't lampoon them as jews, but rather he embraced them as his friends and talked of their common enemies: Zionists and Israel.

Why did President Ahmadinejad do that if he was anti-Semitic in the 'Nazi' sense?

The answer is quite simple: he wouldn't have. To accept a jew as a friend and an aid as a biological anti-Semite would and is an unforgiveable act: precisely because it goes against the fundamental point of biological anti-Semitism in the complete rejection of the jew and all of his wares: emotional, physical, intellectual and spiritual.

It thus cannot be said that Arabs are actually anti-Semitic, but they are ardently anti-Zionist as a rule. When we talk of Arab anti-Semitism what we are really talking about as a rule is Arab anti-Israel or anti-Zionist sentiment.

When advocates, knowing or unknowing, of this '*revolt against the modern world*', as Julius Evola styled it, speak of allying with Arabs and/or speak approvingly of the Arab war against Israel as a war against the jews. They are, in fact, firstly misunderstanding the nature of Arab anti-Semitism and presuming in their racial subjectivity that the Arabs understand the jewish question in the same way that they do as well as presuming that the Arabic peoples have the same fundamental grievances against the jews as themselves.

These advocates presume this in that they assume that what might on the surface seem to be anti-Semitic critique is just that, but rather Arab nationalists will happily accept the aid of an anti-Zionist and/or a sincere converted jew (to Islam) into their rank, but yet in anti-Semitism this is not so. The Arabic peoples, as I have said, are not anti-Semitic, but rather anti-Zionist. The Arabic grievance is with the Zionists and the state of Israel not the jews themselves. Thus it is not a war against the jews, but rather a war against Israel and may even be considered a war to help create the conditions, which might allow for an Arabic, through the medium of Islam (much like the jews use of Judaism: although actually more invidious, because it makes the pretence of being universalistic), empire to be established.

This leads us into the second misunderstanding these advocates makes in that they assume that the Arabs interests are identical or close to the interests of the Aryan folk, but they are not. As I have noted the Arabs are a people who, like their Semitic kin: the jews, wish to rule the world as part of what they consider to be their right to do so. Their medium for this, as I have said, is the religion of Islam: whose leaders have historically always been of Semitic racial stock (and more often than not Arabs).

How can the Arabic peoples, whatever their grievances, as Semitic kin of the jews be regarded as allies or even as informal partners in the war against the jews?

The answer is simply that they cannot.

The reason for this in the biological conception of the jewish question is relatively simple. In that if the jews are Semites and bear close relation to the Arabs, who are also Semites, to such an extent that they can be considered genetic 'brothers'. Then the jews and Arabs must be of similar if not the same stock and thus the nature of the jew must also, and is, inherent in the Arabs. All that has changed between the two is the language, the professed religion, the customs and some of the physical attributes.

The Arab is the cousin of the jew: so why should one oust the jew from his death-grip on the Aryan folk only to allow the jew's relation, the Arab, to take the jew's place at the neck of the Aryan folk by suggesting an alliance with and/or celebrating the anti-Semitism of, the Arabic peoples?

Have they not learnt from what the biological struggle against the jew has taught us?

Have they not understood that the jew's very existence in the Aryan folk is a threat to them even when they are under legal and police scrutiny? It is the biology of the jew that is the fundamental threat for every creature can only develop, evolve and act within its biological frame and not exceed it. The Arab is the genetic cousin of the jew so therefore the Arab is to be considered in the same sentence as the jew: as an enemy of the Aryan folk and a parasite on the organism of the nation.

When we understand that the Arab and the jew are cousins it becomes increasingly clear how the Arabs, especially the Arabic Palestinians, have used the Aryan folk in their struggle against Israel and its Zionist supporters. Much as the jew has used the Aryan folk in their much wider aims: the Arabs have their own supporters in North America and Europe who champion their cause as much as the Zionist jews and the philo-Semites champion the cause of Israel in those same lands.

[1] For more information see Kevin Coogan, 1999, '*Dreamer of the Day: Francis Parker Yockey and the Post War Fascist International*', 1st Edition, Autonomedia: New York.

[2] This can be contrasted to National Socialism's own doctrines where-by such a 'revolt of the Third World' would be unthinkable and Adolf Hitler's famous refusal to even suggest that a non-British India would be a positive thing and his subsequent refusal to use Indian nationalism to his advantage. Despite the potentially large positive bonus for Germania's war effort that would accrue from this recognition: as the Japanese found with Subhas Chandra Bose and the forces he raised to fight for them. For a contrasting view to that offered by Yockey please see the work of Lothrop Stoddard and Madison Grant, which influenced Adolf Hitler.

[3] See Revilo Oliver's comments and critique of this in Revilo Oliver, 1981, '*The Enemy of our Enemies*', 2nd Edition, Liberty Bell: Reedy, pp. 2-50.

[4] Fritsch went as far as to suggest that the Protocols of Zion, the authenticity of which he understandably believed, were the unofficial minutes of the first Zionist congress in Basel led by the official, although not actual, founder of Zionism: Theodor Herzl in his Theodor Fritsch, 1933, '*Die Zionistischen Protokolle: Das Programm der internationalen Geheimregierung*', 14th Edition, Hammer Verlag: Leipzig.

[5] This doesn't include Ahmed Huber: who, like von Leers, converted to the Islam as it was preached by Al-Husayni (although more sincerely than von Leers I would contend), but doesn't, as many philo-Semites would contend, mean he supports the kind of Wahabist lunacy purported as a means to racial revival by Arabs all over the world.

[6] Who then supposedly explain to Al-Husayni that he wanted to exterminate all the jews of the world. However no convincing proof has ever been offered as to Hitler's words to Al-Husayni and certainly such a statement would be contrary to what Hitler himself often spoke of when he discussed the solution to the jewish question i.e. emigration and deportation with the placing in ghettos of those jews who chose to remain in the borders of the Third Reich.

[7] Since he had the reputation as an Islamic hero for his part in the guerrilla war fought against the jews and the British by the Arabs under Al-Husayni's aegis in the mid-late 1930's, as well as his authority as a high-ranking Islamic religious leader and his claim to be a descendent of the Prophet Mohammed.

[8] Due to Al-Husayni's post war status as the leader of the Arabic Palestinians against the Israeli jews: his opinions influenced by anti-Semitic works of the Third Reich became highly thought of by Arabs seeking cogent explanations for Israel's sudden re-emergence on their land.

[9] Good propaganda is subtle and the subject of the propaganda does not realise he/she has been successfully influenced by the propaganda: anti-Semites, whatever they may personally or collectively maintain and sincerely believe, are not an exception to this rule and have merely been propagandised in a different way to the mainstream audience for which the jewish and philo-Semitic propaganda was intended.

In Brief: The 'Truth' and 'Bias' Assertions

Mon, 26 Jan 2009 14:37:00

It is often said by jews and gentiles as well as by philo-Semites and anti-Semites that the other side whom they are arguing against is '*biased*' and therefore cannot be said to be making a '*truthful*', '*balanced*' or '*objective*' case. These terms are all well and good, but it is very important to realise that these are not accurate terms and that the very function of such terminology in most writing is as propaganda for the thesis, argument and/or interpretation the author is putting forward. Since by applying these forms of rhetoric the author in question seeks to give the reader the impression that they, as well as often other authors they favour, are giving the best argument that the reader should then believe. It needs to be remembered that the function of writing is as propaganda for the author: regardless of whether that writing is meant for an academic, learned or popular audience. If you have a thought or thoughts regarding a subject then the primary function of writing down those thoughts is so they can be communicated to others through an intelligible medium and in such a way as to convince others of your own views.

People do not write thoughts down merely for their own amusement, but rather with some other motive. When an author appeals to the reader that their argument is '*the truth*', '*objective*' or '*balanced*' it is not so much that their argument is these things, but rather that this is what they wish the reader to believe and/or it is what they believe to be the case themselves.

We must note when we view the use of these words from a racial perspective that the particular jewish preoccupation with the use of these terms is a reflection of the jewish belief that they are the 'Chosen people' and hence are special. Hence because they are special and the 'Chosen' of Hashem it is presumed by jews, as well as by philo-Semites, that their arguments must be objective, balanced and/or truthful: either literally or with the purest intention in the vein of their racial ambition of tikkun olam (or '*repairing/perfecting the world*'). This belief can also be linked to the jewish inferiority complex regarding their own work in that it must be objective, balanced and truthful (hence praiseworthy and should be believe by others: jew or gentile), because if it is not then the jew in question will suffer an egoistic set back due to their perceived loss of pride, status and the questioning of their integrity.

Objectivity is not a simple thing to allege your argument is since your argument can only subjective since one is only applying ones interpretation using ones knowledge to a set of data and information. This data and information is not complete and nor can we reasonably suggest it can ever likely be. Even if we give full consideration to other opinions and report all the evidence then we are still being subjective, because we are applying our interpretations to that evidence based on the existing state of our knowledge. This is very important, because once we recognise this is it naturally follows that everything written must be held to be biased and prejudiced in some way.

But this, we can contend, is natural, because the human being is an organic creation and individuals, as well as races, have different perspectives on how something should be interpreted precisely, because they are viewing the subject or object from a different biological and experience base than their fellows. This applies to individuals as well as groups. Hence '*truth*' and '*bias*' must be seen as racially and individually subjective qualities. We must thus state that there is no '*truth*' other than what that author believes to be the '*truth*', but rather this is the author's own biased interpretation of what the '*truth*' is.

In dealing with the jewish question: we must remember that we are looking at it from a completely different biological and experience basis to the jews themselves (and vice versa). Hence our theories, arguments and interpretations with are only our perceptions of jews not necessarily how jews, in fact, are. This is important to recognise, because once we recognise this: it becomes imperative that in the study of jews we must get as much primary data as possible in order to form the best biased interpretation of jews that we can (i.e. that secondary literature based on analysis of literature written by gentiles has little value, because it is not a jewish mind being studied).

Hence we cannot, as has hitherto been the case since the end of the Second World War, sit on our laurels regarding the jews and we must research them thoroughly and in the spirit whereby we know that what we will find will be biased presentation and may or may not be accurate. But what we can do, as Aryans, is to develop the best evidentially and logically sound interpretation of jews that fits and explains what we know about the jews without having to resort to make facts fit theories. Instead we must, in order to guide ourselves to a better biased understanding of jews, make theories fit facts.

I make no bones about the fact that I am biased against jews: I don't like the jews either individually or as a race. My knowledge base is such that I cannot see any good in jews individually or as a people, but at the same time, because I recognise this: I have to take into account the fact that anti-Semites, like myself, maybe be wrong about parts of the jewish question and that in order to be an anti-Semite in the proper sense of the term. I must let the data and information guide my thought not let my thought guide the data and information. Even if I or you are biased it doesn't make us wrong (nor is it a negative attribute outside of propagandistic perception), but it is something that has to be born in mind when reading

other author's work as well as reading your own. When an author, especially when that author is a jew, claims to be objective, balanced or truthful then it is best to pay attention most carefully to what they write, because it often serves as a mask for their argument and that when you dig deeper into the footnotes and citations it becomes clear that alternative and perhaps more plausible interpretation suggest themselves. The more you dig into an argument, interpretation and/or thesis: the more ammunition you will find against that argument, interpretation and/or thesis. This is why close study of jews and jewish works is so important in anti-Semitism.

In short: deal with the reality of the jew and the world will applaud anti-Semitism. Treat the jew as an imaginary, inhuman fantasy and the world will have justified contempt for anti-Semitism.

Was Josef Stalin Jewish?

Thu, 05 Feb 2009 13:56:00

A common assertion among anti-Semites is that Josef Stalin, the infamous Soviet dictator, was in fact a jew. This argument is so tenuous it can be dealt with relatively quickly. However it is important to state that is argument occurs with alarming rapidity despite the obviously problematic nature of the assertion: hence it is important to deal with the few 'proofs' offered for this argument here at Semitic Controversies.

The argument that Stalin was a jew would seem to have been popularised by the reference to it in Maurice Pinay's famous anti-Semitic book, *'The Plot against the Church'* [\[1\]](#), which was translated into at least three languages [\[2\]](#) and has been reprinted four times in English since its original publication [\[3\]](#). Pinay argues as follows:

'[?] at the head of the names stands Stalin himself, who for a long time was regarded as a Georgian of pure descent. But it has been revealed, that he belongs to the Jewish race; for Djougachvili, which is his surname, means 'Son of Djou,' and Djou is a small island in Persia, whither many banished Portuguese 'Gypsies' migrated, who late settled in Georgia.

Today it is almost completely proved, that Stalin has Jewish blood, although he neither confirmed or denied the rumours, about which mutterings began in his direction.' [\[4\]](#)

Then if we compare this to the most commonly cited source on the internet for this allegation, to which many anti-Semites challenged on this subject reference back to. We are told as follows:

'Stalin's childhood origins were supposedly Georgian, but the truth is his mother was Ossete, from the Khazarian region. In the Georgian language "shvili" means son of, or son, as in Johnson. "Djuga" means Jew. Therefore Djugashvili means Jewison.

So Joe Stalin's real name, before he changed it, was Joe Jewison. It gets better, his name was Joseph David Djugashvili, a typical Jewish name. During his revolutionary days he changed his name to "Kochba", the leader of the Jews during one of the anti-Roman uprisings of the Jews. Russians don't change their names. Georgians don't change their names. Jews change their names.

Stalin's mother Ekaterina did laundry and housekeeping for David Papisnedov, a local Jew, who was Stalin's real father. Their nickname for Stalin was "Soso". Stalin received Papisnedov at the Kremlin often. Comrade Papisnedov often was visited by Nikolai Przhevalsky, a Jewish trader, and he is also considered a possibility as Stalin's father.' [\[5\]](#)

We can immediately see that Stalin's surname, Djougaschvili, meaning the 'son of Djou' has been transliterated by the author of the second, more modern, argument from the first argument (i.e. Pinay's) into being 'son of a jew' (the phonetics in English pronunciation apparently being similar). This has allowed the author of the second argument to claim that Stalin was in fact jewish, by taking the second part of Pinay's assertion and combining it with the first via what I can only speculate to be the phonetic sound of the two words in English: 'Djou' and 'jew'. We can see this referenced more in Pinay's argument when he refers to Portuguese gypsies in that Sephardi jews (and some Ashkenazi) were known in Europe as 'Portuguese' (for example when you asked the question: 'How many Portuguese lived in London in 1600?' you would simply be asking how many jews and Marranos [secret jews who outwardly kept to Roman Catholicism but practiced jewish rites, fasts, and feasts privately] were in London in 1600). This might infer that Stalin's parents were the descendents of settled Mizrahi and/or Sephardi jews, but this has been taken by the author of the second argument and folded into the claim that Stalin's father was a jewish merchant and that Stalin's surname means 'son of a jew' or 'Jewison/Jewson' in English.

Therefore we first of all establish the ostensible evolution of this argument in noting how close the arguments are, but how the second oft-cited argument likely takes Pinay's [\[6\]](#) argument and then twists it into a new form.

If we look both arguments: we can see they particular stress on the meaning of the surname 'Djougachvili' or 'Djugashvili' and that in Pinay's opinion it means 'son of Djou' [\[7\]](#) and in the second argument it means 'son of a jew'/'Jewison'. Neither of these are, in fact, correct since the word 'Djuga' (or 'Dzhuga') in old Georgian does not mean 'jew' or 'Djou', but rather it roughly equates 'steel'. The old Georgian words for jew were actually 'Ebraeli' or 'Uriya', which bear absolutely no resemblance to 'Djuga' or 'Dzhuga'.

So Stalin's surname would actually mean something equivalent to 'son of steel', which then makes sense of Stalin's adoption of 'Stalin' as his surname, which in Russian roughly means 'man of steel' ('Stal' means steel in Russian). Since in Stalin's eyes he was the 'son of steel' in Georgia and hence has become the 'man of steel' in Russia. Hence Stalin didn't change his name particularly much, but rather simply added in 'man' rather than 'son', which can easily be suggested to be a sign of his

coming of age as an atheist marxist revolutionary and a devout follower of Lenin (rather than the seminary student on a scholarship from a poor broken family in a little town in Georgia).

Pinay's argument is by the far the more sophisticated and educated out the two. Since his reference to Djou is at first a quite historically plausible one. Although I can find no reference to an island of/called '*Djou*' outside of Pinay: it is quite possible that Pinay's reference to an island where 'Portuguese' were sent is accurate. Since this was a policy in the Ottoman Empire who did send jews to economically backward areas in order to boost the economy in that area and make the territory more profitable for the Ottoman Sultan through his (largely jewish) tax-farmers, administrative and customs service. However since '*Djougachvili*' does not actually mean '*son of Djou*' Pinay's argument must be regarded as incorrect, but it is at the very least an educated conjecture (since it is unlikely Pinay could have found a suitable source as to the meaning of old Georgian words). The second argument seems on the other hand to be completely inventing its interpretation out of whole cloth by alleging that '*Djuga*' means '*jew*' in old Georgian (again perhaps '*Djuga*' if pronounced a certain way might sound like a similar word to '*jew*': hence one could reasonably speculate that the origin of the argument made is from the author, whose first language is English, pronouncing the words and then because they to some ears might sound alike claiming that one means the other).

Hence Pinay's argument can be reasonably said to be disposed of, but there still remain a series of assertions in the second argument that deserve consideration. Firstly is the note that Stalin's mother, Ekaterina Gheladze Djugashvili, was from the '*Khazarian region*' is a indirect inference that Stalin was jewish since it is commonly claimed by anti-Semites that Ashkenazi jews are in fact the descents of the jewish convert kingdom of Khazaria. There is no evidence for this on both counts: i.e. we have no evidence that Stalin is descended from Khazars and secondly the evidence is heavily against the Khazars being the origin of the Ashkenazim[8].

Therefore we can only suggest this is an attempt to infer a stronger argument that Stalin was of jewish descent than has been offered. It is in fact contradicted by the author in the reference page[9] he has added regarding Stalin's mother when he asserts that she was that she was from tribe of the Alans[10] and not a Georgian. However this is essentially irrelevant since the Alan territory was in the borderlands of northern Georgia and they are closely related to the Georgians. Hence the argument being made not only contradicts the early inference, but then secondly derives into pure Semantics to claim that Stalin's mother was not Georgian.

Further on this reference page it asserts that there are doubts as to the identity of Stalin's biological father. There has been little doubt expressed in the biographies of Stalin for the simple reason that there is no evidence suggesting that Stalin's father was anyone but Vissarion Ivanovich Djugashvili. This claim is asserted in more detail in the second argument when it is claimed that there are two candidates who are reported to be jews: David Papismedov and Nikolai Przhevalsky.

The claims are then referred back to the reference page and the detail of why the author thinks these two were Stalin's father is given. The claim surrounding Nikolai Przhevalsky is given as follows under the title of '*Stalin's Real Father*':

'The most notable such speculation was that Stalin's father was the Belorussian Nikolai Przhevalsky. The face of Joseph Stalin is almost identical to that of Nikolai Przhevalsky. Apparently Przhevalsky did stop off in the town of Gori in Georgia on his way to Tibet. According to the story, in Georgia he was hosted at the home of wealthy Georgian where Ekaterina Gheladze worked as a maid. According to the speculation Przhevalsky seduced Ekaterina and left her pregnant as he journeyed off to Tibet. According to the story the Georgian family (or Przhevalsky) to avoid scandal paid Vissarion Djugashvili a substantial amount of money for him to marry Ekaterina Gheladze and this was the source of the capital for him to have run a shoe-making business employing about thirty cobblers. He subsequently lost the business and later died in a drunken knife fight.

There appears to be no hard evidence for Przhevalsky being the father of Stalin. There was a city in Siberia that was named after Przhevalsky. The Bolsheviks changed the name after they came to power but Stalin later changed it back to Przhevalsky. However it would not be out of line for Stalin to deviously promote the notion that he was really Russian rather than Georgian. he was of Jewish blood from the Dinaric race.'[11]

It is worth noting firstly that the use of the prefixes '*apparently*', '*according to the story*', '*according to speculation*' denotes that these are essentially bits of gossip heard and enlarged upon as time has gone on (if indeed they are genuine: since no originating source is cited) in the manner consistent with folklore in general. If I was to suggest that Elizabeth I of England was jewish and then say '*according to speculation*', '*according to the story*' etc ad infinitum: then I could not suggest that this is the case without corroborating sources of a primary nature or examining the secondary literature explaining why they are wrong. The author does neither so one must take his words with more than a pinch of salt.

The author himself admits that there is '*no hard evidence*', but then speculates in his title that Przhevalsky is '*Stalin's Real Father*' and then assertion in contradiction to earlier in his own paragraph that Stalin '*was of Jewish blood from the Dinaric race*'. In fact Przhevalsky during his travels to the East was in a different part of central Asia during 1878-1879 (the years

between which Stalin was presumably conceived) and there is no evidence that he even visited Georgia in his lifetime. There also no evidence I am aware of that Przhevalsky was jewish, but rather a scion of an aristocratic Polish family (not a '*jewish trader*' as asserted in the second argument, but rather a famous Russian geographer). If we have no evidence to suggest that Stalin was the product of a lover's tryst between Przhevalsky and Stalin's mother then we cannot assert that it is simply a fact as the author does: contradicting himself in the process.

We must secondly note that this story about Stalin's father being paid off to marry Stalin's mother and that Stalin's father is without any apparent factual foundation. Stalin's father would seem to have created his own success by hard work (employing several apprentices [the number of 30 seems excessive]), which then deteriorated as he began to drink heavily and came into conflict with Stalin's mother over Stalin's future occupation. Stalin's father also did not die in a drunken knife fight (this is again a folkloric rumour), but rather from tuberculosis and pneumonia according to current academic opinion.

Thirdly the assertion that the changing of the name of the city of Karakol, the city's original name, back to Przhevalsk in 1939 by Stalin after it had been changed back to Karakol in 1921 by the Bolsheviks (in reaction to popular demand) is not an indication or evidence of Przhevalsky's asserted status as Stalin's biological father, but rather that Stalin was changing place names back to those of great Russian heroes (of which Przhevalsky was but one: as a famous Russian geographer) in order to inspire nationalism in his population (which was a key element in much of Stalin's internal policy).

Fourthly in the second argument the author claims that Przhevalsky often visited David Papismedov who was a local jew in Gori and whom was one of Stalin's mother's laundry clients. Papismedov certainly showed kindness to the young Stalin giving him books to read and giving donations of money to his mother. However there is no evidence Przhevalsky even knew Papismedov (or visited Georgia or Gori for that matter) let alone was a frequent guest in Papismedov's house: as I have said Przhevalsky was at the time (1878-1879) far away in the East and a long way away from Georgia.

This leads us to discuss the second alternative candidate for Stalin's biological father: David Papismedov. Who unlike Nikolai Przhevalsky was, in fact, jewish. The evidence cited for this is even thinner than that given for Przhevalsky's fatherhood and it consists entirely of Stalin's relationship with Papismedov, which is given on the reference page as:

'Stalin's mother Ekaterina did laundry and housekeeping for David Papismedov, a local Jew, who was Stalin's real father. Their nickname for Stalin was "Soso". Stalin received Papismedov at the Kremlin often.' [\[12\]](#)

The fact that Stalin's mother did the laundry and housekeeping for a local jew whom treated her and Stalin himself comparatively well, certainly in comparison to Vissarion, does not make him the father of Stalin nor does it offer evidence of such. Since Stalin's mother had other clients, for whom she did laundry and housekeeping as well, if Stalin was not Vissarion's son then one would have to look at the other clients who would have equal opportunity of having a lovers tryst with Stalin's mother as Papismedov. In terms of giving Stalin's mother money and Stalin books to read: these can be seen simply as acts of charity rather than an acknowledgement of paternity. It is well to remember that acts of charity by monastic orders, for example, towards single mothers or married women do not equate that the monk or monks have sired that single mother's or married woman's children. So therefore we can't simply assert that because Papismedov was kind to Stalin and his mother that he is Stalin's real biological father and that as a result Stalin is jewish.

Papismedov did indeed call Stalin by his family nickname, 'Soso', but then so did his mother and Vissarion. For it was a family tradition with Vissarion's family nickname being: 'Beso'. Again it is not proof of paternity or an acknowledgement of such for a family friend to call Stalin by his family nickname and speculations of such can hold no evidential merit. When Papismedov went to the Kremlin he went there to look for a boy of whom he was presumably fond and to see if he was still alive (and if so what had happened to him). Stalin greeted him much as he did any old friend whom he thought warmly of and was quite congenial and friendly towards him as an early kind influence in his life (who he probably saw as giving him the means and the skills to begin his career as a marxist revolutionary i.e. books). It is again not an argument in favour of Papismedov's paternity that Stalin treated him well when he came to the Kremlin, of his own volition, looking for Stalin. In fact had Papismedov been Stalin's father and Stalin had known this there would have been no reason for Stalin not to openly proclaim this when he was the Soviet dictator, but yet he did not.

Hence we must conclude that the claim that either Nikolai Przhevalsky or David Papismedov was Stalin's biological father is without foundation and until sufficient primary evidence is brought forward for this interpretation of the argument that Stalin must be regarded as nothing but un-evidenced speculation.

The only other piece of evidence brought forward to support the contention that Stalin was jewish by this second argument is that Stalin used the name, '*Kochba*', in his early revolutionary days. Kochba, or more properly bar Kochba, is a reference to the jewish leader of the Bar Kochba revolt against Rome in 132-135 A.D. In fact Stalin didn't use '*Kochba*' but rather '*Koba*'. Koba is a mythological figure in old Georgian literature roughly approximate to the figure of Robin Hood: i.e. a noble outlaw who robbed from rich and gave to the poor. The parallel between the figure of Koba and Stalin's political

beliefs is obvious as it coincides with Marxist ideas concerning the redistribution of wealth from the rich to the poor to make a more equal society. Bar Kochba was a fanatical jewish zealot who fought on religious grounds to install a jewish theocratic dictatorship free from Roman control on Judea (as well as potentially much of North Africa, Syria and Cyprus). The parallel, in Stalin's marxist thought, between Stalin the Marxist revolutionary and bar Kochba the fanatical jewish zealot is non-existent, but between Stalin and Koba the Georgian Robin Hood: it is obvious.

Therefore we can only conclude in summation that there is no evidence that Josef Stalin was in fact jewish and that the evidence that has been advanced for this being the case is inaccurate, highly speculative and possibly deliberately distorted.

[1] Maurice Pinay, Trans: Anon, 2000, [1967], *'The Plot against the Church'*, 4th Edition, Christian Book Club of America: Palmdale

[2] The original was written and published in Italian, but it was translated within a few years into Spanish, German (in which there are two separate editions: one for Germany and one for Austria) and English (as well as quite probably French, but I cannot find reference to a French edition).

[3] This is notable, because post-1945 anti-Semitic books don't often run into multiple editions as well as printings and are rarely translated into different languages. Only anti-Semitic classics such as Arnold Leese's *'Jewish Ritual Murder'*, Henry Ford's *'The International Jew'*, Adolf Hitler's *'Mein Kampf'* and the *'Protocols of the Learned Elders of Zion'* can boast such sales and/or perceived/actual importance: hence Pinay's *'The Plot against the Church'* must be regarded as an anti-Semitic classic irrespective of its intellectual merit.

[4] Pinay, Op. Cit., p. 65

[5]http://judicial-inc.biz/Bush_Mossad11.htm [Accessed: 05/02/2009] (Warning: this site plays an awful rendition of classical music at you, which may frighten you, your children and/or your pets).

[6] Pinay cites Bernard Hutton in the French language magazine, *'Constellation'* (of March 1962), as his source and having dealt with the author of the second argument before I am aware that he is not fluent in French (he also happens to be half-jewish as he admitted on LibertyForums some years ago). Therefore this lack of fluency in French and that the author is unlikely to have looked up the reference suggests that either the author of the second argument is taking Pinay's argument and/or a citation of it (or possibly another earlier source) and twisting it into a slightly different argument from the one that Pinay offers.

[7] Simon Sebag Montefiore in his 2007, *'Young Stalin'*, claims that it means *'son of juga'* (similar to Pinay's suggestion), suggesting it derives from *'djogi'* meaning herd, but doesn't make a compelling case for this interpretation.

[8] On this point please see Kevin Alan Brook, 2002, *'The Jews of Khazaria'*, 2nd Edition, Rowman & Littlefield: New York.

[9]http://judicial-inc.biz/st_alin_supplement.htm#stalins_mother [Accessed: 05/02/2009].

[10] Who were famously used as a light cavalry mercenaries by the Byzantine Empire.

[11]http://judicial-inc.biz/st_alin_supplement.htm#Nikolai_Przhevalsky [Accessed: 05/02/2009].

[12]http://judicial-inc.biz/st_alin_supplement.htm#david_2nd_father [Accessed: 05/02/2009].

Popular Television Franchises and the Jews (2010 Short Edition)

Fri, 09 Jul 2010 21:37:00

Television is by any standard an important part of everyday life in the twenty-first century and many individuals and their families regularly sit down in their time off of work and spend a significant amount of time viewing programs that appeal to them. With this captive audience: it is our concern to make sure that what they are watching is representative programming. As without the programming being representative then the programming merely becomes part of a state and/or corporate propaganda franchise, which merely promotes what it wants you to believe rather than giving a representative space to views that differ from those of the current establishment.

This also applies to those who create and/or produce the programming as if those who create and/or produce the programming are of one particular interest group then the programs will; generally-speaking, be in that group's favour and will purport their particular viewpoint. It is possible that you are feeling somewhat confused; and no I am not telling you there is a '*conspiracy*', but this will clear if we use an example that is popularly understood.

If most of your television programmes were produced by avowed communists then you would see that the programs would obviously be significantly pro-communist in their bias and that pro-capitalist programs would be shut out and rejected as not being in the public interest. If therefore you have a group, which is heavily overrepresented in the ownership and/or in the creative/productive functions within the media, then this is as significant a cause for alarm as much as it would be if the media contained a large proportion of the members of the Communist Party.

After all if the Communist Party held significant sway over the media would the programming not be pro-communist?

Of course: it would!

There is such a group which is significantly overrepresented in the media and that group is the jews. This is no secret and; in fact, there have been numerous books and academic studies written specifically about this predominance and sometimes these works even overtly boast about it. The jews; like the Communist Party, have their own particular agenda and while that agenda; like a communist's, is not uniform: it does have close similarities to the ideology of other jew's like a communist's ideology would be far more similar to a fellow communist's; rather than a non-communist's, ideology. This therefore informs any action they undertake and especially when they seek; as in the case of television programming to hold forth their views as both desirable and normal.

This short article is not meant to convince you that jews are a significant threat and/or potentially problematic as no rational man or woman would merely take the few examples that I produce at sheer face value. What this short edition is meant to do is to indicate to you; my reader, that looking into this significant overrepresentation of jews in the United States media (and consequently having a disproportionate affect on the rest of the world given that American television is; and has historically been, a key American export) would be in your personal best interest. You may convince yourself of the reasonable or unreasonable nature of my argument by looking up your favourite American television franchises and then looking at those listed as being executive producers and/or creators. That is all I ask of you and I believe you will find the results surprising and dare I say it: alarming.

The executive producers and creators are the important individuals to look at for you precisely because they are the individuals who have created the concepts and ideas behind a franchise and/or have seen that franchise through the production phase and have the ultimate say as to what goes into the '*final cut*' that we see on our television screens.

So without further a-do let us list some ten recent well-known American television franchises and their creators and executive producers:

'Angel' Franchise: **20 Percent Jewish**

Joss Whedon (creator and executive producer) is not jewish, but claims to be a 'feminist' and is of pronounced liberal/socialist political views.

David Greenwalt (creator and executive producer) is jewish.

Jeffrey Bell (executive producer) is non-jewish and of liberal political views.

Tim Minear (executive producer) is non-jewish and of liberal political views.

David Fury (executive producer) is non-jewish and of liberal political views.

‘Buffy the Vampire Slayer’ Franchise: **33.3 to 66.6 Percent Jewish**

Joss Whedon (creator and executive producer) is not jewish, but claims to be a *‘feminist’* and is of pronounced liberal/socialist political views.

David Greenwalt (executive producer) is jewish.

Marti Noxon (executive producer/supervising producer) is non-jewish and of liberal political views. She is also sister-in-law to the jews: David and Jenji Kohan.

‘Beverly Hills, 90210’ Franchise: **50 Percent Jewish**

Darren Bennett Star (creator) is a jewish homosexual of pronounced liberal/socialist political views.

Paul Thompson (executive producer) is not jewish and of unknown political views.

‘Crime Scene Investigation’ Franchise (including *‘CSI: Crime Scene Investigation’*, *‘CSI: New York’* and *‘CSI: Miami’*): **75 Percent Jewish**

Anthony E. Zuiker (creator) is jewish (Zuiker also helped write the script for the recent film: *‘Terminator Salvation’*).

Ann Donahue (creator) is a non-jewish homosexual of liberal/socialist political views.

Carol Mendelsohn (creator) is jewish and of liberal/socialist political views.

Jerry Bruckheimer (executive producer) is jewish and of liberal/socialist political views.

‘Friends’ Franchise: **63.6 Percent Jewish**

David Crane (creator and executive producer) is not jewish and of pronounced liberal/socialist political views.

Marta Kaufmann (creator and executive producer) is jewish and of liberal/socialist political views.

Kevin Bright (executive producer) is jewish and of liberal/socialist political views.

Michael Borkow (executive producer) is jewish and of liberal/socialist political views.

Michael Curtis (executive producer) is not jewish, but of liberal/socialist political views.

Adam Chase (executive producer) is not jewish, but of liberal/socialist political views.

Greg Malins (executive producer) is not jewish and of unknown political views.

Scott Silveri (executive producer) is jewish and of liberal/socialist political views.

Shana Goldberg-Meehan (executive producer) is jewish and of liberal/socialist political views.

Andrew Reich (executive producer) is jewish and of unknown political views.

Ted Cohen (executive producer) is jewish and of liberal/socialist political views.

‘Good Morning, Miami’ Franchise: **100 Percent Jewish**

David Kohan (creator and executive producer) is jewish.

Max Mutchnick (creator and executive producer) is a jewish homosexual (his *‘partner’*; Erik Hyman, is a jewish lawyer).

‘Sex and the City’ Franchise: **66.6 Percent Jewish**

Michael King (executive producer) is non-jewish, but is a homosexual of liberal/socialist political views.

Darren Bennett Star (creator and executive producer) is a jewish homosexual of pronounced liberal/socialist political views.

Sarah Jessica Parker (executive producer) is jewish and also the star actress of *‘Sex and the City’*.

‘Twins’ Franchise: **100 Percent Jewish**

David Kohan (creator and executive producer) is jewish.

Max Mutchnick (creator and executive producer) is a jewish homosexual (his *‘partner’*; Erik Hyman, is a jewish lawyer).

‘Weeds’ Franchise: **100 Percent Jewish**

Jenji Kohan (creator and executive producer) is jewish and of liberal/socialist political views.

‘Will and Grace’ Franchise: **100 Percent Jewish**

David Kohan (creator and executive producer) is jewish.

Max Mutchnick (creator and executive producer) is a jewish homosexual (his *‘partner’*; Erik Hyman, is a jewish lawyer).

Response to Timothy Minear (listed in 'Angel' Franchise)

Fri, 09 Jul 2010 23:15:00

Timothy,

You claim that I am wrong and that David Greenwalt isn't jewish: it is quite possible he is not, but at the same time from what I've been able to ascertain about him he more than likely is (the name itself is unclear, but from what I've read he seems to be [being jewish is a biological as opposed to a mere cultural or religious phenomenon as so many like to presume]).

Also your claim that you are '*not*' a liberal, because you are a '*libertarian*' is borderline hilarious as they are fundamentally identical political ideologies, which only differ in the expression of their ideas as opposed to the fundamental assumptions and priorities which underlie them. It is rather like me asserting that a spade and a spatulous device for abrading the surface of the soil are completely different things when in fact they are fundamentally the same thing: i.e. intellectually absurd and the kind of hair-splitting that even Marxists and rabbis find pointless and tiresome.

So yes Timothy: you are a liberal and unless you've actually got evidence that David Greenwalt isn't jewish then I won't correct what I have said (I don't accept '*personal testimony*' as being valid generally-speaking).

Kindest Regards,

Karl,

Hampstead Garden Suburb Synagogue: A Case Study in Egocentrism (Part II)

Sun, 11 Jul 2010 14:56:00

After the foundation and construction of HGSS the conflict between it and the US did not lessen, but in fact increased and indeed it began to escalate.

In December 1935 the HGSS; led by Blackman, opened Pandora's box when it suddenly did a tout face and asserted that in order for the HGSS to stay affiliated with the US it would require; what Grose explicitly dismisses as, '*certain amendments in the legal documentation regarding the building*'. (34) This seems rather contrived in so far as Grose implies that these changes were minor, but yet the US' reaction to these demands was at odds with their behaviour thus far in the narrative. In so far as the US had far more cause to disavow the HGSS at an earlier time without the same scale of egoistic loss, but now; as the HGSS was officially affiliated with the US, it would cause a major egoistic blow to the US and it would correspondingly take a much larger demand to force the US to even consider taking the egoistic loss on the nose so-to-speak. This consideration is evidenced by Grose when he cites the comments of Sir Robert Waley-Cohen from a US memo as follows: '*Sir Robert [Waley-Cohen] evinces a desire to have nothing more to do with them [the HGSS]*'. (35)

Thus we cannot take what Grose asserts at face value, because it would take a lot more than just '*minor changes*' to '*legal documentation*' to cause such an upset. While we do not have any direct evidence: we may however take from Grose the probable tenor of what occurred. In so far as the HGSS; under Dr. Blackman's direction, once more began to '*tactically manoeuvre*' and now that it was affiliated with the US: Dr. Blackman gambled that the egoistic loss that the US would stand to suffer from the loss of the HGSS community would force the US to agree to his demands; which were likely change to the clear majority control of the HGSS [and thus practical independence] part of which would have been a demand for the ownership of the HGSS building. In essence Blackman and the HGSS were gambling that their blackmail of the US would still be effective.

We can see this egoistic confidence on the part of Blackman and the HGSS when after re-igniting the conflict with the US. He saw fit to push his demands even further when the HGSS advertised for a rabbi independently of the US, which directly broke the HGSS' legal agreement; upon its affiliation, with the US. (36) This was a deliberate slap in the face and challenge to the US by Blackman and the HGSS who where; as I have said, seeking to see how far they could push the US in gaining their independence while still being under the protective aegis (which they would of course fully exploit) of the US.

The ending of this conflict between the US and HGSS is not stated by Grose who simply claims that '*the difficulties were finally resolved*', but does not tell us in whose favour the result of the negotiations between Ellis Josephs (Financial Representative of the HGSS), Maurice Tanchen (Honorary Secretary of the HGSS) and Sir Robert Waley-Cohen (of the US) went. (37)

We can surmise that it did not go well for the US on the basis of the internal US memo cited by Grose (which evinces Waley-Cohen's unwillingness to compromise further with the HGSS and to just take the egoistic loss as being preferable to the continuing egoistic humiliation of the US by the HGSS) and the fact that Dr. Blackman '*resigned*' from the HGSS soon after in March 1937. (38) Thus indicating that the HGSS had suffered an egoistic loss and that Blackman was likely pushed out of office, which Grose then covers up as '*bowing out*' for unstated and by implication honourable reasons (but this seems very unlikely given Blackman's track record while at the HGSS). This is also compounded by the observation; made by Grose, that Blackman could have no part in the negotiations with Waley-Cohen, because they were no longer on speaking terms and no solution would be possible if Blackman and Waley-Cohen were the representatives as they; as they say; had history. (39)

Grose is; of course, looking to his own benefit in writing his short history by seeking to minimize the provocation of the HGSS and maximising the belligerence of the US. He tells us much about the US positions, but refrains from telling us much about the HGSS position especially when Grose observes; we might add that this seems to be an implicitly correct observation on his part, that the historical record shines a negative light on the HGSS community. Thus as a part of that community Grose seeks to present the best possible account of the synagogue's history to his community so that he will receive laurels and further support from the community (i.e. fulfilling his egoistic needs temporarily), which then consolidates Grose's position within the community itself.

We cannot but help to find it difficult to see the ethnocentric explanation for these events so far narrated as there is little benefit to the jewish community and the fight is between jewish community's orchestrated by jewish individuals, while there is the inevitable backbiting and internal struggle going on inside these communities. How can the jews be asking themselves the question: '*what is good for jews*' without the fundamental assumption of '*what is good for me is good for jews*', which therefore indicates that the jew is an egocentric not an ethnocentric creature. (40)

Returning to our narrative: in the aftermath of this major clash between the HGSS and US; which seems to have resulted in a humiliating defeat for the HGSS at the hands of the US, the HGSS requested and acquired the services of its first full-time rabbi: Dr. Isaac Levy. Levy wasted no time in stamping his mark on the HGSS; probably helping upstage and subsequently uproot Dr. Blackman, and as Levy himself put it to Grose: he '*moved in with the furniture*' on new jews/jewish couples relocating to the Hampstead Garden Suburb area and spent a lot of time trying to 'persuade' them to become regular members of the HGSS. (41)

This was; of course, an egocentric move on Levy's part to bolster his first appointment to his own synagogue (as opposed to being a junior rabbi [i.e. something of a religious afterthought in Judaism]) and therefore to massage his ego by gaining as large a congregation as possible, to which he could then '*minister*' and play a leading role in. In essence similar to how a theatre company will try and gain as many '*bums on seats*' as possible in order to play their part in their success and how important they feel themselves to be as actors and actresses. The same applies to Levy in so far as in order to gain the maximum amount of egoistic fulfilment Levy has to fill the HGSS and then this will allow Levy to further his egoistic ambitions by expanding the synagogues for which plans were approved by the US in May 1937. (42)

The second major event to occur in this period was the unseating of Dr. Blackman from his position as President of the HGSS, which occurred in March 1937. (43) We have already described Blackman's removal from power and the reasons for strongly supposing that he; in fact, did not go quietly and was pushed. In much the same way we might add that CEOs of dependent companies are often '*asked*' to '*resign*' rather than be sacked as it looks much better for the parent company and it can be claimed that there are other reasons at play other than the reasons that are actually responsible for the perceived necessity of a individual's resignation.

Blackman's resignation was rather transparent in so far as he claimed; in his official resignation letter, that the reason that he could not carry on was that his profession (presumably that of a medical doctor) precluded him for attending the synagogue regularly and thus he could not be classed as a sufficiently observant jew ergo he should not be in such a responsible position within the synagogue. (44) This is; as I have said, rather transparent in so far as had Blackman been so lacking in observance he could hardly have been '*suitable*' for creating a synagogue and serving as its President in the first place and had he not been available to attend the HGSS much he would certainly have not engaged in his considerable '*tactical manoeuvring*' against Sir Robert Waley-Cohen and the US. So we can only locate the origin of this decision on the part of the HGSS '*Board of Management*' in Blackman's presumed defeat at the hands of the US and thus his egoistic humiliation, which was then capitalised on by his enemies with the HGSS to seize power from him (in order to re-assert their own importance in their own minds after their humiliation by the US).

We may reasonably suspect that much of this change in Blackman's fortunes had to do with the recruitment of the new rabbi; Isaac Levy, to the HGSS who then; we may presume, worked against Blackman's influence as Blackman would have been seen by Levy as a competitor in accruing the egoistic benefits available from the HGSS and thus would need to be; in Levy's mind, removed from power as soon as possible and this opportunity presented itself a little over a year after Levy was appointed when the '*Board of Management*' was '*persuaded*' to eliminate the office of President; which Blackman held, and to create two wardens (one senior and one junior) in the President's place.

It is possible to locate three key movers; in addition to Levy, in this decision from the re-organised HGSS structure. These three jews are the three that Grose informs us changed their positions (i.e. moved upwards in the proverbial food chain) as a result of Blackman's swift fall from grace. (45)

They were:

Maurice Tanchen: Senior Warden (formerly Financial Representative) of the HGSS.

Barnet Birk: Junior Warden (formerly Warden) of the HGSS.

Ellis Josephs: Financial Representative (formerly Honorary Secretary) of the HGSS.

It is self-evident that these three individuals played an important active or tacit role in the removal of Blackman from his position of President of the HGSS and then proceeded to capitalise on it. This once again indicates to us the extremely individualistic and egoistic nature of jewish behaviour in spite of their professed objectives in gaining power for themselves. This again indicates to us that we must understand jews and their relationship to both jews and gentiles in terms of egocentrism as opposed to ethnocentrism.

After disposing of Dr. Blackman the HGSS '*Board of Management*'; led by the triumphant Isaac Levy, put their new plan in action in dealing with the US and in May 1937 applied for and received permission to extend the HGSS from the US. (46) This extension took the shape of four classrooms, which would have folding partitions between them as to allow them a dual use as teaching facilities and a synagogue enlargement for jewish special occasions such as Yom Kippur. This required

some £2,000 to be raised by the HGSS community of which £750 was raised by the HGSS itself and £1250 was acquired in a loan from the US. Part of the money provided by the HGSS was gifted to the synagogue by one of its jewish benefactors; in this case a generally very notable and influential one, Oscar Deutsch who was the Chairman of '*Odeon Cinemas*'. (47) Oscar Deutsch also happened to be the brother-in-law of Maurice Tanchen and it is not surprising that Tanchen had roped Deutsch into the HGSS community and began conning his fellow jew out of his ill-gotten gains for '*the glory of G-d*'.

We should also note that according to Grose the HGSS' regular male membership had now increased to 140 and that by the autumn of 1937: it was projected; by Isaac Levy no doubt, to rise to 200 male members. (48) This gives us an idea of the scale of Levy's campaign to increase membership by 'moving in with the furniture' and all but force jews/jewish couples down to his synagogue at bayonet point. The newly extended synagogue was consequently opened by the Chief Rabbi of Britain: Dr. Hertz on the 1st of September 1937. However Isaac Levy's eyes were now roving to more attractive prospects to fulfil the ever-increasing needs of his ego and in 1939; Grose does not say precisely or even roughly when, Levy left the HGSS for the more prestigious Bayswater synagogue. (49) It is however clear that Levy had made provision for himself to leave as quickly as he might need to in that he; on the 3rd of April 1938, had brought in a junior rabbi; Harry Bronstein, to serve under (and eventually replace him). Levy also successfully recruited the HGSS' second chazzan (Grose for unknown reasons claims it was the first contradicting himself); the first being the elderly Ashkenazi jew from Stepney who only lasted for a day who we discussed in some detail above, Emil Nemeth (who also only lasted a short time; a year, at the HGSS). (50)

We may bring our account of Isaac Levy's tenure at the HGSS to a close by informing our reader of an amusing anecdote that Grose recounts to show '*how wonderful*' Levy was (again Grose is playing to his community readership's egos to support his own position and potential advancement within the community). In so far as Grose tells us that there were no major incidents during Levy's tenure other than a severe problem with the synagogue and its grounds being '*unkempt*' and leading to it becoming absolutely infested with so many rats that it caused such a considerable amount of formal complaint from the local residents that the HGSS' landlord; Co-Partnership Tenants Limited, forced the (predictably kvetching [complaining]) Levy to have '*his*' synagogue cleaned up. (51) This is amusing precisely because it is a very common claim among philo-Semites that jews are extremely clean and conscientious people who keep everything spic and span to such a degree that it shows up their gentile neighbours and '*puts them to shame*'. (52) One wonders how much this claim on the part of jews and philo-Semites is really just hot air blown at anti-Semites to try and scare them off.

Before the outbreak of the Second World War in September 1939 there was one more major incident in the relations between the HGSS and the US, which yet again resulted from the HGSS' plans to enlarge their synagogue at the expense of the US. This occurred in February 1939 when the HGSS put forward a proposal to the US to the effect that a new synagogue was to be built on land next to the Norrice Lea site of the HGSS; which had recently become available, and the exiting synagogue would then be in turn used for classrooms, overflow services and as a general jewish community hall. This new synagogue would contain enough room for more than 500 male jews to attend services, but would cost a whopping £6,300 to build. Of this total cost only £1,440 would be provided by the HGSS and the remaining amount of £4,860 would be paid for by a loan from the US. (53)

Grose does not detail the fighting and conflict that arose on the basis of this proposal as it undoubtedly would have provoked significance concern from the US about the viability of such a synagogue which still only 255 male members in its congregation. Grose here; once again, implicitly shows us his egocentric motivation behind his writing of his small history of the HGSS in that he suppresses any mention of the conflict that likely erupted over this proposal and only very briefly deals with the secondary conflict in November 1939 when the new synagogue was finished and then consecrated on the 23rd of December 1939. (54)

This suppression is because; predictably, in Grose's eyes this reckless expansion could be seen as negative to the modern HGSS community; of which he was a leading member at the time of writing, which then requires Grose to gloss over this episode. Grose does this by only briefly noting the financial wranglings with the US over the fact that the HGSS had an income shortfall of £661 in 1939 and Grose does not mention any details over than to suggest that it '*required prompt action*' on behalf of the HGSS community to deal with this situation, which Grose implies was somehow magically solved. (55) One suspects that the HGSS benefactor Oscar Deutsch came to the rescue once again and stumped up the cash. Grose then speedily moves on to the consecration ceremony without so much as mentioning any details for the clash, but from what Grose does say (and more importantly his lack of narrative and/or explanation on this point) we may reasonably suggest that the confrontation was both long and bitter with the end result being the defeat once again of the HGSS by the US.

References

(34) Grose, Op. Cit., p. 11

(35) Ibid.

(36) Ibid.

(37) Ibid.

(38) Ibid, p. 12

(39) Ibid, p. 11

(40) When I talk of the manner in which jews should be understood I am primarily engaging in a pointed critique of the theories of Dr. Kevin MacDonald who argues for an ethnocentric theory of the jewish relation to gentiles with which I disagree and propose an egocentric theory of jews in general, which then informs their rather complicated and convoluted relations with both jews and gentiles.

(41) Grose, Op. Cit., p. 12

(42) Ibid, pp. 12-14

(43) Ibid, p. 12

(44) Ibid.

(45) Ibid, pp. 11-12

(46) Ibid, pp. 12-14

(47) Ibid, p. 14. Odeon Cinemas for those unacquainted with Great Britain is one of the major chains of cinemas in the United Kingdom and at this time was one of the largest ventures of its kind in the world. That Oscar Deutsch was a jew and the chairman of this firm speaks volumes about the scale of jewish power in inter-war Great Britain.

(48) Ibid.

(49) Ibid.

(50) Ibid, p. 15

(51) Ibid, p. 14

(52) For an example of this common assertion made by a jewish '*scholar*' of jewish history in London please see William Fishman, 1975, '*East End Jewish Radicals 1875-1914*', 1st Edition, Duckworth: London, p. 72. The root of this assertion is found in the jewish practice of taking a ritual bath called a mikvah; which has to be free-flowing and not still water [hence a mikvah can also be a river or a lake only depending on whether privacy and modesty can be maintained], before every Shabbos/Sabbath (to '*ritually purify the body*') and after a woman's period of nidah (which roughly coincides with the menstrual cycle and involves a jewess having blood in her vagina and hence being ritually impure and she officially cleanses herself of this by the full submersion of her body in a mikvah at the end of her period of nidah [it is between the periods of nidah that a jewess has to have coital relations with her jewish husband and beget children]).

(53) Grose, Op. Cit., p. 15

(54) Ibid.

(55) Ibid, p. 16

The Secret Language of the Jews: Leshon Hakmah

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The Tales of Rabbah bar-bar Hannah refer to a total of sixteen short *'tales'*; for lack of a better term, from a third century jew of Palestine; known as Rabbah bar-bar Hannah. (1) We may assume from the content of the tales; being that it consists of quoting or citing the; then in a state of flux, Talmudic literature and the Torah, that Rabbah bar-bar Hannah was a rabbi/priest of some description and that he was almost certainly part of the jewish; i.e. largely rabbinical, resistance within Palestine against the Roman Empire. Who had by this point dispersed the jews due to their habit of constantly revolting against Roman rule (as well as massacring any non-jew or jew they happened not to like that they could get their hands on) and then in a final act of sheer lunacy organised a huge jewish conspiracy across the Mediterranean sea to revolt from Rome taking most of Roman north Africa and Syria with it as part of a new jewish empire lead by a Messiah (of some description). This understandably annoyed the otherwise very tolerant Romans somewhat. (2)

In this *'persecuted'* heavily jewish environment: it was common practice for religious jews to cover up their religious communications/purposes by combining their need to organise and communicate with the legalistic and alliterative nature of rabbinical education into seemingly innocent; although somewhat nonsensical, short tales, which would communicate a specific message by alluding to a particular passage in well-known Talmudic literature or within the Torah itself. (3) As rabbis; even at this early period, placed a lot of store by rote and alliterative learning: it was rather easy to use passages that every highly religious jew would know off by heart to communicate a specific meaning to them. This isn't to say that there probably were not instances of confusion where one rabbi's meaning by alluding to a specific passage in the Torah was misunderstood to mean something completely different by another. (4) However what we can say with some assurance is that there was at the very least a common vocabulary and that the gist; if not the very specific points, was obvious to those receiving a given rabbinical message.

Obviously as they could not indicate precise specifics the jews of Palestine adapted a companion to these tales, which involved using hand gesticulation; passed down through rabbi to student and within frum (i.e. pious) families, to indicate the specific instruction given or point made by the allusion within the Talmudic literature or the Torah. This; together with the hinting at specific well-known passages in the Talmudic literature and the Torah, was and is called leshon hakmah (literally: the *'language of the wise'*). (5)

What is interesting here is the implication of this identification in so far as it implicitly asserts that the clever jew is duping the gullible gentile (or perhaps the pejorative; *'goyim'*, (6) would be better applied here) by talking in a special/secret language in which the clever jew can make themselves understood, while deceiving the goyim that he/she is talking about something completely different or even simply banal/mundane. In essence what is implicit in the very title of this jewish secret language is the allegedly superior status; as the supposed *'Chosen of Yahweh/Hashem'*, of the jews over their; allegedly inferior, neighbours (and at the time of its creation: conquerors) around the world. This indicates to us the mentality that Judaism; as well as jews as a people, explicitly holds towards gentiles.

This kind of thinking; particularly in relation to the messianic fervour in which leshon hakmah was created, is perhaps most aptly described by Lionel Kochan when he summarised it simply in the following words:

'Not only does messianic thinking and exposition associate itself with particular historical events but its point of reference is also historical in that it encompasses the political and physical destiny of Israel.'

This must necessarily be so. The idea of the messiah is here understood as that concept which encompasses all those other concepts – the election of Israel, the covenant with God, the Torah – which have history as their 'all-pervading dominant sanction'. (7)

As the 15th century jewish former royal treasurer, rabbinical scholar and traitor to the King of Portugal and then to the King of Spain (then proceeding to serve the King of Naples who he was also trying to topple at the time of his timely death) (8) put it even more simply:

'The people of Israel is unique in its divine leadership [...]' (9)

We can thus understand that when jews talk of; and communicate with, *'the language of the wise'*: they are speaking of their own self-ascribed superiority over gentiles and that the leshon hakmah is merely an expression of this as it allows them to *'be above'*; and to *'prove their superiority'* over, non-jews. This is; of course, extremely egoistic as it allows each individual jew who has even a passing knowledge of the leshon hakmah to feel that he or she has *'an edge'* and therefore is superior to those who had at this time ostensibly conquered them and later: those that ostensibly ruled over them (i.e. a powerful; if temporary, egoistical *'fix'* if you will). (10)

The use of leshon hakmah is still current today particularly in the orthodox and ultra-orthodox (or *'haredi'/'chassidic'*) communities and is used to indicate particular nuances to the meaning of what a jew says. As far as I am aware leshon hakmah has received no recent academic attention to my knowledge and nor has the language been codified in print to my knowledge (references to it in the literature are few and far between, which seems extraordinary given just how interesting and novel a subject it is for research). However from what Eisenstein says of it; and my own observations, we can form a reasonable idea of what it entails.

It is perhaps best to quote Eisenstein's words in regard to how leshon hakmah is used by jews:

'The Talmud, occasionally uses metaphors, allegories, and parabolic figures, and even brings in pantomime and gestures, as a meanings of covering a secret conversation, which may be a criticism of historical events or serve as a warning against the enemies of Israel and Judaism.' (11)

Eisenstein here is making it quite clear that leshon hakmah actually means in so far as it a device to allow jews to talk about non-jews without them being able to understand and most importantly to do so without knowing that the jews are doing so. Eisenstein also makes it clear that jews use leshon hakmah as a means to identify and talk about their enemies. We may assume this refers specifically to those designated by jews as *'Amalek'* and therefore the statement is specifically targeted against mortal enemies of the jews who according to the extremely important jewish sage Moses Maimonides (better known as *'Rambam'*) still exist and are to be exterminated by all observant jews. (12) However we should clarify this by stating that *'Amalek'* status can; and is, given to whole peoples as necessary by jews: most recently it has been assigned to Germans and Arabs, which can be seen in the vile *'Germans/anti-Semites are Amalek'* thesis of Daniel Jonah Goldhagen's controversial; although heavily lauded within the jewish community particularly those significant parts of it with a Zionist slant, *'Hitler's Willing Executioners'*.

This statement by Eisenstein also implicitly informs us that jews will and have organised and conspired against gentiles using leshon hakmah as we must be careful to remind ourselves that leshon hakmah was originally devised in order to enable religious conspiratorial communication between the rabbis/priests of the jews in the third century. We may also go slightly further; which Eisenstein does not himself do or note, in that the rise of leshon hakmah and its use against the Romans is probably predated by an earlier more primitive form of the language, which was used by the senior members of the various jewish conspiracies to revolt against the Romans to communicate with their fellow members of the tribe in places as far off as Alexandria and Cyrene. (13)

We can suggest this because it seems rather unlikely that leshon hakmah would have spontaneously arisen in Palestine amongst the jews if it had not been innovated at an earlier date and then was improved upon by the rabbinical conspirators in their hideouts from the Roman patrols seeking to carry out the Emperor Hadrian's will and stamp out Judaism (and thus it was thought; incorrectly with the benefit of hindsight and modern science, the jewish menace) forever. This is attested to because the rabbinical academies of the jews had by this time become expert in dissembling the meaning of their words so as to hide it from prying eyes and to make it seem all rather innocuous to any inspection of their holy and commentary texts that might be ordered by the authorities on whose land the jews were then residing. (14)

Moving into more modern times: we can see the use of leshon hakmah in the habit of jews of gesticulating wildly with their arms, fingers and hands during conversation. This; as Eisenstein tells us, is simply the jews understanding each other's words (and communicating responses) in a secondary far more meaningful way when they feel that they may be overheard by someone; presumably a gentile or a jew behind whose back they are talking, who they do not wish to understand their actual conversation.

If you have ever been to a place with a large jewish population you will understand what I mean when I say that I have always wondered what the wild gesticulation was about and why precisely jews only tended to use it when they talked to each other rather than to non-jews. This is what they are doing: they are having a secret conversation behind your back that you are not meant to understand and the reference points that they use are the Talmuds (not just the Babylonian but the Palestinian as well) (15) and the Torah (as well as the whole Tanakh today).

We; as anti-Semites, should be mindful of this and seek to understand that when a jews says something then one must not merely take it at face value, but rather look deeper to try and understand the actual meaning of it and how; more importantly, jews would understand this statement in the light of their own thought processes and history. Anti-Semitism must be based on a keen-edged understanding of the jewish question and not simple jew-bashing: for anti-Semitism is an extremely rational ideology not a reactionary way to explain events that we happen not to like at any given time.

References

- (1) The version from which I cite is Judah David Eisenstein's, 1937, *'The Tales of Rabbah bar-bar Hannah'*, 1st Edition, Behrman's Jewish Book House: New York, which contains both the original Aramaic text and the original Hebrew translation in addition to an English translation and short exposition on each tale.
- (2) Please see John Allegro, 1971, *'The Chosen People: A Study of Jewish History from the time of the Exile until the Revolt of Bar Kocheba'*, 1st Edition, Hodder & Stoughton: London for a useful summary account from critical scholar in the field. A more recent; but very uncritical, summary account of the relationship between the Greco-Roman imperium and the jews can be found in Peter Schaefer's, 1995, *'The History of the Jews in Antiquity: The Jews of Palestine from Alexander the Great to the Arab Conquest'*, 1st Edition, Routledge: New York.
- (3) Eisenstein, Op. Cit., pp. 5-7
- (4) This probably would have caused quite the argument between rabbis given the general jewish theological habit of arguing about just how many times you could split the number of angels dancing on the head of a pin. For a peek into the verbose and often absurd legalism of rabbinical discourse please see Eugene Borowitz's, 2006, *'The Talmud's Theological-Language Game: A Philosophical Discourse Analysis'*, 1st Edition, State University of New York Press: New York and Daniel Boyarin's, 1993, *'Carnal Israel: Reading Sex in Talmudic Culture'*, 1st Edition, University of California Press: Los Angeles, which should serve as an adequate introduction to those interested in this subject.
- (5) Eisenstein, Op. Cit., p. 5
- (6) Literally *'soulless being'*/*'carcass'*, which is derived from the Hebrew root of *'gowy'*, *'gevah'* and *'gviyah'*; as listed in Strong's Biblical Lexicon, meaning in effect; although we must stress not literally, that gentiles/goyim are the equivalent (although not quite the same as) any other animal like a pig (which seems the most apt given that the pig is non-kosher animal in much the same way as non-jews are viewed by jews). It can also figuratively mean a troop of animals.
- (7) Lionel Kochan, 1977, *'The Jew and His History'*, 1st Edition, MacMillan: London, p. ix
- (8) Isaac Abrabanel had been a central lynchpin in the conspiracy of Duke of Braganza against Alfonso V of Portugal and was subsequently forced to tactically up sticks and home in on his next; fortunately more jew-aware, target: King Ferdinand and Queen Isabella of Spain. For more information please see the apologetic biography of Abrabanel by the current Israeli Prime Minister: Binyamin Netanyahu, 1968, *'Don Isaac Abrabanel'*, 1st Edition, The Jewish Publication Society of America: Philadelphia.
- (9) Isaac Abrabanel, *'Ateret Zekenim'*, p. 34 (1894: Warsaw Edition)
- (10) For a more general introduction to the history of the region in which these events/beliefs took place/hold please see Jonathan Golden's, 2004, *'Ancient Canaan and Israel: New Perspectives'*, 1st Edition, ABC Clío: Santa Barbara and for an older; if rather more complete narrative-cum-analysis, please see W. Oesterley, Theodore Robinson, 1932, *'A History of Israel'*, 2 Vols., 1st Edition, Clarendon Press: Oxford.
- (11) Eisenstein, Op. Cit., p. 5
- (12) On the use of the concept of amalek in Judaism and jewish culture in general please see Elliot Horowitz's, 2007, *'Reckless Rites: Purim and the Legacy of Jewish Violence'*, 1st Edition, Princeton University Press: Princeton, especially pp. 107-146.
- (13) Allegro, Op. Cit., pp. 243-249
- (14) This can be seen in the case of much later important jewish sages in Nahmanides' (better known as *'Ramban'*) defence of Judaism against the charges of Pablo Christiani (a jewish *'convert'*) during the Barcelona Disputation of 1263 when Nahmanides essentially inverted his own beliefs to *'win'* the argument (endorsing positions that were by any score heretical in Judaism and were the exact opposite to his own writings on the subject). On this please see Robert Chazan's, 1992, *'Barcelona and Beyond: The Disputation of 1263 and its Aftermath'*, 1st Edition, University of California Press: Los Angeles. Also see Eisenstein, Op. Cit., pp. 5-7.
- (15) For an introduction into why it is important; in order to understand the concept and complexities leshon hakmah, to comprehend and understand the substantial differences between the two Talmuds in order to understand the given message a jew is trying to get across to another jew using leshon hakmah then please see (for example): Christine Elizabeth Hayes, 1997, *'Between the Babylonian and Palestinian Talmuds: Accounting for Halakhic Difference in Selected Sugyot from Tractate Avodah Zarah'*, 1st Edition, Oxford University Press: New York.

Echoes in the Synagogue: The 1615 Hebrew Chronicle of Prague (Part I)

Wed, 14 Jul 2010 21:49:00

Introduction

The Hebrew Chronicle of Prague of 1615 is one of only a several major jewish historical works to come down to us from European history. (1) The reason that we have so few contemporary jewish historical works (although we do have quite a lot of rabbinical and jewish devotional literature) is due to the fact that jews did not consider non-jewish sources to be truthful (as they did not come from the pen of jews), the events of the real to be of any great importance apart from in so far as they affected jews and that to dwell on the affairs of *'this world'* meant to infect one's biological holiness as one of the *'Chosen of Yahweh/Hashem'* with the impiety, immorality and dishonesty of gentiles. (2)

This attitude is still commonly expressed among those affiliated with mainstream Orthodox and ultra-Orthodox Judaism. (3) For example the 'dean' of modern jewish studies; rabbi Jacob Neusner, has explicitly commented thus:

'The basic theory of gentiles, all of them assumed to be idolaters, is, first, gentiles always and everywhere and under any circumstance are going to perform an act of worship for one or another of their gods. Second, gentiles are represented as thoroughly depraved (not being regenerated by the Torah), so they will murder, fornicate, or steal at any chance they get; they routinely commit bestiality, incest, and various other forbidden acts of sexual congress. Here is how the Mishnah law expresses these premises: do not leave cattle in gentile's inns, because they are suspect in regard to bestiality. And a woman should not be alone with them, because they are suspect in regard to fornication. And a man should not be alone with them, because they are suspect in regard to bloodshed.' (4)

Neusner then clarifies the attitude of mainstream Judaism; in general, towards non-jews as follows:

'The basic thesis is identical: the gentiles cannot accept the Torah because to do so they would have to deny their very character... Now the gentiles are not just Rome and Persia. There are others. The claim is, it is natural for the gentiles (not just Rome and Persia) to violate some of the Ten Commandments – specifically, not to murder, not to commit adultery, not to steal - yet these are essential to the Torah. So, the reason that the gentiles rejected the Torah is that it prohibits deeds that the gentiles do by their very nature. The subtext here is that Israel ultimately is changed by the Torah, so that Israel exhibits traits nurtured by God and imparted by their encounter within the Torah.' (5)

Neusner's words account for the general opinion of Orthodox Judaism; as few would or could reasonably contend that Neusner is not only a major figure in Orthodox Judaism, but a highly-respected academic authority on it, but we should also cite another authoritative opinion in the form of the now deceased Lubavitcher Rebbe; Menachem Mendel Schneerson, who headed one of the largest and certainly the fastest growing Hasidic movement in modern Judaism. Schneerson is recorded; in an official devotional book published by his followers, as insisting and believing as follows:

'Before I left his [Schneerson's] office the Rebbe gave me a newly printed copy of Tanya and his blessing for a successful trip. Then he gave me an additional copy and told me, 'Sometimes one encounters Jews on a flight. In that event you should have another Tanya ready.'

"I asked what the book was about, but couldn't understand a word of his answer. I opened it to the bookmark, and asked him to at least tell me what was on that page. He read and translated it into English. Most of it was beyond me, except for one passage describing how even the lowliest of Jews would sacrifice his life for Kiddush Hashem, to sanctify G-d's Name. (6) And in a flash I understand what my parents had been hollering about the whole time: even the worst Jew is forbidden to marry a gentile.' (7)

It would be redundant to analyse these statements as this is not our purpose here, but they will suffice to indicate to the reader the sound factual basis on which we can make the statement that jews; historically and currently, view non-jews (and thus necessarily anything produced by non-jews such as literature) with disdain, which then allows us to understand why the Hebrew Chronicle of Prague; from now on referred simply as the Chronicle, is rather unusual as opposed to being *'just one of many'* such contemporary jewish historical sources, which I am sure you; my reader, assumed there would be.

The Chronicle was originally written about 1611 by an unknown author and later additions in different handwriting were added by its owner or owners between 1631 and 1708 who we may reasonably assume were different people from the original author. (8) The Chronicle's importance for anti-Semites and those interested in a critical approach to jewish studies is firstly; as we have said, that it is a rare jewish contemporary historical record of events: secondly; because the Chronicle demonstrates historical jewish attitudes and interpretations of the events of the day and thirdly; it refers to several

important interactions and largely unreported events in relation to uprisings and attacks upon the jews by the non-jewish populations of central and eastern Europe.

Jewish primary sources; such as the Chronicle, deserve far greater scrutiny than has been afforded to them by contemporary anti-Semites and do repay the effort of tracking down translations and/or original works as they nearly always contain much in the way of explicit and implication information that is of practical use to anti-Semites whether intellectually-inclined or not. Information; we might add, that jewish and philo-Semitic opponents of anti-Semitism and critical perspectives within jewish studies rarely have the ability to cogently respond to. This is opposed to the very ready; even '*off-the-shelf*' answers and critiques, (9) that these same jewish and philo-Semitic opponents use against those who tread the well-worn paths of anti-Semitic critique of the jews using arguments that have not often been updated to take into account; or more specifically counter, jewish counter-arguments and/or new research on the jewish question from either side of the debate.

Our rallying call as anti-Semites *must* be: up and at 'em! We can no longer afford to sit around trotting out old outdated arguments on the jewish question: we must seek to innovate and evolve to match swords with the ancient enemy once again. That is what it means to be an anti-Semite!

The second part of this article; to be published tomorrow, will be a full and complete analysis of the Hebrew Chronicle of Prague and should; I hope, provide plenty of useful information and a fresh perspective on an important historical source that anti-Semites and those adopting a critical perspective in jewish studies have largely ignored.

References

- (1) The edition to which I refer is Abraham David (Ed.), Dena Ordan (Trans.), Leon Weinberger (Trans.), 1993, '*A Hebrew Chronicle from Prague, c. 1615*', 1st Edition, University of Alabama Press: Tuscaloosa. In referring to the Hebrew Chronicle I shall give both the page reference from David and the original folio reference.
- (2) Lionel Kochan, 1977, '*The Jew and His History*', 1st Edition, MacMillan: London, pp. 19-87. This isn't to say however that we cannot pick up hints and what jews generally thought about specific events from the rabbinical literature, but rather that is often hard to discern and an amount of subjective license has to be used in order to apply it to our knowledge of the events of the world and in jewish history itself as a sub-discipline. For a standard in-depth discussion of jewish historiography and the sources which it utilizes please see Salo Baron, 1964, '*History and Jewish Historians: Essays and Addresses*', 1st Edition, Jewish Publication Society of America: Philadelphia.
- (3) More extreme sentiments are often expressed on the fringe of Orthodox and Ultra-Orthodox Judaism: in spite of the fact that the sentiments of the mainstream are pretty extreme by their very nature.
- (4) Jacob Neusner, 2004, '*Making God's Word Work: A Guide to the Mishnah*', 1st Edition, Continuum: New York, p. 74
- (5) Ibid, p. 77
- (6) '*Kiddush Hashem*' refers to the jewish concept of martyrdom and in Schneerson's usage it means that one cannot be a martyr if one marries a gentile, because one is not living in accordance with the divine laws of Hashem (and strictly speaking against them) as laid down for the jews; as the '*Chosen People*', in the Torah.
- (7) Aharon Dov Halperin, Tuvia Natkin (Trans.), 1998, '*Our Man in Dakar and other stories of the Lubavitcher Rebbe*', 1st Edition, Sifriyat Kfar Chabad: Kfar Chabad, p. 17
- (8) David, Op. Cit., p. 8
- (9) For a simple example of the kind of '*off-the-shelf*' critiques of anti-Semitic arguments authored by jews please see the Anti-Defamation League, 2003, '*The Talmud in Anti-Semitic Polemics*', 1st Edition, Ktav: New York

Echoes in the Synagogue: The 1615 Hebrew Chronicle of Prague (Part II)

Fri, 16 Jul 2010 23:02:00

The Chronicle begins with the customary appeal to Yahweh/Hashem by the author to *'send the Messiah, son of David, that we [the jews] may praise Your name forever, and inherit the everlasting world. May the Temple be rebuilt speedily in our day.'* (10) This may seem innocuous to the modern reader as it is not uncommon in religious literature of any age to find devout individuals beginning their works with well-worn aphorisms such as this. However what is important is to realise just what a given aphorism actually means in the religious context that it is used and if possible to discern the meaning that the individual author ascribes to it as many a phrase or aphorism can be interpreted any number of ways because of the inherent subjectivity of the author and those interpreting the text.

In the case of the Chronicle: we cannot reasonably ascertain the individual author's particular meaning as we know almost nothing about the author of the Chronicle: not even his [we may presume it was a he as jewish women were not known for producing much written until the nineteenth century (11)] name.

We are; however, on much stronger ground when we seek to understand what the meaning of this passage is in the religious context of Judaism. In so far as this aphorism is still commonly used by jews today and its meaning has not particularly altered; as far as I am aware, from the seventeenth century to the twenty-first.

That meaning is simple in that when the Chronicle talks of the Messiah; the son of David, being sent it is invoking an idea which lies at the absolute centre of Judaism: that Yahweh/Hashem has *'chosen'* the jews to be *'his'* (12) people and that he will one day send a (jewish) Messiah to lead them to the new promised land when the jews; which we need to remember is defined as a biological group within Judaism, (13) shall rule the earth in Yahweh/Hashem's name. This is summed up concisely and very aptly by the prominent Orthodox Rabbi; Emanuel Feldman, when he states:

'David: I do not want to repeat what is obviously a cliché, but doesn't chosenness imply superiority? Do we actually consider ourselves superior to the rest of mankind?

Rabbi Emanuel Feldman: That is another false supposition. Superiority per se is not an evil. Certain athletes are superior to others; certain musicians are superior to others; certain doctors are superior to others...

The fact is that certain nations are superior to others in specific areas of endeavor. Yes, we believe that the Jewish people is chosen for its mission by God because it possesses certain God given talents; a clear vision and knowledge of God and how He wants mankind to live on His earth, and the ability to connect with God and with the sacred in life... The Jewish people was seen by God as having certain qualities – steadfastness, spiritual resilience, courage, faith, self-discipline – which made us the most suitable agent for bringing the concepts of God and holiness into the world. That is to say our national character.' (14)

Feldman thus informs us that jews are considered the *'Chosen'* by Yahweh/Hashem and are therefore superior to all non-jews in Judaism. He also implicitly informs us of the true meaning behind the Chronicle's aphorism: in that the Messiah will come, but the purpose of the Messiah will be to bring the non-jews into accord with the jews as the representatives of God on earth. This is particularly noteworthy, because the non-jews are not; as you might expect, to simply *'become jews'*; because they in fact cannot become full jews as they were not born a jew, but rather have to be Noahides who are explicitly deemed to be of less worth in Judaism as they are considered inherently; i.e. biologically, unable to undertake all but a very few mitzvot extracted from the Torah. In essence the Noahide in Judaism is a virtual religious slave; whose status as a slave is dictated solely by his or her biological origin, to jews as the representatives; i.e. the *'Chosen'*, of Yahweh/Hashem on earth. If the Noahide disobeys the jews he or she is; in effect, disobeying Hashem/Yahweh in Judaism and therefore will suffer according (probably with a longer stint in Gehenna, which is more akin to purgatory than hell). He or she even may even be classed as part of amalek; i.e. those non-jews who do not bow down and worship jews upon the advent of the jewish Messiah, and systematically exterminated because of this acquired status. (15)

We may evidence this simply by quoting the Babylonian Talmud on how Noahides; as gentiles, are thought of; in terms of value, in Judaism compared to jews. I quote:

'R. Jacob b. Aha found it written in the scholars'2 Book of Aggada:3 A heathen is executed on the ruling of one judge, on the testimony of one witness, without a formal warning, on the evidence of a man, but not of a woman, even if he [the witness] be a relation. On the authority of R. Ishmael it was said: [He is executed] even for the murder of an embryo. Whence do we know all this? — Rab Judah answered: The Bible saith, And surely your blood of your lives will I require;4 this shows that even one judge [may try a heathen].5 At the hand of every living thing will I require it: even without an admonition having been given;6 And at the hand of man: even on the testimony of one witness;7 at the hand of man:8 but not at the hand [i.e., on the

testimony] of a woman; his brother: teaching that even a relation may testify.' (16)

This may at first seem confusing to the reader; as the legalistic Talmuds are difficult; as best, to read let alone to interpret cogently. However we may cite an authoritative summary on this particular point by the *'Jewish Encyclopaedia'*:

'The many formalities of procedure essential when the accused is an Israelite need not be observed in the case of the Noachid. The latter may be convicted on the testimony of one witness, even on that of relatives, but not on that of a woman. He need have had no warning ("hatra'ah") from the witnesses; and a single judge may pass sentence on him (ib. 57a, b; "Yad," l.c. ix. 14). With regard to idolatry, he can be found guilty only if he worshiped an idol in the regular form in which that particular deity is usually worshiped; while in the case of blasphemy he may be found guilty, even when he has blasphemed with one of the attributes of God's name—an action which, if committed by an Israelite, would not be regarded as criminal' (17)

This explicitly tells us that halakhah (jewish religious law); which serves as the basis for historical and most of current Judaism, does not regard non-jews and jews as equal even if that non-jew has placed themselves en hoc to the jews by becoming a Noahide. Thus we cannot but conclude that Judaism has biological tiers to which it adheres and that you my reader; as a non-jew, would be classed as the lowest of the low in Judaism (as the Lubavitcher Rebbe taught: you would be *'lower than the lowliest jew'* simply because you were not born a jew [see n. 7]). So that when; as the Chronicle explicitly prays for, the Messiah comes: you would become little more than a beast of burden-cum-slave to the jews and when the Chronicle talks of the rebuilding of the Temple: it merely refers to another core; but closely-related, doctrine within Judaism. That asserts that when the jewish Messiah comes: the Temple of Solomon will be rebuilt for the last time and it is from there that the jews will rule the non-jews in an earthy paradise for jews in payment for their *'long suffering'* at the hands of non-jews. (18)

So we can see that in that short aphorism at the beginning of the Chronicle: it's author immediately ritually calls for the enslavement; well sorry *'enlightenment'*, of the non-jews by Yahweh/Hashem and the divine payment that; we may presume he felt, should be rightfully given to the jews as the Yahweh/Hashem's *'Chosen people'*. This also indicates to us the importance of paying attention to the meaning behind the words that jews utter and understanding them in their religious and cultural context we comprehend the character and the oft-hidden true intentions of the people that uttered them.

The Chronicle next refers to the 18th April 1389; despite that date being approximately two hundred years in the past from when the Chronicle was written, (19) when approximately three thousand jews were burned to death/killed by Prague's indignant citizens; as well as its clerical and secular authorities, after some of the jews openly attacked and desecrated a Church in Prague and deliberately insulted all the non-jews in the city by further publicly desecrating the consecrated host (which we must remember; in Catholic doctrine, is literally the body of Christ so such an act is akin to a literal re-enactment of Deicide). (20) (21)

The jews; of course, claimed they had done nothing wrong (22) and a special prayer was said for the dead jews as they were regarded as martyrs on the altar of Yahweh/Hashem. (23) This was; of course, probably a partial truth as many of the jews of Prague are unlikely to have been directly involved, but by shielding those who committed the crime: they forced the non-jewish population of Prague onto themselves by placing themselves in-between the criminals and justice. Some might bewail the injustice of such mob violence, but it is understandable when we consider that in the medieval period: committing so awful an act was regarded as something akin to how committing genocide is today.

We should however note that the underlying reasons for the massacre of the jews of Prague had been building for many years and included such jewish practises as usury and the habit that jews had of deliberately swindling their non-jewish customers (who were regarded rightly or wrongly as *'easy-marks'*), (24) while being far more equitable and amiable to their jewish customers. The causes of massacres of jews throughout Europe; well most places that jews settled actually, are usually regarded as *'economic'*, *'religious'* and/or *'social'* in origin and in truth these are the factors which sustain; as opposed to actually cause, the violence in the short term in so far as the massacres allow the venting of long suppressed feelings against the oppressors and the exploiter. (25)

The actual cause is far more fundamental in that jews and non-jews are at odds with each other on a biological level and look at the world very differently: thus creating inevitable biological; i.e. racial, friction, which is compounded by economic, religious and social conflicts and then triggered into a proverbial fireball; generally-speaking, by the acts of a relative few jews who break the non-jewish camel's back with a straw and unleash a conflagration of suppressed animosity from the non-jewish population against the jews. This inevitably creates the cyclical nature of anti-Semitic violence and outbursts, which has been much remarked on and discussed by jewish historians and specialists in anti-Semitism directly leading to the cyclical, high-intensity violence and anti-Semitic sentiment that pervades European history. (26)

References

(10) David, Op. Cit., p. 21; Heb. Chron. Pr., Folio 3r

(11) There is one obvious reasonably contemporary exception in the memoirs of Glückel of Hameln, which is a semi-autobiographical account of a seventeenth century jewess that was never intended for publication. We will cover Glückel of Hameln's memoirs in a future article on Semitic Controversies. For further information please see Glückel of Hameln, Marvin Lowenthal (Trans.), 1932, *'The Memoirs of Glückel of Hameln'*, 1st Edition, Harper & Brothers: New York.

(12) Jews have historically always recognised that Yahweh/Hashem is a male God even to go so far as to give him a wife (the Shekinah; formerly the Canaanite goddess Astarte), who was then converted; as Judaism became less polytheistic, into being a kind of *'holy spirit'*; which is still recognised to be female by the three largest mainstream sub-denominations (Conservative, Orthodox and Ultra-Orthodox) and jews *'make love to'* the Shekinah in order to get Yahweh/Hashem's undivided; and apparently wandering, attention for their prayers. For more information please see for example William Dever, 2005, *'Did God Have a Wife?: Archaeology and Folk Religion in Ancient Israel'*, 1st Edition, Eerdmans: Grand Rapids and Aryeh Wineman, 1988, *'Beyond Appearances: Stories from the Kabbalistic Ethical Writings'*, 1st Edition, Jewish Publication Society of America: Philadelphia, pp. 8-11.

(13) For example see the following folios within the listed tractates in the *Babylonian Talmud: Kiddushin*, 69a; *Tractate Kiddushin*, 73; *Tractate Yebamoth*, 78b, which strictly codify biological status and its resultant ranking [in terms of desirability] in Judaism. Further see Moses Maimonides' authoritative comments on this in *Mishneh Torah, Laws of Forbidden Relations*, 15. In case some of my readers might not believe me. I quote from the Jewish Encyclopaedia article on Illegitimacy in Judaism: *'The real mamzer ("waddai"), who may not intermarry with Israelites; "even to his tenth generation shall he not enter into the congregation of the Lord" (Deut. xxiii. 2). He may, however, marry a woman who is of the same status or a proselyte.'* This is available at the following address: <http://www.jewishencyclopedia.com/view.jsp?artid=98&letter=L>. For still the best general summary of jews as a biological group please see John Baker's, 1974, *'Race'*, 1st Edition, Oxford University Press: New York, pp. 232-247.

(14) Emanuel Feldman, 1998, *'On Judaism: Conversations on being Jewish in Today's World'*, 2nd Edition, Shaar Press: New York, pp. 269-270. Also see Moshe Davis, 1978, *'I am a Jew'*, 1st Edition, Mowbray's: Oxford, pp.49-54.

(15) On this point see Elliot Horowitz, 2007, *'Reckless Rites: Purim and the Legacy of Jewish Violence'*, 1st Edition, Princeton University Press: Princeton, pp. 107-146

(16) *Babylonian Talmud, Tractate Sanhedrin*, 57b

(17) <http://jewishencyclopedia.com/view.jsp?artid=113&letter=L>

(18) We can say that it is notable by its omission from this doctrine in Judaism is the sufferings of non-jews at the hands of jews (which are implicitly thought of to be completely justified) and this once again indicates to use the comparative worth of non-jews compared to jews in Judaism. An interesting apologia for; and indirect confirmation of, this by a liberal jewish rabbi may be found in Jonathan Wittenberg's, 1996, *'The Three Pillars of Judaism: A Search for Faith and Values'*, 1st Edition, SCM Press: London.

(19) Davis, Op. Cit., pp. 132-133

(20) David, Op. Cit., pp. 21-22 (especially see n. 1); Heb. Chron. Pr., Folio 4r. On the validity and history of the charge of Host Desecration (as well as the religious jewish habit of attacking Christian Churches and clergy); which is still carried out today, see Horowitz, Op. Cit., pp. 167-182.

(21) For the jewish anti-Christian arguments; noting especially how vicious and anti-gentile they tend to be in their implication, please see Daniel Lasker, 1977, *'Jewish Philosophical Polemics against Christianity in the Middle Ages'*, 1st Edition, Ktav: New York; Hyam Maccoby (Ed. And Trans.), 1996, *'Judaism on Trial: Jewish-Christian Disputations in the Middle Ages'*, 3rd Edition, Littman Library of Jewish Civilization: London and Horowitz, Op. Cit., pp. 149-185.

(22) We may easily demonstrate how absurd this claim is by pointing out that no orthodox; in the academic sense, history of the jews even mentions anything negative that jews have done as a people and focuses almost exclusively on the *'sufferings'* of the jews at the hands of non-jews; particularly Christians [who are often denounced and traduced by jews in their popular and academic writings on this subject], without even mentioning that some; even most, of this suffering was actually retaliatory actions by non-jews against jews for the jews own actions. For example Myer Lew, 1944, *'The Jews of Poland: Their Politics, Economics, Social and Communal Life in the Sixteenth Century as reflected in the Works of Rabbi Moses Isserls'*, 1st Edition, Edward Goldston: London, pp. 128-130 for the lengths that rabbinical authorities went to (i.e. ordering death sentences for jews who *'informed'* the authorities of the considerable number of illegal jewish activities) in order to prevent their abuses being known. One may see this claim repeated ad infinitum in such notable works on jewish history and more particularly anti-Semitism such as Stephen Eric Bronner, 2003, *'A Rumor about the Jews: Antisemitism, Conspiracy, and the Protocols of Zion'*, 1st Edition, Oxford University Press: New York; Dan Cohn-Sherbok, 1992, *'The Crucified Jew: Twenty Centuries of Christian Anti-Semitism'*, 1st Edition, Harper-Collins: New York; Simon Dubnow, Moshe Spiegel (Trans.), 1967, [1941], *'History of the Jews'*, 4 Vols., 4th Edition, Thomas Yoseloff: New York; Dennis Praeger, Joseph Telushkin, 1983, *'Why the Jews?: The Reason for Antisemitism'*, 1st Edition, Simon & Schuster: New York and Leon Poliakov, Natalie Gerardi (Trans.), Richard Howard (Trans.), George Klin (Trans.), Miriam Kochan (Trans.), 2003, [1955], *'The History of Anti-Semitism'*, 4 Vols., University of Pennsylvania Press: Philadelphia.

(23) David, Op. Cit., pp. 21-22, n. 1; Heb. Chron. Pr., Folio 4r. For other primary sources regarding this incident I suggest Otto Muneles, 1952, *'Bibliographical Survey of Jewish Prague'*, 1st Edition, Jewish State Museum of Prague: Prague.

(24) Robert Chazan, 2006, *'The Jews of Medieval Western Christendom 1000-1500'*, 1st Edition, Cambridge University Press:

New York, pp. 217-219. One can also see this attitude most keenly expressed; or rather exposed, in Egon Corti, Beatrix Lunn (Trans.), Brian Lunn (Trans.), 1928, *'The Rise of the House of Rothschild'*, 1st Edition, Victor Gollancz: London and Leon Poliakov, Miriam Kochan (Trans.), 1977, *'Jewish Bankers and the Holy See: From the Thirteenth to the Seventeenth Century'*, 1st Edition, Routledge & Kegan Paul: Boston. Anti-Semitic arguments on this point have been voluminous, but a representative example maybe found in George Armstrong, n.d., [1940], *'Rothschild Money Trust'*, 1st Edition, Omni: Palmdale.

(25) Benjamin Ginsberg, 1993, *'The Fatal Embrace: Jews and the State'*, 1st Edition, University of Chicago: Chicago, pp. 7-18. Also please see Guido Kisch, 1949, *'The Jews in Medieval Germany: A Study of their Legal and Social Status'*, 1st Edition, University of Chicago Press: Chicago and Michael Toch, 2003, *'Peasants and Jews in Medieval Germany: Studies in Cultural, Social and Economic History'*, 1st Edition, Ashgate: Burlington.

(26) Ginsberg, Op. Cit., pp. 6-8

Hans Anderberg contributed materially to this article with helpful suggestions regarding the halakha and the meaning of certain points within different jewish denominations.

Hampstead Garden Suburb Synagogue: A Case Study in Egocentrism (Part III)

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The coming of the Second World War was in many ways an unprecedented boon for the HGSS as it spurred the national; as well as the local, jewish community into placing a greater emphasis on their jewishness and in particular on Judaism as a religion. This was; of course, caused by the early and near total victories of the anti-Semitic Axis powers and hence jews began to attend synagogues across Britain in fairly large numbers to beg Yahweh/Hashem to save them from the Axis Blitzkrieg and the massive loss in their personal status and egos that conquest by the Axis would represent. (56)

Within the HGSS community the increase in attendance was palpable with an increase to 300 male members of the synagogue; of which 100 were regular Shabbos/Sabbath service attendees during the months between the declaration of war and the beginning of Battle of Britain. In addition some 103 jewesses joined and were active in the HGSS Women's Voluntary Service; which supported jewish servicemen in the field by '*producing articles*' for them (we may reasonably presume that this largely took the form of kosher gift boxes and jewish knitwear). (57) The advent of the Second World War also increased what Grose calls '*jewish cultural activity*', which we may presume consisted of apologetic egocentric diatribes on behalf of '*oppressed jews of the world*' and the evangelization of Zionist ideas in order to buck up the; at this time; rather depressed jewish community. (58)

It is interesting to note that Grose; once again, attributes this massive increase in synagogue attendance not to the war; which I might add would be the obvious cause given the nature and conception of it by jews (as a war against anti-Semitism and later for '*the very existence of jewry*'). Instead Grose attributes this considerable growth to the 'energetic visitation work' of one Max Weinbaum and one Captain L. L. Franks. (59)

Grose once again shows he egocentric credentials and motivation here when he explicitly alters the more likely reason for the high growth of attendance at the HGSS by asserting; by implication, that it had nothing to do with the war; for which the jews as a group had been campaigning for quite some time, and that instead it had to do with the '*efforts*' (or perhaps rather hustling) of two heads of the '*Contacting Committee*'. (60) It is plausible that both Weinbaum and Franks had a role in making the local jews aware of the HGSS' existence, but they would and could not have been responsible for the high increase in attendance in general in so far as the circumstances that they attempted to gain new members; and hence egoistic fulfilment in laurels and personal power, cannot be described as normal and with the jewish national consciousness asserting itself to an increasing volume: it is far more probable that the increase in membership was more down to the Second World War and the very real jewish consciousness that they were battling for their economic, political and social survival as a power in the world against the righteous fury of the formerly exploited Axis nations. Once again it is difficult to see Grose's ethnocentric motivation for doing this, but it is rather simple to see his egoistic motivation for deliberately introducing this obvious distortion of history into his '*official history*' of the HGSS as it would ultimately; Grose believed, help further his position in the HGSS community and the resultant power structure.

On the 22nd of September 1940 the old synagogue building of the HGSS suffered a direct hit from a bomb dropped by the Luftwaffe during the Battle of Britain; which severely damaged it. Grose does not comment on the amount of damage, but from what we may ascertain from what he does say: it was considerable. The bomb blast also caused a significant amount of damage to the new synagogue building; particularly to the roof tiles, which resulted in the roof leaking severely with the result that service on the first day of Rosh Hashana the services were nearly flooded by rain. (61)

The damage to the HGSS and the '*Blitz*' in general helped remove some of the newly founded religious ardour among the local jewish community with many jews being '*evacuated*' to the countryside by the British government, while the British people were largely left to suffer the rain of bombs and anti-aircraft shell fragments. The HGSS Annual Report; cited by Grose, tells us that the membership was rapidly decreasing. Grose attributes this reasonably to jews attending the HGSS suddenly joining up (and probably demanding '*behind-the-lines*' officer's positions; such as one Barnet Samuel, in a similar vein to Captain L. L. Franks), jews being '*evacuated*' from London by the British authorities and more generally to jews being '*otherwise involved in their country's service*'. (62)

Grose's assertion on this point is necessarily vague as we can reasonably suspect that Grose is trying to generalise as the kind of thing that his fellow jews were getting up to as profiteers and shysters swindling and/or cheating the local population out of their ration coupons, stealing from government stores and generally dominating the flourishing black market. (63) Grose naturally wishes to conceal the probable involvement of parts of the HGSS congregation in these quite unpatriotic activities on the part of the HGSS so he simply asserts that they were '*in their country's service*' elsewhere. Thereby inserting a proverbial fig-leaf over the probable involvement of members of the HGSS community in these sordid activities, but what this tells us is quite valuable in so far as Grose is acting in his own personal interests, which in this case coincide with what; we may assume, are jewish interests in general.

This interests us because it impacts quite heavily on the credibility of ethnocentric theory as a way to understand the jews as a people. In so far as Grose in writing his '*official history*' of the HGSS cannot be writing for the world in general, but is in fact writing only and exclusively for his fellow jews ostensibly wishing to inform them of the traditions and history of the religious community of which they are a part. Therefore he cannot be writing '*for the benefit of the jews*' as a people as he isn't propagandising on behalf of jews to gentiles, but rather he is propagandising to a small jewish community on behalf of himself and ostensibly a few other jews.

This informs us that Grose cannot be using the conscious/unconscious question: '*what is good for jews?*' But rather is more likely using the conscious/unconscious question: '*what is good for me?*' After all Grose's purpose in writing the '*official history*' of the HGSS is not to tell gentiles or even other jews outside the community how wonderful it is, but rather to create a closer sense of community within the HGSS by a common shared tradition and history, but also to feather his own nest and improve his own position by gaining praise and laurels for undertaking such a task. Therefore we cannot help but point out that when faced with a more holistic interpretation of jewish history: ethnocentric theory can no longer be judged as a cogent method of understanding the jews as it simply leaves too many unanswered questions and has too many obvious exceptions to the rule. The HGSS so far has proved to be a significant one and one that can be roughly approximated to a much larger base of jewish behaviour that is simply not cogently explainable in ethnocentric theory.

Returning to our narrative: in late 1939 the second chazzan of the HGSS; Emil Nemeth, left to take up a new position at the synagogue in Highgate. (64) As we have said: this seems to speak to the highly politicised nature of the HGSS community at this time in so far as religious staff often come only to disappear shortly afterwards. Grose does not much; usually not any, emphasis on the reasons why the various religious staff left the HGSS, but we may reasonably infer from what he does say that the HGSS community was a rather difficult one to get along within: possibly because of its constant political intrigue with the US as well as its internal bickering, which seems to have had much to do with the '*resignation*' of Dr. Blackman that was discussed in detail earlier.

Selected to replace Emil Nemeth as the HGSS' third chazzan in May 1940 was one; M. Perlmann, who had formerly been the chazzan at the synagogue in Carlsbad, which is now in the Czech Republic. The appointment of Perlmann by the HGSS proved; once again, to be a bone of contention with the US: the quarrel this time; which described once again only superficially by Grose, was over the wages allotted to Perlmann. The HGSS demanded that the US (who actually paid his wages) pay Perlmann £4 per week rather than the original £3. The justification offered by the HGSS for this demand for an increase in Perlmann's was that Perlmann was then to '*reside in the neighbourhood*' (which he already did) and '*attend services regularly*' (which he also already did). (65)

We are therefore left in something of a puzzle over the reason for the demanded increase in Perlmann's wages, which we can only resolve by reasonably speculating as to what the underlying motive of the HGSS was for seeking to further antagonise the US and start yet another confrontation. This mist partially clears if we look to the past history of the HGSS/US confrontations as well as the response that the US gave at this particular time to the HGSS.

The confrontations; as we have documented and discussed above, were largely (at least overtly) regarding the subject of money and funding. This also figures in the US response to the HGSS on this point where they state as follows: that '*until there is a very distinct improvement in the finances of the HGS Synagogue it is impossible to consider an increase.*' (66) This relates directly back to the US' concerns in 1939 about the financial viability of the HGSS and its habit of reckless expansion based on demanding US loans, while contributing proportionately little to its upkeep. (67) If we also recall the fact that the HGSS had; in its recent history, been on the defensive against the US in the ongoing power struggle between the two organisations: the mists begin to clear somewhat. What this reveals is that the HGSS had resolved to use the population chaos necessarily brought about by the coming of war to launch an egoistic counteroffensive against the US by demanding a higher salary for its chazzan. It should be recalled that in the war environment and economy: money and resources were becoming tight and if the HGSS could extract even if this small amount from the US it would; disproportionate as it might seem, be a significant victory for them in these times of general deprivation and want (even for jews).

The HGSS counteroffensive was; perhaps predictably, not successful and saw a still further cooling of relations between the HGSS and the US. The immediate object; Perlmann, soon; like his predecessors, suddenly felt an urge to up-sticks and head to less turbulent waters in early 1941 (once again little less than a year after coming to the HGSS as a member of the religious staff). This time the destination was the Great Synagogue in Manchester where Perlmann had managed to acquire another; perhaps more congenial, appointment as first chazzan. (68)

References

(56) Elliot Horowitz, 2007, '*Reckless Rites: Purim and the Legacy of Jewish Violence*', 1st Edition, Princeton University Press: Princeton, pp. 81-106

(57) Grose, Op. Cit, p. 16

(58) Some examples of the kind of literature, which may well have been read by the HGSS membership of this time (and on which jewish speakers would have also based some of their arguments) are Robert Brady, 1937, *'The Spirit and Structure of German Fascism'*, 1st Edition, Victor Gollancz: London; Basil Matthews, 1934, *'The Jew and the World Ferment'*, 1st Edition, Society for Promoting Christian Knowledge: London; E. O. Lorimer, 1939, *'What Hitler Wants'*, 1st Edition, Penguin: London and Edgar Mowrer, 1937, *'Germany puts the Clock Back'*, 2nd Edition, Penguin: London.

(59) We may note that Captain L. L. Franks was very likely not a frontline soldier, but rather a *'behind-the-lines'* officer who rather than fight for Great Britain decided it would be much more opportune to hide away and do desk duty where he wouldn't have to break a proverbial fingernail and could instead lord it over London society as a *'hero'*.

(60) Grose, Op. Cit., p. 16

(61) Ibid, pp. 16-17

(62) Ibid, p. 17

(63) M. A. Doherty, 2000, *'Nazi Wireless Propaganda: Lord Haw-Haw and British Public Opinion in the Second World War'*, 1st Edition, Edinburgh University Press: Edinburgh, pp. 87-121. Doherty's analysis largely puts popular anti-Semitic attitudes and ideas that were common in Britain at the time; contrary to common belief, down to *'prejudice'*, *'rumour-mongering'* and *'Nazi propaganda'* assuming that anti-Semitism is irrational and not based on actual observations (at least in part). However Doherty's analysis of public opinion and the resonance it found in German official and covert propaganda broadcasts offers the suggestive; and in my opinion more probable, conclusion that these opinions were informed by actual observation of jewish behaviour. Doherty's analysis is complemented by Denis Hill, 1977, *'People's War or Elitist Conspiracy?'* (Unpublished Masters thesis: University of Sussex). Similar attitudes among ordinary Britons are discussed in varying amounts of detail; in relation to inter-war Britain, in Richard Griffiths, 1998, *'Patriotism Perverted: Captain Ramsay, the Right Club and British Anti-Semitism 1939-1940'*, 1st Edition, Constable: London, pp. 11-65 and Gisela Lebzelter, 1978, *'Political Anti-Semitism in England 1918-1939'*, 1st Edition, MacMillan: London, pp. 13-109.

(64) Grose, Op. Cit., p. 17

(65) Ibid.

(66) Ibid.

(67) Ibid, pp. 15-16

(68) Ibid, p. 17

Hampstead Garden Suburb Synagogue: A Case Study in Egocentrism (Part IV)

Wed, 21 Jul 2010 22:52:00

After the third chazzan; M. Perlmann, had left: the HGSS swiftly moved to appoint a rather illustrious successor in the form of one: N. Wilkomirski. Who had formerly been a noted chazzan in the German city of Leipzig. (69) Grose claims that the HGSS had wanted to appoint Wilkomirski earlier, but does not disclose on what evidence he bases this assertion. We may however suggest that this may well have been true as to gain a noted chazzan would lend further credibility to the still young HGSS community and give it a certain propagandistic; as well as egoistic, advantage in its conflict with the US. Wilkomirski's appointment; again perhaps predictably, proved to be the ostensible reason for a new round of intra-communal verbal and legal warfare between the HGSS and the US.

The first shot in the simmering conflict was fired this time by the US who objected to the appointed of Wilkomirski on the grounds that they *'could not view the appointment of an elderly man with satisfaction.'* (70) This promptly caused the HGSS' officers to dig their heels in deeper being *'determined'*; as Grose says, to have Wilkomirski as their new chazzan.

The central turning point of the argument on both sides was; once again, the question of money. The HGSS demanded that the US pay Wilkomirski the increased sum of £5, while the US refused to budge from its new somewhat compromised position; on account of Wilkomirski's reputation, of £4. Discussions between the HGSS officers; the members of the delegation are unnamed by Grose, and Sir Robert Waley-Cohen of the US in the early months of 1941 generated a compromise from the HGSS. That compromise was for the US to pay Wilkomirski their preferred salary of £4 while the HGSS would add a further £1 out of its own funds, but on the condition inserted by the US that this £1 was not generated from the offerings of the synagogue congregation. (71)

This compromise position between the HGSS and the US did not; predictably, last very long and soon both sides were at each others throats again. The event that broke the short-lived peace between the HGSS and the US occurred in June 1941 with Wilkomirski's former employer; the Hendon Adath synagogue, offering him an £8 salary to return to them as their chazzan once more. This predictably caused the question of the salary to be offered to Wilkomirski; in order to retain his services as a chazzan, to become an issue of importance to both the HGSS and the US. The HGSS promptly demanded that the US provide Wilkomirski with an increased salary (double what the US was then paying) of £8. (72)

The US; represented by Waley-Cohen, would not budge on this subject as they did not see; we may reasonably infer although Grose offers no comment, the value to be gained for them by having Wilkomirski as the HGSS' chazzan. While the HGSS saw the gaining and retaining of Wilkomirski as their chazzan to be of vital importance as a way to keep up their growth and thus their prestige in the eyes of their jewish congregation. (73)

Underlying all this is; of course, the egoistic motivations of the jews involved, in so far as the issue of whether the US would pay Wilkomirski's high wage bill was really one of power politics in that if the US conceded to pay the wages demanded by the HGSS for Wilkomirski then they would lose egoistic face and power over the HGSS. In that by successfully demanding and getting Wilkomirski as its chazzan against the wishes and machinations of the US at the increased salary then the HGSS would have demonstrated their ability to dictate terms to the US, which would then open up the possibility once again of the HGSS trying to force its virtual independence of the US, while taking the money of the US. In essence one can say the conflict between the HGSS and the US; particularly instanced in the conflict over Wilkomirski, can be seen as a conflict between two organised groups of con-men: each seeking to dupe the other and establish (and maintain) themselves on the best terms possible (and also those which most disadvantaged the other group). (74)

This was a risky strategy on behalf of the HGSS as they were in a financially weak position and were not receiving much in the way of fees due to jewish population largely having left the area due to reasons that have already been discussed. (75) Thus we cannot but conclude that the HGSS were taking this risky strategy in a desperate attempt to win a more defensible position to resist the inevitable US counterassaults that this worsening of the HGSS financial position would inevitably bring. While the HGSS had some semblance of the necessary resources to mount such a strategy given that with the deteriorating financial position of the HGSS: it would not long be able to keep up the fight in the; then, foreseeable future. The risky stratagem failed the HGSS once again and they were forced; by their injured collective and individual egos, to try and make the best out a bad situation by *'volunteering'* to pay Wilkomirski another £2 in addition to the £5 that he was already being paid. So if we total this up from June 1941 the US was paying Wilkomirski £4 in salary, while the HGSS was paying £3 to Wilkomirski itself in order to keep him at the HGSS and to make up the salary differential: thus making Wilkomirski's salary £7.

Wilkomirski decided on this basis that his best personal interests lay with the HGSS as opposed to his old synagogue: Hendon Adath. Grose does not explain what other considerations motivated Wilkomirski to take a pay cut of £1, but we

may surmise from what Grose does say that much of the reason that Wilkomirski stayed at the HGSS had to do with many promises and concessions being offered by the HGSS to him as well as his living closer to the HGSS than the Hendon Adath synagogue. (76)

We should not however imagine that Wilkomirski was a silent actor in this drama of jewish intra and inter-communal conflict. Grose does not elaborate on Wilkomirski's role in these events; perhaps because there is little physical record of them, but we may reasonably surmise that Wilkomirski played a central role; as the '*commodity*' under discussion, in the negotiations and the conflict: all the time seeking to improve his own personal position by creating an informal and/or formal bidding war between the HGSS, US and the Hendon Adath synagogue.

Thus we must envision a multi-faceted struggle between jewish collective and individual egos all battling each other; without an inch of mercy or compassion being granted, for supremacy and/or the best possible position at the proverbial food trough. This is the scene that greets us with the history of the HGSS and it indicates to us that jews must not be understood as a '*collective mind*' or a '*hive*', but rather a mass of individual egos battling each other in a never-ending struggle for supremacy, but also allying with each other when and where they deem it in their individual egoistic best interests to do so (but also breaking and/or re-forming those alliances just as easily without even a blink of compassion, attachment and/or remorse).

Once again we return to our narrative: in late 1941 the rabbi of the HGSS; Harry Bronstein, began to tire of the inter and intra-communal struggles and sought a new appointment. That new appointment was as a chaplain to His Majesty's Armed Forces. (77) Bronstein was to presumably perform two roles in connection with the British Armed Forces:

1) To offer '*spiritual council*' to jews '*serving*' in the British Armed Forces (presumably behind-the-lines) and further instruct them in their status as the Chosen of Yahweh/Hashem. (78)

2) To '*educate*' non-jews; particularly Christians, how their religion required them to fight on behalf of jews as Bronstein; like many jews past and present, would likely have argued that; contrary to the required beliefs of Judaism, Christianity was a form of Judaism (which we should point out to an observant jew is dissembling of the highest order). (79)

In his hurried desire to get away from the HGSS Bronstein found and manipulated the Board of Management into accepting a temporary rabbi; one Dr. Weinstock, who lived nearby and who had been a teacher at the '*Principal Jewish High School*' in Vienna before he had unceremoniously abandoned his post (as well as his jewish pupils) and run away to Britain at the first whiff of egoistic disadvantage in 1938. (80)

Grose spends a paragraph detailed the educational accomplishments of Dr. Weinstock; who apparently had a '*brilliant mind*' and had attained a doctorate in Oriental Languages and Philosophy. (81) We should note that Grose also lionizes Harry Bronstein detailing his accomplishments as an alumnus of the University of Cambridge among others. (82) Grose's motivation behind this; otherwise unwarranted, inclusion of the educational achievements of these two rabbis is to indicate to his HGSS jewish community; as of 1984, reader the '*impressive*' intellectual calibre of these two rabbis. Who are; after all, central figures in the latter part of Grose's narrative. This helps to egoistically reinforce Grose's position by cultivating a positive mythos for the modern HGSS jewish community and garnering him praise and laurels for reinforcing the communal attitudes (i.e. creating a situation where Grose's history is accepted as unabashed historical fact and better Grose's position by elevating him to the position of the HGSS' community's official historian).

References

(69) Ibid.

(70) Ibid, p. 18

(71) Ibid.

(72) Ibid.

(73) Ibid.

(74) A similar example of this intra and inter-communal synagogue warfare can be found in Lewis Olsover, 1980, '*The Jewish Communities of North-East England*', 1st Edition, Ashley Mark: Gateshead: where Olsover recounts in considerable detail the trials and tribulations of synagogue communities in between (and including) Newcastle, Darlington and Middlesbrough. A secular example of this intra and inter-communal warfare can be found in Larry Wayne, 2009, '*Union Bread: Bagels, Platzens and Chollah: The Story of the London Jewish Bakers' Union*', SHS Occasional Paper No. 26, 1st Edition, Jewish Socialists' Group/Socialist History Society: London. Also of interest to the student interested in these conflicts within Anglo-jewry would be V. D. Lipman, 1967, '*The Jews of Medieval Norwich*', 1st Edition, The Jewish Historical Society of England: London; David Cesarani (Ed.), 2002, '*Port Jews: Jewish Communities in Cosmopolitan Maritime Trading Centres, 1550-1950*', 1st Edition, Frank Cass: Portland; Louis Hyman, 1972, '*The Jews of Ireland: From Earliest Times to the Year 1910*',

1st Edition, Israel Universities Press: Jerusalem and Judith Samuel, 1997, *'Jews in Bristol: The History of the Jewish Community in Bristol from the Middle Ages to the Present Day'*, 1st Edition, Redcliffe: Bristol.

(75) Grose, Op. Cit., p. 18

(76) Ibid.

(77) Ibid.

(78) For an example of this kind of instruction please see Elie Wiesel, Neal Kozodoy (Trans.), 1987, *'The Jews of Silence: A Personal Report on Soviet Jewry'*, 3rd Edition, Schocken: New York, pp. 33-42.

(79) Two prominent contemporary; to Bronstein, works come to mind when one thinks of the *'jewish origin'* argument in regard to Christianity. These are Gerald Friedlander, 1911, *'The Jewish Sources of the Sermon on the Mount'*, 1st Edition, Routledge: London and W. Oesterley, 1936, *'The Gospel Parables in the Light of their Jewish Background'*, 1st Edition, Society for Promoting Christian Knowledge: London. A more contemporary scholarly restatement of this thesis can be found in John Meier, 1991, *'A Marginal Jew: Rethinking the Historical Jesus'*, 2 Vols., Doubleday: New York.

(80) Grose, Op. Cit., pp. 18-19

(81) We may reasonably presume from this that Dr. Weinstock completed his doctoral thesis on a jewish philosopher/thinker who had originally written his work in either Hebrew, Aramaic, Yiddish and/or Arabic. Grose gives us little information on this point: hence we can only make an educated guess regarding this.

(82) Grose, Op. Cit., p. 14

In Brief: The Meaning of 'Righteous among the Nations'

Thu, 22 Jul 2010 20:12:00

With the Associated Press running a news story regarding yet another fanciful tale of '*holocaust survivor*' love: I thought it apt to briefly remark on an aspect of the story that might have passed many by. (1) That aspect; to be precise, is the idea of the '*Righteous among the Nations*'. This idea; of course, stems from the fundamental assumptions of Judaism, but we can quickly show that it is not quite as innocent as it might at first seem.

When one see's the term; '*Righteous among the Nations*', one assumes that it is a fairly quirky and innocuous label, but the logic of the term is what is suggestive to us. By awarding people this title the awarders; in this case broadly the jews as a people and Yad Vashem in particular, are stating by implication that the nations (i.e. non-Israel/gentiles and therefore non-jews) are not as a rule '*righteous*'. Therefore gentiles are inherently unrighteous and by that logic: '*evil*' or prone to '*evil deeds*'.

This is implicitly directly contrasted with Israel (meaning the biological community of the jews in this case: as it does in Judaism) who are; by implication, inherently righteous and therefore '*good*' or prone to '*good deeds*'.

This is; of course, rather less complementary than it at first seemed. As the award of being '*Righteous among the Nations*' merely means you are no longer assumed to be inherently '*evil*', but rather have some semblance of '*good*' in you. What Yad Vashem; and the jews in general, are saying is in effect: you have aided the jews therefore you are good, because we; as the people of G-d say you are. However if you merely aided other gentiles then you would still be inherently '*evil*' or prone to '*evil deeds*', because you didn't aid the Chosen of Yahweh/Hashem (who alone can award this status and will do for their own benefit not because of a humanitarian or humanist ideology).

If we follow this line of thought for a second we can see that it becomes even more ominous in its implications in so far as by awarding the status of being '*righteous*' to one assumed to be '*evil*' or prone to '*evil deeds*'. Yad Vashem; and the jews in general, are assuming the mantle explicitly given to them in Judaism whereby they become the priests of the world and world's intermediaries with Yahweh/Hashem. Thereby they; as a biological group of Messiahs, and only they can deign to lift a non-jew out of their status of being inherently evil or prone to '*evil deeds*' and inform Yahweh/Hashem that this non-jew is really a '*good servant*' of the jews and thus is to be rewarded.

Is this not assuming the mantle of Godhood falls upon the jews? After all who is determining what is '*evil*' and what is '*good*' in this case? The jews of course and the basis for this arbitrary determination is rooted in the jewish self-proclaimed status as the '*Chosen People*' of Yahweh/Hashem. This seems silly and absurd to us, but that is what the individual jew and the sum of jews think they are: G-d or rather the divine representative(s) of G-d (and therefore gifted in knowing G-d's mind). So the question we must logically answer is: whether you are interested in appeasing Yahweh/Hashem as your God? If not then why must you appease and kneel before the jews?

Ask yourself that and follow that thought-experiment to its ultimate conclusion and you will realise that where reason takes you is into the realm of rational opposition to the jews as a people or as we should call it: anti-Semitism.

References

(1) Monika Scislowska, '*Former inmate recalls daring escape from Auschwitz*', 20th of July 2010, Associated Press. This is available at the following address:

http://news.yahoo.com/s/ap/20100720/ap_on_re_eu/eu_poland_escape_from_auschwitz_1

Elie's Awesome Adventure (Part I)

Mon, 26 Jul 2010 22:22:00

Elie Wiesel; professional jew, 'holocaust' survivor, outspoken Zionist, author of 'Night' and winner of the 1986 Nobel Peace Prize, is probably one of the best known jewish individuals in the United States and Western Europe today. Wiesel's fame is largely based on two seminal events in his life: his supposedly being imprisoned by the Germans and their subsequent; and generally inexplicable, failure to gas Wiesel despite ordering him to the gas chamber numerous times. (1) The second is the publication of his book; 'Night', which despite many claims and how it is taught to school children is; in fact, now acknowledged to be a complete fiction. (2) Both these events are rather open to criticism as Carlo Mattogno has recently pointed out: Wiesel might well be lying about just about everything he has ever claimed in regard to his experiences in the 'Death Camps'. (3)

After Wiesel attained international fame as a professional 'holocaust' survivor: he began to use his ill-gotten gains to put forward his views on jews in general and critics of jews specifically. Wiesel was one of the key propagandists of the state of Israel who has argued that any criticism of Israel is by nature anti-Semitic as it is criticism/opposition to a jewish state. This is; of course, utterly illogical and is easily sliced six-ways-to-Sunday by pointing out that any criticism of Britain for example would therefore be anti-Christian because Britain is officially a Christian country (much as Israel is officially a jewish country as opposed to being the jewish nation [which actually refers to jews as a whole both in Israeli law (a-la the 'Law of Return' having biological criteria) and in halakhah]). This is obviously an absurd position and therefore Wiesel's 'logic' is shown to be utterly inconstant not to mention vapid in that he applies a double-standard for what is true for the jews is not true of anyone else, because the jews are 'special' in Wiesel's view.

Like many jews; particularly those of the Zionist persuasion, (4) following Stalin's 1949-1953 attack on 'rootless cosmopolitans', which; although often claimed to be anti-Semitic because it disproportionately targeted jews, cannot be reasonably considered so. (5) Wiesel began to turn his attentions; as a self-proclaimed Zionist, to the 'plight' of Soviet jewry and in particular the so-called 'refuseniks'. (6) Wiesel; of course, already being something of a celebrity in the jewish community decided to visit the Soviet Union personally to 'ascertain'; well more correctly to lend credibility to his already held Zionist views on this subject, the 'condition' of Soviet jewry. This trip and his 'exploits' were subsequently turned into his best-selling 1966 book; 'The Jews of Silence', which had gone through three new editions by 1987 and further to which Wiesel had travelled back to the Soviet Union twice more claiming to; one again, be 'studying the conditions' that Soviet jewry existed in.

'The Jews of Silence' is a book which should be of great interest to anti-Semites as it provides us with a highly-respected jewish source for some rather useful claims which he makes during the course of the pages. One in particular; regarding the 'holocaust' 'mass execution site' of Babi Yar (in the Ukraine), is famous within revisionist circles as it is beyond merely comical and actually suggests that Wiesel is either mentally-ill or knowingly writing fiction (both solutions are equally plausible in my view). This claim is as follows:

'Eyewitnesses say that for months after the killings the ground continued to spurt geysers of blood. One was always treading on corpses. Only recently someone dug up a new mass grave, and it is generally held that this was not the last. So it is impossible to rely on figures; the dead themselves ensure the need for occasional revisions of former estimates.' (7)

This is; of course, utterly absurd in so far as dead bodies; especially those that have been dead for a few days and have thoroughly begun the decomposition process, cannot spurt 'geysers of blood' and certainly purpose-built mass graves would not be so shallow as to enable people to be constantly 'treading on corpses' in the sense that Wiesel means (i.e. literally and not as some might try to argue metaphorically [this is clear from the context of Wiesel's remark]). Another obvious problem with Wiesel's statement is that; as far as I am aware, the actual site of the supposed Babi Yar massacre has not been located and no mass grave has been positively identified to contain Babi Yar's thousands of alleged jewish victims. (8)

Wiesel doesn't stop there however and actually narrates another obviously fraudulent 'holocaust' 'survivor' fairy tale when he relates as follows:

'Indeed, those who are prepared to speak the whole truth about Babi Yar can find no one to listen. I was told, for instance, about a woman who rose from her grave in that ravine of death. She had only been wounded. At night she managed to extricate herself from the tangle of bodies that had fallen on top of her and fled, naked. She was given shelter by a Ukrainian. The next day he turned her over to the Germans. Once again she was forced into the long lines, stripped of her clothes, and shot. Once again, she was saved, and this time managed to escape. But her mind had snapped. Now she rants aloud, remembering forgotten things, and people say, "Poor woman, she lives in another world."' (9)

This is once again obviously preposterous as the story makes out that; the conveniently unnamed jewess, managed to defy medical science: survive being shot twice and not lose consciousness due to massive loss of blood due to lack of medical treatment over at least two (and presumably a considerably higher amount of) days (if we also factor in the fact that she was almost certainly vigorously exercising then we can see how further improbable Wiesel's tall tale is).

This also leaves out the fact that the jewess somehow acquired new clothes (presumably from the Ukrainian) and promptly ran away naked through the countryside twice without being noticed or once again turned in by the undoubtedly bemused locals. Who; if we follow Wiesel's reasoning and all the other many '*holocaust*' '*survivor*' claims that have been published, must have regularly seen individual; and groups of, naked jews running through the Soviet countryside after having '*survived*' the; apparently, not very efficient Germans attempts to kill them. Not a few of them would have also; like our unnamed jewess, been sporting open bullet wounds that in Wiesel's logic were '*spouting geysers of blood*' and managing to defy medical science: these jews promptly survived or performed numerous other miracles. After all why shouldn't the jews perform miracles? They are the self-ascribed '*Chosen*' of Yahweh/Hashem: are they not? Apparently nothing; even things that defy the laws of nature, is impossible for the jews.

We should also note a further impossibility in how on earth Wiesel came to know such a story; let alone check its authenticity (he implies it is authentic by using it as his '*best example*' in his chapter entitled '*Babi Yar*': he predictably doesn't tell us how he knew that it was), when he explicitly tells us that the old jewish biddy had lost her proverbial marbles after the event with said event being the direct cause of her general nonsensical gibbering. Does Wiesel simply believe insane people if they say things he happens to like? Apparently so: no doubt Wiesel would '*believe*' anything that helped him gain differentiation for his product (i.e. himself) and establish himself further again the many would-be jewish '*holocaust survivor*' messiahs. (10)

So why is Wiesel making such outrageous; and in three cases utterly nonsensical, claims?

The simple fact is that he thinks; per his heavily bloated personal ego/messiah complex, that as the '*prophet*' of Western jewry: he can divine exactly what is truth and fiction. This becomes rather hilariously obvious to us when we read the following absurd claim from Wiesel in his introduction to the first; 1966, edition of '*The Jews of Silence*'. This is as follows:

'Having never been involved in political action, I hope that what I have written here will neither exacerbate the cold war nor be used for political purposes. I have never engaged in propaganda, and have no intention of beginning now.' (11)

This is; once again, obviously both absurd and utterly egoistic in nature. We can note the almost mind-numbing lunacy of Wiesel's claim to '*not be a propagandist*' because he has never been involved in '*political action*', which also happens to be an outright lie on Wiesel's part as he had been involved in pro-Zionist and pro-holocaust political activity from his '*liberation*' in 1945 onwards and especially beginning with his fame as the author of '*Night*'. Aside from the false nature of Wiesel's statement we can note that propaganda/propagandistic activity does not exclusively cover political behaviour but rather any activity where-in one knowingly purports one's specific views on a given subject: especially where one is attacking another's views or addressing persons of different views on a given subject. (12)

It is also clear from the work itself that Wiesel's obvious intent was for it to be used for '*political purposes*'; which is actually implied by Martin Gilbert (who also wrote an afterword to the 3rd edition of '*The Jews of Silence*') in his complements to Wiesel, (13) as why else did Wiesel seek to publish a book regarding his experiences if not to propagandise his particular observations and claims. If Wiesel's aim was not to propagandise surely he would have just kept his observations to himself, but he didn't and therefore we cannot but reasonably conclude that Wiesel's purpose in writing '*The Jews of Silence*' was propagandistic in nature.

Also within Wiesel's statement: we also find an extremely oversized ego. This is evident in Wiesel's claim that he hopes that what he writes will not '*exacerbate the cold war*', which directly implies that Wiesel is on the same level as any major political figure in NATO or the Warsaw Pact. This is; of course, absurd, but it does demonstrate the fact that Wiesel's motivation and thought process is essentially egoistic and not based on any real concern for his fellow jews. Rather Wiesel is far more interested in how the supposed '*plight*' of Soviet jewry can be used to his own personal advantage in order to further his own career and profile thus satisfying his considerable ego, which requires constant sustenance in order to maintain. This sustenance in Wiesel's case must most obviously be derived from the increase in his fame, laurels, monetary gain as well as the simple increase in attention that is paid to him by '*championing*' a jewish cause.

One suspects that Wiesel doesn't really care for his fellow jews, but rather opines to care: on the basis that throughout '*The Jews of Silence*' Wiesel often speaks of; what he claims is, the Soviet jewish reaction to him (as well as his Israeli-born son) (14) while not saying very much about the condition of Soviet jewry in general. What Wiesel does say about Soviet jewry is often meagre, extremely general, sometimes likely contrived/made-up and usually in some way relates directly back to Wiesel himself (according to himself all kinds of implied complements [which the reader is meant; we can opine, to pick up

and repeat as if they were his or her own]). (15)

Wiesel's egoism is perhaps most evident in his assertions that his Jewish audience in the Great Synagogue in Moscow was enraptured by him and kept telling him just how wonderful he was. He also asserts that 'crowds' of Jews 'crushed each other' to get at him to ask him questions. (16) Wiesel also claims how wonderful his Jewish audience was (17) and that; by implication, this was because they 'loved'/'worshipped' him (and as such temporarily satisfied Wiesel's need for ego gratification). (18)

This can only demonstrate to us that Wiesel doesn't really care for the Jewish cause that he is championing, but rather is only interested in the supposed 'plight' of Soviet Jewry in so far as the propagandising of that 'plight' can benefit him as an individual Jew. In essence Elie Wiesel; like the rest of his Semitic kin, is an absolutely selfish and mercenary character who doesn't care what happens to anyone but himself.

References

(1) Robert Faurisson, 1988, *A Prominent False Witness: Elie Wiesel*. This is available at the following address:

<http://www.ihr.org/leaflets/wiesel.shtml>.

(2) The edition of 'Night' that is currently sold is actually a massively revised and edited version of Wiesel's first edition of the work. This has been apologetically covered in Naomi Seidman, 1996, *Elie Wiesel and the Scandal of Jewish Rage*. This is available at the following address: <http://www.vho.org/aaargh/fran/tiroirs/tiroirEW/WieselMauriac.html>. I have not had time to look up the original article, but having read the AAARGH transcription: it seems to be quite credible.

(3) Carlo Mattogno, 2010, *The Riddle of Lazar-Lázár-Eliezer-Elie Wiesel*. This is available at the following address:

<http://www.revblog.codoh.com/2010/05/the-riddle-of-lazar-lazar-eliezer-elie-wiesel/>; Carlo Mattogno, 2010, *Elie Wiesel:*

"The Most Authoritative Living Witness" of The Shoah?. This is available at the following address:

<http://www.revblog.codoh.com/2010/02/elie-wiesel-the-most-authoritative-living-witness-of-the-shoah/>; Carlo Mattogno,

2010, *Elie Wiesel: New Documents*. This is available at the following address: <http://www.revblog.codoh.com/2010/03/elie-wiesel-new-documents/>.

(4) It must be remembered that the two competing theories in terms of favour within the Jewish community from the turn of the twentieth century until the present day have been socialism/marxism and Zionism. For example see Harriet Pass Freidenreich, 1991, *Jewish Politics in Vienna. 1918-1938*, 1st Edition, Indiana University Press: Indianapolis, especially pp. 48-114.

(5) The two best recent presentations of this particular theory can be found in Benjamin Pinkus, 1984, *The Soviet Government and the Jews 1948-1967*, 1st Edition, Cambridge University Press: New York and Gennadi Kostrychenko, 1995, *Out of the Red Shadows: Anti-Semitism in Stalin's Russia*, 1st Edition, Prometheus: New York. Both are well evidenced and reasonably well thought out, but none-the-less: ignore several fundamental considerations that undermine their theory of Soviet 'anti-Semitism'. We will be covering this particular claim of Soviet 'anti-Semitism' in detail at a later date on Semitic Controversies.

(6) Those Jews who had applied to Soviet authorities for permission to emigrate to Israel as Jews.

(7) Elie Wiesel, 1987, *The Jews of Silence: A Personal Report on Soviet Jewry*, 3rd Edition, Schocken: New York, p. 26

(8) Herbert Tiedemann, 1994, *Babi Yar: Critical Questions and Comments* in Germar Rudolf (Ed.), Victor Diodon (Trans.), 2003, *Dissecting the Holocaust: The Growing Critique of 'Truth' and 'Memory'*, 2nd Edition, Theses & Dissertations Press: Chicago, pp. 501-528

(9) Wiesel, Op. Cit., p. 27

(10) Of all of these we can perhaps name the fortunately deceased Simon Wiesenthal as being Wiesel's only notable rival. Wiesenthal is most famous for publishing numerous works on 'Nazi hunting' and renting his name to Rabbi Marvin Hier so that the latter could create the Simon Wiesenthal Center (which Wiesenthal himself had little to do with) using Wiesenthal's fame to give the organisation a false appearance of authority and impartiality to its activities, which are essentially based on 'holocaust' advocacy, pro-Israeli activism and subverting the United States as part of the so-called 'Israel Lobby'.

Wiesenthal is also best known as the most prominent proponent of the 'ODESSA' conspiracy theory, which asserts that the SS escaped intact after the fall of the Third Reich and created a massive conspiratorial organisation to create a Fourth Reich.

(11) Wiesel, Op. Cit., p. xi

(12) For a recent summary; with which I agree in general although not on the specifics of the definition of propaganda, see Nicholas Jackson O'Shaughnessy, 2004, *Politics and Propaganda: Weapons of Mass Seduction*, 1st Edition, Manchester University Press: Manchester, especially pp. 1-109.

(13) Martin Gilbert, 1985, *The Jews of Hope: The Plight of Soviet Jewry Today*, 1st Edition, Penguin: London, pp. v-vi

(14) Wiesel, Op. Cit., p. ix; p. 37

(15) For example Ibid, pp. 85-89. Where Wiesel claims by implication that the Jewish youth in the Soviet Union were specially opening up to him as a Jew from the West. Also see pp. 7-9 for example where Wiesel claims that Jews instantly recognised him as a Jew and started following him around covertly trying to tell him all about their 'experiences'. Of course Wiesel doesn't name the Jews in question; even to give them pseudonyms, but rather creates a vapid picture of what is in essence a Russia-wide Jewish conspiracy; à la the Protocols of the Elders of Zion, without realising the implication of his

statements.

(16) Ibid, pp. 16-17

(17) Ibid, pp. viii-ix

(18) Ibid, p. ix. Wiesel directly implies here that he was/is Yahweh/Hashem when he says he in effect that he forgot G-d and by implication of his words became G-d to that jewish congregation. It is worth comparing Wiesel's reaction to that of Moshe/Moses in the Books of Genesis and Exodus in the Torah/Old Testament.

Elie's Awesome Adventure (Part II)

Sat, 31 Jul 2010 12:15:00

Another aspect of himself that Wiesel brings forth in *'The Jews of Silence'* is his positive attitude towards the Marxist-Leninist worldview when he tells us in no uncertain terms that it is a *'pure and humane ideology'*, (19) but realising how this might sound he adds an *'apparently'* before that remark to imply that he admires Marxist-Leninist thought; perhaps even believing in its validity himself, but at the same time trying to distance himself from too close association with it as to not hamstring or disadvantage his own career as a celebrity jew by publicly associating himself with the Soviet Union and/or Marxist-Leninist thought in its totality.

The reason for this unnecessary inclusion in *'The Jews of Silence'* is made obvious to us by Wiesel's constant referencing of all the events and situations he finds himself in to his own person. In essence making *'The Jews of Silence'* far more about Wiesel himself than Soviet jewry: in spite of its ostensible subject. This constant self-referencing suggests that Wiesel is; as we have said, looking at the alleged *'plight'* of Soviet jewry as an opportunity for himself; without caring or even acknowledging the importance of others be they jew or gentile.

This leads us to the conclusion that Wiesel's pro-Marxist-Leninist statement is in fact an unconscious/conscious ploy that Wiesel is using to attempt to place himself in the middle of the situation between NATO and the Warsaw Pact where he believes he can serve as a mediator/negotiator between these two warring power blocs. This is; as we can see, manifested in Wiesel's claim that his book (and by logical extension: himself) is so important as to potentially cause an *'exacerbation of the cold war'*. (20) This then must lead to the conclusion that we have stated above in so far as Wiesel is seeking; with his book (which he implicitly believes; in his utterly egoistic frame of reference, will have a major impact on the world) to achieve an enormous egoistic boost by becoming a *'power broker'* himself and thus assuring himself perhaps the ultimate status that a jew hopes to achieve: Messianic immortality and the only form of material *'godhood'* to which any individual may aspire. This would provide Wiesel with the means to be remembered forever and thus in essence potentially equal Moshe/Moses in his own mind to whom jews habitually look as a role model (but not in the way that non-jews sometimes do). (21)

With this then we conclude our analysis of Wiesel as an individual egocentric jew in his *'The Jews of Silence'*, but there is still one more general matter that Wiesel often brings up that should be put before the anti-Semitic reader.

This is perhaps one of the hardest points for some to understand about Judaism: in that it is a religion based on very simple biological principles. In so far as when we speak of Judaism we do not speak of just another religion that looks for converts, proselytises and holds that it is the only true beacon of light in the darkness of the world. There have been a great many of those: some current and many more that have ceased to be. What marks Judaism out is that it is a religion that cannot but be practised by jews born as jews and by nobody else. This is inherent; although not often explicit today, in much of Judaic thought (some jews even go as far as to lie outright or lie by omission on this point) (22) and is widely acknowledged in both jewish cultural custom and the rabbinical literature. (23)

Wiesel clearly understands that this is the case as he repeatedly informs us; throughout *'The Jews of Silence'*, that the jews are special/*'Chosen'* and that jews stay jews regardless of what religious or irreligious creed they espouse. A clear example of this can be found when Wiesel talks of his experiences in a synagogue in Kiev where he observes that the Kohanim *'blessed the people of Israel'*. (24) This; to a reader without an understanding of Judaism, might seem all rather innocuous, but the small footnote at the bottom of the page inserted by the translator shows us a smidgen of the much more disturbing reality of what Judaism is when it; correctly, defines the Kohanim as:

'Members of priestly class, as distinct from "Levites" and "Israelites." Traditionally, descendents of Aaron the High Priest.' (25)

The implications of this idea of the Kohanim being present at the service and of; importantly, a distinct biological order (in terms of hereditary) within Judaism are obvious, but if we take a moment to think about what Wiesel said and his translator's explanatory note. We realise that what Wiesel is saying here is that in Judaism you have a distinct *'class above'* ordinary jews in those jews who are biological (and not spiritual as some Christians might be inclined to argue on the basis of Saul aka Paul of Tarsus) descendents of the last high priests/priests of the Temple of Solomon in Jerusalem. This then begins to clarify the importance of biological; i.e. inherited, status in Judaism, which obviously; as the translator's note points out, classifies jews into orders of worthiness. We can also point out; to complete the impression, that in halakhah; jewish religious law, the transmission of ones status as a jew (and not as a lower order of part jew of unsure ancestry such as a *'mamzer'* (i.e. bastard) or *'foundling'*) is dependent on the mother's being of pure jewish ancestry (the father's ancestry is held to be less important), but in the case of the Kohanim the father's pure jewish ancestry is that which is required (the mother's jewish ancestry or lack of it being unimportant). (26)

The reasons for this have long been conjectured upon and argued about by both jewish and non-jewish scholars. However the most obvious rationale for this little bit of *'pure blood'* legislation can be found in the relations between jews and non-jewish servants and slaves. (27) This legislation's origin can be reasonably traced back to the Torah and most famously the story of Hagar: who was of course used as concubine by the jewish patriarch Abraham who promptly sent her away when Sarah; his wife, got antsy about being upstaged by a non-jew (and was probably complaining about her looks going as jewesses; especially today, are prone to do). (28)

This leads us to the suggestive; although speculative, conclusion that this hereditary practice on the part of the jews actually derived from the jewish; rather Freudian, predilection for seeking to bed gentile women and avoiding marrying jewesses. We can note with interest that this seems to indicate why these laws came into effect in so far as the jewish authorities wanted jews to marry jewesses and to make sure that any concubines; which were undoubtedly kept by any jew who could afford a serving girl or a slave, who bore partially jewish children could not demand that these children be recognised as legitimate by the father because of their jewish heritage. This in essence prevented the dilution of jews and gave rise to the *'mamzer'* (i.e. bastard) biological class in Judaism.

As for why Judaism demands the Kohanim be a paternal line: that too has an obvious solution in this context. In so far as the high priests and priests of the Kohanim; like their fellow jews often kept concubines who doubled as slaves and serving girls, and whom would produce many children for them and in order to keep their power within their families the Kohanim; as the ruling religious authority with jurisdiction over the halakhah (such as it existed at that point), ruled that their children with non-jewish wives would be considered jews and more importantly Kohanim so that they could push out other families from their duties leaving only the families of the Kohanim as the ultimate intermediaries between the *'chosen people'* and Yahweh/Hashem. We can thus see the origin of the split inside Judaism relating to biology and how there are different biological castes; if you will, inside of mainstream Judaism: both today and historically.

This is in essence an egoistic explanation of the origin of this particular custom within Judaism, but as we can see: it makes sense of what is something that is otherwise difficult to understand and explain from a philo-Semitic or anti-Semitic point of view.

Wiesel relates this biological status in numerous ways some of which I will quote by way of example below:

'Soviet Jewish youth has remained Jewish to a degree beyond anything we could possibly have expected.' (29)

""Who are we?"

"Jews!"

"What are we?"

"Jews!"

"What shall we remain?"

"Jews"" (30)

'Their isolation is so total and so absolute that they will do anything to break out, even for a minute. If they fall upon you, begging for a prayer book, a Jewish calendar, a talith, it is not simply because they are religious; they want something to link them to the rest of their people, something to remind them that somewhere in Jewish history continues to be written. Frequently I was approached by young people who wanted anything I could give them, anything at all, so long as it was Jewish.' (31)

'On that night of Simchat Torah I happened to be in the company of a Jew from abroad who prided himself on his antireligious and antinationalist convictions, a cold, dry, unsentimental liberated Jew. The youngsters were singing, "Come let us go together, and greet the Jewish people." Unable to contain himself, he burst into tears. The next day he appeared at the synagogue. "Don't think I've become religious," he said to me. "It's not that. But they have made me a better Jew."' (32)

I have quoted these four examples of Wiesel's constant and consistent implication of the jewishness as being biological as opposed to religious in origin. Wiesel informs us repeatedly by these implications that those who claim; usually in books written explicitly for gentiles, that Judaism welcomes converts and is a religion like any other are not being honest. However this is a lie by omission in that what it doesn't state is that gentile converts to Judaism are accepted (it is however difficult to be accepted as one has to prove one is a jewish soul born in a non-jewish body [note the quasi-biological distinction the jews make here]) but that they are assigned to the lowest biological class (i.e. with *'mamzers'* and

'foundlings') and are only allowed to marry within that biological class. (33) Can it be any clearer that Judaism is not just any religion, but is in fact a religion that requires and ensures the; supposed, absolute biological, emotional and spiritual superiority of the jew over the non-jew.

Thus we cannot but conclude that Wiesel himself also believes all that I have outlined to be true as I have pointed out by quoting him to the general effect of my thesis that Judaism is such a faith, but; of course, Wiesel does not state this directly but rather he uses his own version of Leshon Hakmah; the secret language of the jews, to translate his actual meaning to jews while leaving it somewhat hidden to gentiles.

We can thus conclude with the notion that Elie Wiesel is a nasty little jew who has made his wealth and mark on the world on the basis of non-jewish suffering, while claiming to have suffered as a jew at the hands of jews. Of course Wiesel also professes to believe; per Judaism, that the jews are a superior; 'chosen', people while the gentiles must be lead by the proverbial nose ring to do the 'good' which it is apparently not inherent in their nature to do.

That is the real Elie Wiesel.

References

(19) Ibid, p. 21

(20) Ibid, p. xi

(21) The correct nature of this analysis can be seen through study of specific jews and their relation to the jewish and non-jewish worlds that they inhabit. Fundamentally however in order to understand that this is a jewish motivation we have to understand that jews fundamentally do not see the world the say way that gentiles (or more specifically non-Semites) do and do not; per se, see dishonesty, cheating or gaining something by guile/stealth/deception as being in anyway dishonourable (this is considered a positive in jewish/Semitic thought and there are even positive terms for it in popular jewish culture such as '*schmoozing*' and '*chutzpah*'). The only time a jew (or rather more generally: a Semite) claims that something is negative is when they perceive it to be to their personal advantage to do so and/or when it effects them personally in a negative way. Otherwise jews tend to shrug their shoulders and recite some formulaic response equivalent to '*who cares?*' For the different assumptions that underlie jewish thought in general (although you will need to look at the implication of what is said as well as it is obviously assumed) then see Gerald Abrahams, 1961, '*The Jewish Mind*', 1st Edition, Constable: London and Raphael Patai, 1996, [1977], '*The Jewish Mind*', 1st Edition, Wayne State University Press: Detroit. For an anti-Semitic analysis of the jewish mind that is extremely perceptive as well as well-written see F. Roderich-Stoltheim [Theodor Fritsch], 1923, '*Das Raetsel des juedischen Erfolges*', 6th Edition, Hammer Verlag: Leipzig.

(22) For example Morris Kertzer, Lawrence Hoffman, 1996, '*What is a Jew?*', 5th Edition, Simon & Schuster: New York, pp. 280-281.

(23) Modern testimonials to this behaviour can be found in; for example, Sarah Cohen, 2008, '*Costly Roots*', 1st Edition, Crossbridge Books: Martley; Arthur Katz, 2000, '*Ben Israel: Odyssey of a Modern Jew*', 1st Edition, Burning Bush Publications: Laporte; Reva Mann, 2008, '*The Rabbi's Daughter: A True Story of Sex, Drugs and Orthodoxy*', 1st Edition, Hodder & Stoughton: London; David Daiches, 1971, '*Two Worlds: An Edinburgh Jewish Childhood*', 2nd Edition, Sussex University Press: London and for a slightly older testimonial to the same effect see Isaac Levinsohn, 1878, '*The Russo-Polish Jew*', 1st Edition, Robert Banks: London. For a general introduction as the biological tradition in Judaism (although one has to '*read between the lines*' and think about the actual implications of what is said a little bit) please see Charlotte Elisheva Fonrobert, Martin Jaffee (Eds.), 2007, '*The Cambridge Companion to the Talmud and Rabbinic Literature*', 1st Edition, Cambridge University Press: New York.

(24) Wiesel, Op. Cit., p. 30

(25) Ibid.

(26) For example see Phillip Birnbaum, 1964, '*A Book of Jewish Concepts*', 1st Edition, Hebrew Publishing: New York, pp. 84-85; 113, 283-284; 425-426; 466; 499, which gives an excellent introduction to jewish ritual and the importance of the Kohanim within Judaism (as well as their biological status and how it is derived).

(27) A very apologetic account of jewish slavery laws in halakhah; as well as the ludicrous extended claim that jews have always been the best masters and have never mistreated their non-jewish slaves, can be found in Mordecai Katz, 1966, [1925], '*Protection of the Weak in the Talmud*', 1st Edition, AMS Press: New York. Also see Ex. 21:1-11.

(28) Gen. 16:1-15; 21: 1-21

(29) Wiesel, Op. Cit., p. 43

(30) Ibid, p. 45

(31) Ibid, p. 55

(32) Ibid, p. 73

(33) This is discussed in apologetic detail in Maurice Lamm, 1991, '*Becoming a Jew*', 1st Editon, Jonathan David: New York.

In Brief: A Little More Gefilte in the Socialist History Society

Mon, 02 Aug 2010 19:35:00

I have previously written an *'In Brief'* about jews and the Socialist History Society, but as I received an update of sorts on this matter today. I thought I would update the record with the new information. According to the *'Socialist History Society Public Meeting'* email bulletin of the 2nd of August 2010: the SHS are sponsoring talks from a jewess named Anne Showstack Sassoon; who is Professor Emeritus of Political Science at Kingston University and a senior visiting fellow at Birkbeck College of the University of London, she is going to be warbling to a small crowd of die-hard marxists at the Bishopsgate Institute in London on the 19th of August 2010 about the ludicrous theories of that most famous of Italian marxists: Antonio Gramsci.

No doubt Miss Sassoon will also be looking for gratuitous donations (since the lecture is free but it is stipulated that *'retiring donations'* would be welcome) to prop up her flagging ego due to the burgeoning realisation that her *'revolution'* will probably never happen (and certainly not in her depleted lifetime). That won't stop Miss Sassoon though: I am sure she will be huffing and puffing about Gramsci's alleged import to the *'working class'* and how *'true democracy'* can *'only be achieved'* through her personal impressions and interpretations of Gramsci. Of course Miss Sassoon probably hasn't done a days hard work in her life and would regard it as a great strain should be break a finger nail while pounding the pulpit fantasizing that she was in those supposed halcyon days of the *'revolution'* in Russia. Hardly the *'worker's advocate'* she makes herself out to be now is she?

Also of note is that one Ted Crawford; no doubt a bit of an aging gentile fuddy-duddy who is wheeled out by some enterprising hook-nosed members of the SHS depending on the need to *'prop up the flagging spirit of the troops'*, who will be giving a talk on one Dora Montefiore on the 2nd of November 2010 (once again at the Bishopsgate Institute). Dore Montefiore; despite her surname, wasn't actually jewish (she was born Dora Fuller), but her husband was. Both were members of the Communist Party of Great Britain (better known as the CPGB) and life-long socialists. Mrs Montefiore; deluded by her childish fantasies (what she would no doubt have been pleased to call her *'ideals'*), married an enterprising jew who; we may suspect, emotionally and even physically abused her for the remainder of her life. This would; of course, be the norm among *'inter-faith'* (or rather inter-racial) marriages between jews and gentiles and seems to be particularly common in marxist interracial marriages with the founder of Marxism; Karl Marx, abusing his gentile wife: Jenny von Westphalen for nearly all her life. Poor old Dora: she thought so well of him until he beat her with a candelabra for being a disobedient goy...

In concluding our brief notes on this matter: we may point to the recently founded SHS-aligned academic journal; *'Twentieth Century Communism: A Journal of International History'* (published by the old CPGB and far left publisher Lawrence & Wishart in London), which includes an article by Gidon Cohen who for some reason that I cannot fathom has weaselled his way into being appointed senior lecturer in Political Science at the University of Durham. (1) In his article; *'Political Religion and British Communism'* (2), Cohen merrily tries to prove that Communism really doesn't have any religious qualifications and that by virtue of its *'rationality'*: it is a wonderful ideology to hold. Of course Cohen views himself as something akin to the next Karl Marx and has spent the last few decades of his unfortunate existence trying to prove just that. However Cohen will; of course, not be successful, but don't tell him that. He might get upset and demand in shrill tones that Yahweh/Hashem cause an *'uprising'* of the *'people'* against you so that he can sit there smirking in egoistic radiance, while warbling about *'human rights'*, *'democracy'*, *'fascism'*, *'dictatorship of the proletariat'* etc ad infinitum. Not that these mean anything of course, but then I am sure Cohen; as the cynical jew that he is, is all too well aware of this.

Oh well... c'est la vie.

References

(1) Anon., 2010, *'Notes on Contributors'*, *'Twentieth Century Communism: A Journal of International History'*, Vol. I, No. 2, p. 255

(2) Gidon Cohen, 2010, *'Political Religion and British Communism'*, *'Twentieth Century Communism: A Journal of International History'*, Vol. I, No. 2, pp. 197-211

Jared and the Jews

Tue, 03 Aug 2010 19:15:00

Author's Note

I reproduce here possibly the first article I ever wrote on the Jewish question some three years ago and although my thought has since moved on considerably I thought it would be of value to reproduce this particular essay as it deals with a subject; i.e. Jared Taylor and '*American Renaissance*', that is still important and timely today. I do regret some of the sources and expressions I used; particularly David Duke's '*My Awakening*', but as I believe we are defined as much by our mistakes as well as successes I have decided to leave this essay unchanged and unedited. I hope that my readers will find it of some use and possibly even thought provoking. In due course I will be writing another more detailed essay on philo-Semitic racials and this reproduction from 2007 will help to give the reader a flavour of my thought then (and to an extent now) on this important issue.

Jared and the Jews

In the last few years: there has been an increasing trend in certain segments of the racist movement towards the minimization of the Jewish question. This segment of the racist movement has been spearheaded by the '*darling*' of the '*modernizing school*': Jared Taylor. While Taylor does not go so far as to '*ban*' those who speak out about the Jewish question from his organisation, or conferences. He has been under some intense pressure to do so from his '*White*' Jewish '*friends*' and readers, notably the Jews Lawrence Auster [1] and Michael Hart [2]. It is interesting to note that after Taylor's article in his monthly '*American Renaissance*' magazine, when he called Jews '*irrelevant*' [3], that there are increasing numbers of references in said magazine to Jews as an '*extremely ethnocentric White group*' [4]. As well as published letters from subscribers identifying themselves as '*White Jews*' [5] congratulating Mr. Taylor on his magazine, and its content.

'*American Renaissance*', and perhaps what we should call the '*Taylor school*' of Racist thought seem, on the face of things, to present a water tight case. Why associate Racism with the Jewish Question: I mean after all... the Jews are just '*like us White people*': right?

The interesting thing about the '*Taylor school*'s' stance on the Jewish question is: how at odds it is with their own trumpeted methodology for understanding the world. The '*Taylor school*' love to talk about how they have both a '*populist*' [6] and '*fact-based*' [7] approach to the various issues that Racist thought centres around.

Perhaps, their approach can be indeed be described as '*populist*' i.e. in this specific case: distilling Racist thought to such an extent where-by it supposedly becomes palatable to those individuals who don't like '*loonies*' [read: anyone who talks about socially taboo facts], and such other ways of describing the truth as the facts of the matter present it. However, '*populism*' is certainly a double-edged sword, since when one compromises on certain parts of your belief system [as the '*Taylor school*' invariably does] it allows an open door for a '*few changes here*' and '*a few changes there*'. Since after all: you've made one '*modernising*' change so why not a few, and if you've made a few... why don't you make a few more?

The essential point being made here is not the logical fallacy of the '*slippery slope*' [which is only a fallacy when it is metaphysical in nature], but in fact it is stating that Mr. Taylor has openly '*modernised*' his position, and hence his '*American Renaissance*' magazine has slipped into the bowels of essentially being hypocrites of their own method. This, my dear readers, is where the '*slippery slope*' device, becomes fact rather than logical fallacy.

This hypocrisy is not inherent within the '*populist*' approach to Racist politics: far from it in fact, but it is inherent to the '*Taylor school*' in its publications, and its outlook. By this the author means the '*fact-based approach*' of the '*Taylor school*' is in fact nothing of the sort, but is largely a '*selectively stated fact-based approach*'.

In order to evidence this to the reader, and indeed provide the necessary evidence that the present authors '*slippery slope*' device is indeed correct in its usage, rather than as a metaphysical logical fallacy. It is necessary to critically review the pages of '*American Renaissance*' to show how Mr. Taylor and the writers who write for American Renaissance like to leave out inconvenient facts about Jews, which do not support the '*White Jews*' assertion.

Martin Luther King and the NAACP

One of the favourite targets for the '*Taylor school*'s' ire is the infamous '*Saint*' '*Dr.*' Martin Luther King, and Mr. Taylor [as well as his nom de plume and alter-ego Thomas Jackson [8]]. '*American Renaissance*' offers the reader a seemingly detailed review from the literature around Martin Luther King, and how he was cheat, general malcontent, and plagiarist. This

information is based as you might expect on solid facts that the specialist literature has uncovered, but remain outside the purview of many.

However, Mr. Taylor and his writers conveniently don't actually ask what is a fundamental question: how was Martin Luther King able to do what he did?

After all Mr. Taylor and his writers also have tendency to talk generally in terms of IQ when discussing racial differences, and highlighting that the mean average for Negro IQ in the United States is 85: one standard deviation below the mean average for Whites at 100 [9]. This is interesting, because '*American Renaissance*' and the '*Taylor school*' in general, expend, as we have stated, a significant amount of time and space to developing the IQ and civilisation argument [10] that has generally been pioneered in the modern era by Richard Lynn, Hans Eysenck [11] and Arthur Jensen [12]. Although, they would argue, and this author would not object that these figures are not averages, and that outliers [exceptions to the rule] will be present.

However, this puts the '*Taylor school*' and '*American Renaissance*' in a bit of a logical bind, since it is clear from the literature, and well demonstrated in the manner of the plagiarism of Martin Luther King [13] that he wasn't the brightest Negro in the world. So how did Martin Luther King do what he did: if he wasn't the brightest chap in the world?

The logical, and in this case factually correct, answer would be that he had help.

The next logical question would have to be: who helped, and what was the nature of that help?

Mr. Taylor, '*American Renaissance*', and the '*Taylor school*' in general make little to no mention of the Jewish support for Martin Luther King, or that he was introduced to Communism and extensively helped by the Communist Jew Stanley Levinson [14].

Some of the specialist literature, as well as many of the authors of Racist commentary on it, even makes the assertion that Levinson actually wrote some of King's speeches for him. Duke asserts that Levinson may have in fact written the '*I have a dream*' speech [15], which we now know to have been plagiarised from another preacher [16]. It is still quite possible that this is true, but considering King's habit of plagiarising others work, which he had started at an early age [prior to his meeting Levinson]: this seems rather unlikely. It is however possible to speculate that King's meeting with Levinson lead to an internalisation of this plagiarism based on the increase in King's plagiarisation as Levinson and King got closer.

Proponents of the '*Taylor school*' however might seek to debunk this notion of Jewish power over Martin Luther King, by asserting, in line with previous assertions made by members of this school of thought, that his two personal aide's (chronologically): Bayard Rustin, and Jack O'Dell weren't Jews. Thus somehow '*debunking*' the fact that the Jewish Communist Levinson was the most powerful man behind the scenes with King. Of course, what proponents of the '*Taylor school*' would either mention in passing, or '*forget*' to mention at all is the fact that both Rustin and O'Dell were known Communists [17]. Communism of course is a philosophy largely created by Jews for the benefit of Jews [18], and it can be argued that it had its basis in some of the earlier practices of Jewry [19]. Thus, we can establish that although Rustin and O'Dell were not Jews biologically: they were ideologically and in spirit.

Further to this we can evidence that Levinson was the more important influence in creating, and maintaining Martin Luther King by the simple expedient of pointing out that he was both Martin Luther King's accountant, (incidentally Levinson was a major accounting presence in the Communist Party USA [according to Duke he was a funnel for funding from the Soviet Union] [20]) and main fund-raiser. [21]

So thus far we have shown that one of the '*Taylor school's*' preferred hobby-horses has far more to it than they that school, and Mr. Taylor would have you believe. This author has already pointed out the fundamental contradiction between '*American Renaissance's*', Mr. Taylor's and the '*Taylor School's*' general obsession [which is perhaps somewhat justifiable] with IQ, and their lack of any non-hypocritical explanation for how Martin Luther King was able to do what he did.

Perhaps, it is also necessary to further re-enforce the point being made in so far as Negroes lacking the will, and the ability, as the '*Taylor school*' tells us to organise themselves in such manner. However, from its formation to the 1970's the NAACP [National Association for the Advancement of Colored People] was characterised by good organisation, and the unusual ability to use the given tools of the day to the NAACP's advantage [22]. Since that time the NAACP has become a by-word for egoistic Negro self-interest, corruption and the support of general lunacy among the Negro community. [23]

This is not something mentioned by the '*Taylor school*' very often [if at all], but it should be obvious if one compares the account given of the Rosa Parks incident [24], and the accounts given of current events in Mr. Taylor's writings [25] that there is an obvious disparity between the organisation now, and then. In so far as if you read an article by Mr. Taylor about

the historic NAACP, and then one about the modern NAACP you would almost think you were dealing with two different organisations.

This again begs the logical question: what has changed?

Well '*American Renaissance*' magazine answered that on their own in a manner of speaking, when they reviewed a book on the relationship between Blacks and Jews in the '*Civil Rights Era*' [26]. This was perhaps a surprise to readers of '*American Renaissance*', because the Jewish angle of events is not usually touched upon in the pages of said magazine [27]. However, the article had an interesting slant in it for our purposes here. When it argued that Jews in fact supported Blacks because they were afraid of a White majority [for reasons of '*anti-Semitism*' and the '*Holocaust*'], and hence thought a '*racially integrated*' America was better for Jews [28].

Yes, the early NAACP had Jewish Presidents [29], the clear majority of its founding members were Jews [30] [interestingly '*American Renaissance*' writes of Du Bois the one of only two Black founding members of the NAACP as if he were the sole founder: again glossing over Jewish involvement [31]] and was largely funded and organised by Jews [32]. '*American Renaissance*' stops short of saying this in their review of that book, and instead generalises it as a '*general alliance*' [33] rather than mentioning specifics, which might show how they and/or Mr. Taylor had glossed over the Jewish role in earlier articles.

However, how can this revelation about the Jewish role with '*American Renaissance*'s', and the '*Taylor school*'s' concept that the Jews '*don't matter*'? [34]

The '*Taylor school*' contradicts this assertion by arguing that Jewish interests were against the interests of the White race in the past [35]. However that now '*the Jewish people*' are now beginning to come round to a similar point of view about the current situation, and find that their interests are similar to those espoused by this '*Taylor school*' [36]. The assumption behind this is actually remarkably similar to the beliefs espoused by this author, and others who are termed '*Nazis*' and/or '*anti-Semites*' by '*mainstream*' political thought. In so far as it assumes that '*the Jewish people*' are an extremely significant force within the modern political climate of the United States, and hence to a large extent: the world. The '*Taylor school*'s' idea seems to be that courting '*the Jewish people*' by falsely declaring them '*White*' [more on that later], and distancing themselves from '*anti-Semitism*' that the Jews will actively assist White people in their demographic plight [37].

Sounds like a nice and quite logical idea doesn't it?

Well yet again the '*Taylor school*'s' logic is utterly superficial as one can easily demonstrate by asking who will hold the power after this '*saving of the White Race*'?

To answer that you just have to look to the same powerful '*Jewish people*' who say have just '*saved*' the White race from extinction.

So the '*Taylor school*'s' logic leads them to leave the power within the United States, Europe and the European Diaspora generally with very people who they refuse to admit were behind '*Saint*' Martin Luther King, the organised and powerful NAACP [ergo Rosa Parks], and behind the '*anti-racist science*' that '*American Renaissance*', Mr. Taylor and the '*Taylor school*' consistently attack with a significant chunk of their ire. These same Jews by admission of the '*Taylor school*'s' own logic and statements are highly ethnocentric, which means that they see themselves as Jews first, and anything else second.

This means that they will always act in Jewish interests first, and White interests second [at best], so we come to a situation where the '*Taylor school*' is giving power to a supposedly '*White*' group that does not identify as '*White*' first.

Perhaps the '*Taylor school*' might try and debunk this by claiming that it is the same as any 'religion', but as we will discuss later the appellation '*jews*' refers to a biological group [traditionally in White nations and Israel], rather than an actual religion in all but the case of non-Jewish converts of Judaism [which are few indeed]. One only need look at American Renaissance associate, the Jew Lawrence Auster who is a practicing Christian to see a direct contradiction to this argument.

However, would any Protestant for example, seek to act in accordance with the wish of another state? Would they show the absolute loyalty of '*the Jewish people*' to the Jewish state: Israel if there were only one Protestant state? I doubt it.

For White people generally: Race comes before religion, and the same applies to Jews. If one doubts that one can easily look up the Israeli marriage laws, and how the '*Law of Return*' works in Israel to see how the concept of Jew is defined biologically by the only Jewish state in the world.

Not quite so nice, and logical now: is it?

In fact: it is downright illogical, and absurd to suggest that this might be a *'good idea'* if one assumes as the *'Taylor school'* does that *'the Jewish people'* in the United States, and in Europe are a highly significant political entity.

The *'Taylor school'* might now wish to use Mr. Taylor's argument about *'White Jews'* [38] to back up their crumbling logic, but as we shall relatively briefly discuss later in this article this assertion is firstly disingenuous, and secondly hypocritical to the stated methodological approach of the Taylor school, which as this author has earlier asserted is supposedly *'facts-based'*.

Will the *'White Jews'* please stand up?

In his article 'The Genetics of Race' published in *'American Renaissance'* Harold Stowe spends a significant amount of time talking about the population genetics dimension of racialism, and pointing out at length why assertions, from Jewish Marxist academics such as Richard Lewontin [who he doesn't mention was a Jew], about absolute racial equality are in fact erroneous [39]. Within this body of work, there is a section sub-titled *'Unique Variants'* where it is pointed out that Ashkenazi Jews have certain exclusive genetic diseases, and significantly different rates as a biological group for others. This is not expanded upon by Stowe, but it is telling that Stowe appears to suddenly group Ashkenazi Jews in with the Han Chinese among others about having unique genetic polymorphisms. [40]

The fact it was not expanded upon is quite probably due to Mr. Taylor's earlier article *'Jews and American Renaissance'* where he asserted that *'American Renaissance'* was to take no explicit policy as regards the Jewish question [41], but then later asserted when asked about his position on Jews that they *'look White'* [42].

It is hence obvious that Mr. Taylor does indeed take a specific stance on Jews, which has been further evidenced by his publishing of letters and articles in *'American Renaissance'*, which have explicitly stated that Jews are indeed *'White'* [43]. Even the irrationally paranoid Jewish hate group, the Anti-Defamation League, decided to point out to its audience that Taylor *'avoids anti-Semitism'* [44] and the Southern Poverty Law Center [often referred to as the SPLC] ran an article in its monthly *'Intelligence Report'* about the rise of what this author has labelled the *'Taylor school'* of Racist thought noting that there was *'a new crop of racist intellectuals with no interest in the Jews'*. [45]

This perhaps might seem strange, since the Taylor school has made few bones about the fact that among the various racial differences that they cite are unique genetic diseases, or higher incidences of certain diseases among different racial populations [46]. This already indicates to us that as before we are not getting the whole story from *'American Renaissance'*, Mr. Taylor and the *'Taylor school'*. Since if they explore one part of the facts as they present themselves, but leave out other facts then they are not abiding by their own stated methodology of putting the facts first. It also would indicate as this author earlier asserted that Mr. Taylor, and the *'Taylor school'* rely on a selective interpretation of the facts to present the idea of *'White Jews'*.

However, the assertion that there are such a thing as *'White Jews'* is problematic, because it is very by its very nature so subjective. The only possible case that Mr. Taylor or the *'Taylor school'* could make would be that *'White Jews'* should apply to biologically-White converts to Judaism. However, this would be hypocritical since Judaism is a Semitic religion [hence not European or of White origin], and the *'Taylor school'* routinely warns of the Islamic threat to the West [Islam being a wholly Semitic religion], and attacks Islam and its followers [47].

Perhaps the reader is wondering what evidence the authors has to assert that the Jews are not a *'White people'* as some of the contributors to *'American Renaissance'* have asserted in the past. In order to provide evidence for this a very brief review of the academic literature as regarding the population genetics of Jewry is required.

Oppenheim et al (2001) [48] asserted that in terms of genetic clusters most Jewish populations cluster close to Iraqis and Kurds, rather than Europeans. However, Oppenheim et al (2001) also pointed out that Ashkenazi Jews differ from two other common varieties of Jewish stock in so far as they appear related in some way to the Turkic tribe: the Khazars who converted to Judaism in the 9th century.

Of course, findings and assertions such as those made by Oppenheim et al (2001)'s are often countered by authors such as Thomas (2002). Who suggest that generally the haplotypes for the two main varieties of Jews: the Ashkenazi and the Sephardic are in fact Semitic in origin.

The debate over the origin of world Jewry, and especially the Ashkenazi Jews is not of concern to us here, and it is enough to say that whichever side is eventually proven right, or if in fact it is a unspecified mix of the two, that both sides are not White with the Khazars being related to modern day Turks, who *'American Renaissance'* and the *'Taylor school'* rightly do not consider members of the White race. With the other side of the debate contending that the Jews are related to the

modern day Palestinians, and their Arabic neighbours. '*American Renaissance*' and the '*Taylor school*' rightly do not consider Palestinians or Arabs as '*White*'. This must lead us to the general conclusion that Jews are not White.

However, the academic literature suggests that most of the maternal line of Jewry is in fact drawn from the local Diaspora [50]. In the context of this discussion this would indicate that Jews are generally the result of inter-racial breeding between Semitic/Turkic peoples and local women. In the case of White people: this would suggest that White women had been breeding with Jews, and had combined to produce modern Jewry. This would mean that Jews are in essence a racially mixed group, which has continued to breed in the vast majority of cases within itself: much like the Creole in the United States [51].

Since '*American Renaissance*' and the '*Taylor school*' do not support racially-mixed populations either breeding with White populations, or being created by the breeding of two racial groupings then we must conclude that they on their own logic should not class Jews as '*White*'.

It might be argued by some of the '*Taylor school*' that some Jews '*look White, so they are White*' [52]: other than being a ridiculous misrepresentation of Race on the par of the Jewish anthropologist Ashley Montagu [53] or the proven liar Ruth Benedict [54]. It is also essentially fallacious and illogical assertion. In so far as on that criterion of looking White then one would be forced to accept any number of upper caste Indians, Syrians, Iranians, Iraqis who can be classed as '*looking White*' and thus in that logic being White [55]. Since both '*American Renaissance*' and the '*Taylor school*' do not consider these people White then we must accept that this argument is illogical [otherwise it would be a purely selective interpretation]. Since physical morphology (or appearance) does not always indicate racial heritage [governed by genetics] [56]: it is equally a fallacious thing to suggest.

So thus we can conclude from this that Jews must be non-White by '*American Renaissance's*' and the '*Taylor school's*' own approach to the literature and to the concept of Race, and that the continued presence of Jews writing for, and being involved in the '*Taylor school*' or '*American Renaissance*' is in fact hypocritical, and comparable to letting Arabs, Turks or Islamic converts write, argue and speak for the White Race.

Concluding Thoughts

As we have asserted, and proven in the above article we must conclude that Mr. Taylor, '*American Renaissance's*' and the '*Taylor school's*' tolerance of Jews is in fact hypocritical to their own methodological standards. We can also state that by not investigating the Jewish connection to such matters, and establishing whether or not it is present: they are in fact deliberately mis-informing their readers, and contradicting their own related positions on such topics as I.Q.

If Mr. Taylor or the '*Taylor school*' wished to be serious, rather than populist, about Racialism then they would address the Jewish angle of matters from a serious, and educated viewpoint. As this author has argued the fact of the matter remains that by entrusting the future of the White race to Jews, and their power, which Mr. Taylor does as we have stated, recognise. Then it allows those who were responsible for the situation in the first place to cling on to power, and do it again should they feel threatened.

There is always hope that Mr. Taylor, and the school of thought that this author has postulated is associated with him, will recognise the fundamental truth of the need to replace the current Jewish power structure with a White power structure. And that this change cannot be effected by pandering to this same existing Jewish power structure.

Only time will tell...

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In Brief: Kim Philby and the Jews

Wed, 04 Aug 2010 17:02:00

Kim Philby is a name well-known in the world of espionage and spy thrillers as the best known member of the '*Cambridge Spies*'; who were five Soviet spies who worked their way into the British intelligence, diplomatic and royal establishment, and who is/are the subject of a considerable body of literature. (1)

What is less well-known and commented on is Philby's relationship with the jews. Unfortunately there is a dearth of material in this area, (2) but from what we do know: we get a tantalizing suggestion that this would be an area that would benefit from careful research and intellectual exploration.

Philby's relationship with the jews seems to have begun while he was at Cambridge when he began to actively self-identify first as a socialist and then as a communist. Philby probably began to sympathise with jews as a result of pro-jewish communist propaganda of this time and the assertion; oft made in communist literature up till the present day, that the jews are simply '*scapegoats*' for '*economic problems*'. (3) Contributing to this was Philby's deep emotional antipathy towards National Socialism; which he maligned as '*fascism*', (4) and with the jew being perceived as the chief '*victim*' and '*scapegoat*' of '*fascism*'; regarded as they and are by leftists as '*evil pseudo-capitalists*'. It is thus understandable; if somewhat intellectually abhorrent, that Philby became something of a philo-Semite: to the extent of breaking off contact with the NKVD when the Ribbentrop-Molotov Pact of 1939 was announced. (5)

When Philby left England in 1934 to perform some communist underground work in Austria: he; according to Phillip Knightley, '*helped smuggle Jews and Communists out of Vienna*'. (6) We should note in passing that Knightley rightly implies; although he probably did mean to do so, that many jews in Austria; notably in Vienna, were communists. (7) In the course of this smuggling out of communists and their jewish allies and co-conspirators: Philby met a jewess by the name of Litzi Friedmann (nee Alice Kohlmann) with whom he fell in love and promptly married. It is notable that both Philby and Friedmann were; by then, working directly for Soviet intelligence. Perhaps predictably their unnatural union did not last too long and the two split up in the mid to late 1930s: no source seems to have a precise idea of exactly when or why the couple split.

Having experienced the bitter taste of jewish skirt Philby decided that it perhaps really wasn't for him; well at least not in the bedroom department and having to put up with a jewess as your wife, and proceeded to seduce and marry two non-jewish women: both of whom were blissfully unaware that their husband was a communist and an agent of the NKVD. It is interesting to note that the NKVD agent who probably recruited both Philby and Friedmann to work for Soviet intelligence was Edith Suschitzky: who was incidentally also a jewish communist.

Philby's early flirtation with jewish skirt however may have caused his eventual downfall as a jewess; Flora Solomon, who Philby had felt the urge in 1934 to try to seduce (whether he was successful has not been ascertained) and then try to recruit as a Soviet intelligence agent in Western Europe. Solomon promptly informed MI5 in 1962; when it was most advantageous to do so, that Philby had tried to do this and this new information served as the immediate cause of the events that lead to Philby's flight from Turkey to Moscow in 1963. (8)

Philby's lack of recognition that jews were and are a problem; even in dialectical materialism, can be found in the fact that it has been reasonably conjectured that Philby was instrumental in getting several communist jews; such as Morris and Lona Cohen who has been spying on the United States for the Soviet Union, out before they were unmasked and brought to book for their crimes. (9)

We can summarise from this brief account of Philby's relations with the jews that he was rather clueless about them and naively believed that they were '*misunderstood*', '*just like everyone else*' and the '*scapegoats*' of horrid anti-Semitic capitalists. What Philby doesn't seem to have figured out; even on his death bed, was that he had been used and abused by jews his whole life and that the great unhappiness he experienced as a result of his 1963 flight to Moscow and his subsequent cold treatment by the NKVD was significantly caused by the jewish skirt that he chased; as well as the secular halakhah of Karl Marx that he had so ardently espoused, in his particularly deluded youth.

References

- (1) An excellent literature review of the many works published on Kim Philby and the '*Cambridge Spies*' can be found in Mikhail Lyubimov, Hayden Peake and Rufina Philby, 2003, '*The Private Life of Kim Philby: The Moscow Years*', 2nd Edition, St. Ermin's Press: London, pp. 297-363
- (2) Perhaps the only works to discuss this at any length are Mark Aarons, John Loftus, 1991, '*Ratlines: How the Vatican's Nazi Networks Betrayed Western Intelligence to the Soviets*', 1st Edition, Heinemann: London and Mark Aarons, John Loftus,

1994, *The Secret War against the Jews: How Western Intelligence Betrayed the Jewish People*, 1st Edition, St. Martin's Press: New York. Both these theses on this point are rebutted in summary by Lyubimov, Peake and Philby, Op. Cit., pp. 365-366. It is worth noting that John Loftus has been caught lying on television several times and even managed to cause a hate campaign against a family by telling the world at large that they were Islamic terrorists (when they weren't even Muslims): his work in general makes spicy; and even salacious, reading, but is utterly improbable and absurd in its various theses usually relating to *'Catholic-Nazi-Muslim conspiracies'*.

(3) On this point see the jewish communist Daniel de Leon's, 1921, *Anti-Semitism: Its Cause and Cure*, 1st Edition, Socialist Labor Party: New York. This is available online at the following address:

<http://www.marxists.org/archive/deleon/pdf/subject/antisem.pdf>. De Leon's little booklet is still considered to be the premier marxist statement on anti-Semitism and *'de Leonist'* analyses of the jewish question (predictably blaming everyone and everything, but the jews) as such are common.

(4) For an example of the; then as now, idiotic contemporary comparisons of this kind see Robert Brady, 1937, *The Spirit and Structure of German Fascism*, 1st Edition, Victor Gollancz: London.

(5) S. J. Hamrick, 2004, *Deceiving the Deceivers: Kim Philby, Donald Maclean and Guy Burgess*, 1st Edition, Yale University Press: New Haven, pp. 19-21

(6) Kim Philby, 2002, [1968], *My Silent War: The Autobiography of a Spy*, 1st Edition, Random House: New York, p. x

(7) For two accounts of this please see Harriet Pass Freidenreich, 1991, *Jewish Politics in Vienna, 1918-1938*, 1st Edition, Indiana University Press: Indianapolis, pp. 84-114 and Jerry Muller, 2010, *Capitalism and the Jews*, 1st Edition, Princeton University Press: Princeton, pp. 144-172. For the causes and extent of this relationship please see Lionel Kochan (Ed.), 1970, *The Jews in Soviet Russia since 1917*, 1st Edition, Oxford University Press: New York; Gisela Lebzelter, 1978, *Political Anti-Semitism in England 1918-1939*, 1st Edition, MacMillan: London, pp. 155-169; Erich Haberer, 2004, *Jews and Revolution in Nineteenth-Century Russia*, 2nd Edition, Cambridge University Press: New York and Benjamin Pinkus, 1988, *The Jews of the Soviet Union: The History of a National Minority*, 1st Edition, Cambridge University Press: New York.

(8) Hamrick, Op. Cit., p. 7

(9) Ibid, p. 22

Moratorium till November

Fri, 06 Aug 2010 19:04:00

Dear Reader,

Unfortunately an unseen work commitment is going to require me to be absent from my normal routine of posting for a few months as I will be in countries where anti-Semitism is not only frowned upon: it is a crime. Hence I will be stopping my posts here till I return from my work trip in early November this year (2010).

I will continue writing while I am on my trip so that when I return I will have plenty of high quality articles to post on my return. Please do not worry: Semitic Controversies hasn't died a death, but due to unforeseeable circumstances the material will not be able to be posted until November as I have said.

I will still be able to pick up my email so if anybody has anything they would like to ask me about or any articles they wish to post then please feel free to drop me a line at the usual address.

I will see you in November!

Karl,

Another Kosher Communist Obituary

Mon, 13 Sep 2010 20:40:00

On Semitic Controversies I frequently comment on the latest rigmaroles, whines and general denunciations of the London-based Socialist History Society as well as their monthly journal articles, contributions and miscellany. As I have now had time to fully read the latest newsletter; that of August 2010, I would like to add another notch in this supposedly egalitarian group's strange obsession with the self-chosen ones.

Now on p. 5 of the Socialist History Society's Newsletter for August 2010 we find a laudatory obituary by the presumably gentile David Morgan for a certain Marian Slingova-Fagan who was herself; despite her unfortunate double-barrelled surname, a gentile as well. Having been born Marian Wilbraham in New Zealand in 1913: the budding wind-bag won a place at Oxford University and became involved in left-wing anti-fascist politics having been; as Morgan implies, deluded enough by Marx's secular halakhah to join the Communist Party of Great Britain (better known to students of Marxism by its acronym: the CPGB) where she evidently met many a hooked nose at the CPGB's infamous King Street headquarters.

While she was part of the kosher crusade to save humanity; specifically the Czech portion of the world, from general sanity Miss Wilbraham acquired a taste for the circumcised Bolsheviks that she met in the '*underground*' and as Morgan records she married one; Otto Sling, at an unspecified time either just before or during the Second World War. Morgan records that Miss Wilbraham was specifically engaged in helping Czech refugees; specifically communist and/or jewish ones (after all some members of the '*working class*' are more equal than others... right?), and one of these refugees was; of course, Otto Sling.

Now after aiding in the brutal attempted near extermination of the German nation and its '*working class*' Mrs Marian Sling; as she was now known, decided that she and her lecherous husband would go to the now Communist Czechoslovakia. Of course the new Bolshevik masters; complete with their secular Talmud '*Das Kapital*', welcomed their fellow member of the tribe and his gullible shiksa appointing Sling as Communist Party Secretary of the important Brno region. Morgan; of course, does not speak of the massacres and general oppression orchestrated by Sling and his gullible wife who no doubt was enjoying the joys of ostensibly being a part of the Communist elite.

However all this came to an abrupt end when the all too obviously jewish elite of the Czechoslovakian Communist Party were removed; partly by popular acclaim that the jews be removed and partly because the obviously overly jewish establishment was felt rightly or wrongly to be more loyal to their fellow jews than to the Marxist-Leninist cause, and Sling; like his more prominent fellow member of the tribe Rudolf Slansky, was executed in 1952. Morgan predictably makes a big fuss about this '*injustice*' but doesn't bother to say one word about Slansky or Sling's non-jewish victims but rather Morgan just sees it as a problem if jewish communists are executed. I mean who cares about the insignificant goyim when the Chosen of Hashem/Yahweh are being brought to book? Oy vey!

Mrs Sling was; of course, also promptly taken from her bourgeoisie lifestyle and cares and thrown in prison for various crimes; that Morgan claims were '*trumped up*', against the Czech people. She stayed in this condition for two years before being released after this short sentence: probably because she was a foreign national. (1)

When Mrs Sling returned to the United Kingdom she continued her pro-Communist campaign in spite of her experiences; after all a leopard doesn't change its spots, and was involved in various subversive organisations from the Campaign for Nuclear Disarmament to the Women's Peace Camp on Greenham Common. Mrs Sling however had not in this time lost her taste for the circumcised and married yet another jewish Bolshevik; one Hymie Fagan, in 1977. Mrs Slingova-Fagan ended her unfortunately long, diseased and miserable existence in July 2010 at the age of 97.

An appreciation was predictably published by her jewish son; Karel Schling, in the Guardian on the 19th of July and an obituary also appeared in the Independent. But we should end on a positive note: at least the devils in hell get a new favourite plaything.

References

(1) This is indirectly suggested by a fellow British communist who also lived in Czechoslovakia in the period that Mrs Sling was released in Denis Hill, 1989, '*Seeing Red, Being Green: The Life and Times of a Southern Rebel*', 1st Edition, Iconoclast: Brighton, pp. 283-297.

Semitic Controversies Returns...

Mon, 13 Sep 2010 20:32:00

Dear Reader,

Due to an earlier than planned return: I am delighted to announce that Semitic Controversies is back up and running as of today. In my time away I have had the opportunity to do a lot of research into various aspects of the jewish question and I return somewhat refreshed and revived from my break in posting. I hope that the articles that have been in the gestation in my absence will more than make up for it.

Enjoy!

The Editor,

Tacitus and the Jews (Part I)

Tue, 14 Sep 2010 21:23:00

Publius Cornelius Tacitus is one of the most famous of all Roman historians (and certainly one of the most read) and indeed possibly one of the greatest historians in the classical world. Tacitus however in addition to his work on the history of Imperial Rome; which forms the basis for his *'Histories'* and *'Annals'*, gives us an interesting and indeed brutally honest portrait of the jews as a people.

Tacitus' remarks on this score have long been cited by educated anti-Semites (1) as they make for excellent confirmation that the charges of anti-Semitism; often supposed to be lacking a factual basis, have largely stayed constant throughout the ages and that jewish behaviour has consequently stayed the same throughout this time period. (2) Thus directly suggesting a link between jewish behaviour and outbreaks of anti-Semitic feeling/violence that cannot be reasonably dismissed out-of-hand by even the most dedicated philo-Semite.

Tacitus' comments on the jews have come in for considerable academic discussion and are usually dismissed as being repetition of unfounded anti-jewish myths; of generally Greek origin, that one can also see repeated in Josephus' *'Against Apion'*. What has not been pointed out in modern literature is that Tacitus' description and analysis of the jews is actually; like most of his work, rather more correct than it has been conceded by the generally philo-Semitic academic establishment.

What we shall do in this essay is to bring to the fore Tacitus' comments on the jews (regardless of their origin in either experience or the literature of the time); which form a short segment of fifth book of his *'Histories'*, and examine them to see how reasonable they are and whether they can be dismissed as easily as various philo-Semitic and jewish scholars have claimed. We shall also; where appropriate, comment on how Tacitus' description of the jews should be understood in the light of modern anti-Semitic research.

Tacitus begins his account of the jews by informing us of the arguments; without explicitly endorsing any one theory in particular, surrounding the origin of the jews at the time that he wrote. (3) He tells us that one theory is based on the notion that the jews come from Crete which is adduced from the similarity of the names: *'Idaei'* (the inhabitants of Mount Ida in Crete) and *'Judaei'* (the inhabitants of Judea or the jews). He then proceeds to inform us that the jews were said to have emigrated to Libya and that an; implied, rival tradition disputes this and claims that the jews are in fact superfluous population from Egypt who were lead out of Egypt by two men called *'Hierosolymus'* and *'Juda'*. Tacitus also informs us that another tradition has the jews originating from Ethiopia to the south of Egypt. Another theory has it that the jews are Assyrian refugees and occupied a piece of Egyptian territory turning it into their own state. While another; more fanciful, theory claims that the jews were the descendents of the Solymi; from south-west Turkey, who were then famous due to Homer's positive mention of them in the Iliad. (4)

These theories; in spite of claims that Tacitus and/or the Greek accounts of the jews are almost wholly inaccurate, are actually; in all but two instances (those of the Cretan and Solymian origin of the jews), reconcilable with the account of the jewish origins given in the Torah/Pentateuch. We can note that the references to Libya and Egypt closely follow the Biblical narrative with the jews having come from the Egyptian empire (5) and the reference to Ethiopia can also be argued to simply be based on the assumption that the jews originate from Egypt and therefore that the jews originate from Punt (Ethiopia) as the Egyptian mythology claimed they; the Egyptians, did. The reference to Assyria is also; we may reasonably suggest, a direct result of the assertion by B'reshiyth/Genesis that Abraham was held captive in Syria only to return to Canaan later, which Tacitus would have reasonably regarded as Assyrian and Egyptian territory at that point in time. (6)

The reference to *'Hierosolymus'* probably refers to Moses/Moshe as *'Juda'* seems to me to probably be either a corruption of *'Juba'* (7) or *'Judea'*. (8) Where-as with *'Hierosolymus'* it would be normal for Greek sources; especially if they believed the Hellenizing jews who tried to make jewish tradition fit Greek mythology and legend, to assign Moses/Moshe a Greek name (as opposed to the barbarian original): much as they assigned the Greek gods to other pagan peoples; emphasizing a particular god or goddess depending on their knowledge of the religious customs or general culture of the people in question. Tacitus himself implicitly endorses this interpretation when he asserts that *'most authorities agree'* that the jews were lead out of Egypt by a man named Moses/Moshe, which indirectly implies that Tacitus believed one (or both) of the identifications of *'Hierosolymus'* or *'Juda'* as the man who led the jews out Egypt to be Moses/Moshe and that he had correctly identified possibly the most important figure in jewish history. (9)

We could also potentially argue that the claim that the jews were the descendents of the Solymi possibly derives from the assertion that *'Hierosolymus'* lead them out of Egypt in the Exodus and that a Greek or Roman author (or perhaps more maliciously a Hellenizing jew in the vein of Philo Judaeus); who would almost certainly have been familiar with Homer, had taken it upon themselves to rationalise the existence of the jews within Homeric epic by associating them with a people described

by Homer (i.e. to link them to the Greeks if one were to look at this as a malicious act on the part of a Hellenizing jew). We can see this association in Tacitus' recounting of the theory that the jews originate from Crete based on the like sounds of the given names of the two peoples.

We should however note that this is only intellectual speculation on my part in that I am not a classical philologist and nor do I make any claim to be one. That said I felt it necessary to call to my reader's attention that potentiality it seems possible; even probable, that the origins of the jews that Tacitus relates are in fact not only reconcilable but fairly reasonable for the time period as they; as we have seen, do actually derive from the jewish tradition and unless one regards jewish claims as to their origin in the Torah/Pentateuch uncritically then one has to pay attention to the theories propounded by the unknown authors who Tacitus is citing.

References

- (1) For example see Theodor Fritsch, 1933, *'Handbuch der Judenfrage'*, 35th Edition, Hammer Verlag: Leipzig, pp. 418-419
 - (2) This thesis; as applied to the Roman Empire, is best exemplified by Franz Altheim's, 1939, *'Die Soldatenkaiser'*, 1st Edition, Das Ahnenerbe: Berlin, which uses Tacitus; although not directly, as one of the key evidential bases to argue that there was an internal power struggle between the Aryan and Semitic races within the Roman Empire. Altheim's thesis is controversial; especially in the present age, but it still represents one of the more complete theories regarding the Roman Empire, which takes into account biology as opposed to the presumption that social, economic and religious differences lie at the heart of the understanding of history (which is in effect a denial of the application and the value of biological science).
 - (3) Tac. Hist. 5. 2
 - (4) Hom. Il. 6. 184
 - (5) On this point see the book of Sh'moth/Exodus in particular.
 - (6) Gen. 12
 - (7) The name of a number of rulers of nearby Numidia. It is notable that Juba II was associated; via his second marriage to Glaphyra, to the Kings of Judea as her first husband was Prince Alexander of Judea (a son of the infamous King Herod of Judea) and her lover and third husband was another son of King Herod of Judea: King Herod Archelaus. This further suggests that *'Juda'* may well be a corruption of *'Juba'* given this close historical association, which would probably have been known to Tacitus in some form as Juba II had been an advisor to Gaius Caesar during his tour of the Eastern Provinces between 2 BC and 2 AD given his description of Gaius Caesar in the *'Annals'*.
 - (8) The southern jewish kingdom which has historically been more closely associated with the jews of today than the northern jewish kingdom of Samaria.
 - (9) Tac. Hist. 5. 3. One could also combine the names *'Hierosolymus'* and *'Juda'* to form one individual, which if the reference was to one individual might suggest that Moses/Moshe was indeed the individual referred to by Tacitus and the authors whose opinions/theories he cites.
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Tacitus and the Jews (Part II)

Sat, 18 Sep 2010 11:57:00

When Tacitus has finished his description of the various theses that had developed in the Roman and Greek literature regarding the origin of the jews: he proceeds to display his; probably second hand, knowledge of the Torah and the traditions of the jews by pointing out that *'most authorities agree'* that Moses/Moshe was central to the founding of the jews as a nation. (10)

Tacitus indeed relates an interesting counter-tradition to the famous exodus of the jews from Egypt described in the Torah in so far he asserts that a great plague of leprosy had occurred in Egypt and that Pharaoh had been tasked by the God Ammon to rid the country of the pestilence and to perform this pious act. The Pharaoh rounded up and expelled all those *'wretches'*; as Tacitus calls them, who had contracted the disease. We should note in passing that in the ancient, classical and medieval worlds leprosy was viewed as an unclean disease and was often attributed to immorality. (11) These individuals were then removed from the country and abandoned out in the desert; which is presumably a reference to Sinai.

Tacitus' assertion; probably made on the basis of ancient Greek works on jews and Judaism, that the jews had their origin among Egyptian lepers can be said to be direct reference to Sh'moth/Exodus. As we find that the ten plagues that were supposedly cast down on the Egyptians by Hashem/Yahweh are similar to Tacitus' account in their fundamental assumptions in regard to the events. Tacitus tells us that the lepers/jews were driven out into the (Sinai) desert, because a great plague had come upon Egypt and Sh'moth/Exodus claims that the jews desired to leave but Pharaoh had to be forced to let them leave by ten great plagues. (12)

What is particularly interesting to us is that the reference to a plague is probably not literal i.e. it might suggest that the jews residing in Egypt had been the cause of much destruction and harm to the Egyptians and hence were viewed as a great plague hence the reference to them in Tacitus' writing as lepers (i.e. a veiled reference to their spreading a horrific disease by their dissolute habits wherever they go). We find evidence for this interpretation in Sh'moth/Exodus when Hashem/Yahweh supposedly demanded that the jews ask Pharaoh for *'jewellery of silver and gold'* (13) and in Pharaoh's decision to chase the jews with his army. (14)

This decision on the part of Pharaoh makes little sense unless we view it as an allegory for something that the jews had collectively done to anger Pharaoh. So rather than the jews being *'granted'* the *'jewellery of silver and gold'* of Pharaoh by him: we can reasonably suggest that the jews simply stole or cheated Pharaoh out of his riches and fled en masse with them to Sinai. This is also suggested by the implicit claim made by Sh'moth/Exodus that Hashem/Yahweh had decreed that it should be so thus legitimizing this particularly jewish piece of thievery. (15)

We can also see this in an earlier account of the jews in Egypt from B'reshiyth/Genesis, which also implicitly informs us of the jewish financial manipulation of the Egyptian grain market enacted by Joseph. (16) We are then told that after Joseph's success his whole tribe immigrated to Egypt (17) and thereafter attained significant financial, social and political success as a result of Joseph's opening up of the Egyptian markets and power structure to them. (18) We also find reference to the fact that the jews at this point had begun to control Egyptian internal policy and were using it for their personal and collective benefit so as to effectively place themselves in control of the Egyptian citizenry and grain market under the guise of *'helping Pharaoh'*. (19) We can see this when a famine occurred it resulted in the people having to pay homage to the jews to procure enough to eat. (20) The jewish rapaciousness (21) didn't even stop at the powerful Egyptian priestly class and they used their financial might and power over Pharaoh to try to undermine the power of the priestly class and procure for themselves the position as the only power behind the throne. (22)

This informs us that when Tacitus speaks of the jews as *'lepers'* he does not mean that the jews were literally infected with leprosy, but rather that they were like lepers in that they had angered the Gods; specifically Ammon, by their actions in Egypt, which lead to Ammon commanding Pharaoh to be rid of these usurious usurpers, which lead to Pharaoh's somewhat successful attempt to break the back of the jewish power behind the throne. We should note in passing that when Tacitus speaks of the God Ammon he is probably referring to; however wittingly or unwittingly, the priestly class' struggle against the jewish power behind the throne referred to in B'reshiyth/Genesis 47:22-26.

This is implied in the following lines:

'A foul and disfiguring disease once broke out in Egypt, and that King Bocchoris, on approaching the oracle of Ammon and inquiring for a remedy, was told to purge his kingdom and to transport all the victims into another country.' (23)

The *'foul and disfiguring disease'* that broke out in Egypt is likely; as we have seen, an analogy for the jewish seizure of

power and of their control of the all important Egyptian grain market, which brought with it the twin evils of domination by a foreign power and mass starvation. The *‘victims’* of the disease were of course the jews as they had been infected by this mental leprosy. (24)The priestly class fought back against the jewish subversion of Egypt and when the jews had caused one too many a famine among the Egyptian people and revolt was in the air. The jews fled; i.e. *‘were purged and transported’*, into Sinai with the *‘jewellery of silver and gold’* of Pharaoh (i.e. the wealth of the Egyptian kingdom) and the Egyptians predictably assembled their army and marched after Hashem’s holy thieves.

Thus Tacitus is actually describing jewish rapaciousness and its results in Egypt and does not literally mean; as has been argued, that his *‘account of Jewish origins is appalling garbled’*, (25) but rather that Tacitus’ words have to be taken as an analogical representation of jewish origins as opposed to the literalism that is conventionally used to try and discredit Tacitus as a notable source on the ancient jews.

References

(10) Tac. Hist. 5. 3
(11) This is shown in Tacitus’ remark that the lepers; as the originators of the jews, had *‘earned the disfavour of Heaven’*.
(12) Exod. 7-12
(13) Exod. 11:2
(14) Exod. 14:5
(15) Exod. 11:2
(16) Gen. 41:46; 47:13-26
(17) Gen. 48; 47:10-12
(18) Gen. 47:27
(19) Gen. 47:20
(20) Gen. 47:10-15
(21) According to Gen. 47:21 the jews had by this point made slaves of the Egyptian people.
(22) Gen. 47:22-26
(23) Tac. Hist. 5. 3
(24) One could argue that this mental leprosy is simply an analogy of the jewish mind, which doesn’t understand that which it does not conceive to be beneficial to itself.
(25) Tacitus, W. H. Fyfe (Trans.), D. S. Levene (Ed.), 1997, *‘The Histories’*, 1st Edition, Oxford University Press: New York, p. xvii

Today's Jews (22nd September 2010)

Wed, 22 Sep 2010 18:48:00

It was reported yesterday; by JWire, (1) that one Isabelle Shapiro has been '*elected*' by Woollahra's councillors; not doubt feeling guilty for their positive lack of genuflection before Yahweh's little darlings, for one year. While this would not have been worth mentioning if Woollahra was a municipal area of little importance: Woollahra just happens to encompass some of the wealthiest and most prestigious neighbourhoods in Australia's most famous city: Sydney.

The JWire article is largely reportage of little interest, but the author; Henry Benjamin, does let slip two points of particular interest to us in that he firstly points out that Shapiro does not originate from Australia but is in fact a wandering jew from South Africa. If we consider this: then two likely historical eventualities occur.

These are as follows:

Firstly that Shapiro; and/or her jewish parents, left South Africa, because they were associated with the far left; a significant proportion of whose leaders were jewish in origin, (2) and the Afrikaaner government was so ungrateful as to suggest that justifying or actively participating in terrorist attacks and/or subversive activities was not conducive to the Shapiro family's capability to be productive citizens of South Africa.

Secondly that Shapiro; and/or her jewish parents, left South Africa, because they felt that their opportunities for sustained ego fulfilment were limited by the brutal and indiscriminate negro violence that the advent of a venomously anti-Boer government; that was created and is still maintained in large part by her fellow members of the tribe, heralded.

Either possibility does not reflect well upon Shapiro and in fact indicates that Shapiro would not be a good mayor to have as she is only out for herself and couldn't care a jot about anyone else: although she will; in time honoured political tradition, pretend to care deeply about everything from Mrs Webster's issues with her neighbour's hedge to Mr Porter's habit of riding the local bus service all day and never getting off.

After all such concerns are put forth by those who are not of Israel and are therefore of no value to Shapiro who; as we are told she is an observant jewess, believes that the jews are the Chosen of Yahweh/Hashem and are biologically; not just religiously, entitled and even are specifically destined to rule the world and do what they wilt (and everyone else has to treat it as proverbial manna from heaven).

The second point of interest to us; relating to the biological origin of the Israel/non-Israel distinction in Judaism, is Benjamin's deliberate implication that although the last observant jew who served as mayor of Woollahra was Leon Snider in 1944: there have been others. As to quote Benjamin:

'The last identifying Jewish mayor in Woollahra was Leon Snider in 1944.'

What Benjamin means here; just to help those who are sceptical, is that the last mayor of Woollahra who practised Judaism was Leon Snider, but that there have been other jewish mayors of Woollahra who have not practised Judaism and therefore have not identified as such. In essence '*identifying*' to Benjamin is jewish group slang for an observant; as opposed to an apostate or unobservant, jew. The sceptical can confirm this easily by reading a popular; i.e. written for gentiles, guide to Judaism of which there are a great many.

I would suggest that the residents of Woollahra do something about their new mayor (who lets not forget was not elected by them but their '*councillors*' who supposedly represent them); who necessarily believes herself to be some form of god-like being, before she runs away with her constituent's proverbial savings.

Down with Shapiro!

References

(1) <http://www.jwire.com.au/news/isabelle-shapio-elected-mayor-of-woollahra/11772> (Accessed: 22/09/2010)

(2) See the following Semitic Controversies article for a summary:

<http://semiticcontroversies.blogspot.com/2010/06/twelve-prominent-jewish-anti-apartheid.html>

A Change

Sun, 26 Sep 2010 09:18:00

Dear Reader,

Since I have once again had increasing demands placed upon me: I have decided to change how I operate Semitic Controversies yet again. I apologise for this and can only explain that it comes from having too little time in a given day to write what I could do if I had the leisure to do so.

What I will do moving forward is to write full articles; as opposed to posting them in parts, and then publish them on Semitic Controversies and in the case of longer bits of work: as downloadable PDFs. The publishing schedule of these articles will be about one a week to give me the time to research and write them properly as opposed to rushing them and potentially detracting from their content and import. To give you a flavour of what I am working on I will list some articles that will be forthcoming:

1) Karl Marx: A Typical Jew

In this article I will assemble the evidence that concerns Marx's life and his thought while placing them in their jewish background giving the reader a picture of Marx as an extremely egoistic jew who based much of his thought on the way that halakhah is presented and argued in the Mishnah and the Talmuds. I also argue that Marx; and his writing, can only be understood on the basis of his jewishness and the peculiar way of understanding the world that that necessarily entails.

2) Tacitus on the Jews

In this article; of which I have already published two parts, I will go through and analyze Tacitus' famous statements about the jews and point to the fact that Tacitus is on the whole a reliable commentator on the jewish question as what he argues bears a strong correlation to what is said in jewish sources and particularly the Torah.

3) The Beilis Ritual Murder Reviewed

In this article I will take an indepth look at the infamous trial that claimed that Mendel Beilis had committed the long-standing; and highly controversial, crime of jewish ritual murder. In doing this I point to both the inconsistencies in the prosecution's and defense's argument and make the case that neither side should be seen as whiter-than-white in this legal and political debacle of international proportions.

4) Wilhelm Marr: Father of or Traitor to Anti-Semitism?

In this article I investigate a long-standing claim in so far as that Wilhelm Marr; a German author and journalist, 'created' modern anti-Semitism and point out the inconsistencies with this narrative. I also point out that Marr himself was certainly no anti-Semite on the basis of his marriage to three jewesses, his attitudes towards the jewish question as well as his own writings on this most important of subjects.

5) Was Che Guevara an anti-Semite?

In this article I argue at length that the infamous Marxist guerrilla leader; Guevara, openly pointed out that jews were a nation in and of themselves and viewed them as a threat to the 'international working class' and that because he viewed them as such it would not be unreasonable to assert that Guevara himself was an anti-Semite masking it in Marxist intellectual jargon.

6) Of Jews and Jesuits

In this article I point out the role of jews in the founding of the Society of Jesus and also discuss to what extent the infamous 'Black Order' can be called anti-Semitic, which has been a staple charge against it that has gained intellectual currency since the 1920s.

7) Reading Luther's 'On the Jews and their Lies'

In this analysis of one of Luther's most important works for the modern age I point out that in spite of the attacks that have been made upon it: 'On the Jews and their Lies' is a fairly reasonable portrayal of jews from a devoutly Christian standpoint. I also point out that many of its arguments against Judaism and the conduct of jews have stood the test of time and

remained cogent up till the present. I also dispel the notion; which is prevalent in anti-anti-Semitic literature, that Luther wanted to 'exterminate' the jews and point out that Luther always maintained that honest jews would become Christians and was ready to accept them as such, which does not compatible with the 'extermination' thesis.

8) The Eternal Jew: Fact or Fiction?

In this article I assemble the claims made by the famous 1940 anti-jewish documentary film; 'Die Ewige Jude', and analyze them in the light of the literature to see if the common assertion that the film is simply 'lies' is correct or whether Die Ewige Jude was in fact more arguable fact than deliberately distorted fiction.

9) The anti-Semitic Thought of Revilo Oliver

In this article I critically analyze the thought regarding the jews of the late, great Professor Oliver. I point out the challenges that Oliver laid down for anti-Semites and also point out that Oliver's identification of the problem is probably incorrect and give the reasons why I believe this to be the case.

10) Understanding the Torah

In this book length treatise I take the first five books of the Old Testament; known to jews in slightly different form as the Torah, and analyse them paying particularly attention to the lessons that one inevitably has from jewish behaviour. I also point out in detail the necessary implications of many statements in the Torah for both gentiles and jews.

In between these larger articles and treatises I will; of course, publish smaller book reviews and articles dealing with other subjects surrounding the jewish question. I hope this will sate my reader's curiosity and appetite for work on the jewish question.

Kindest Regards,

The Editor,

Pliny the Elder, the Jews and the Essenes

Mon, 11 Oct 2010 21:02:00

Gaius Plinius Secundus; better known to history as Pliny the Elder, is the one of the first of the Roman encyclopaedists whose work; *Naturalis Historia* (or the *Natural History*), has come down to us more or less complete. Pliny's work has not often been referred to by anti-Semites; largely because his comments on the jews are brief and very specific to the Essene sect(s), (1) but it does have some import for us as anti-Semites because it gives us a very brief but telling look into how jewish groups have historically operated.

Pliny speaks of the Essenes as follows:

'Lying on the west of Asphaltites, and sufficiently distant to escape its noxious exhalations, are the Esseni, a people that live apart from the world, and marvellous beyond all others throughout the whole earth, for they have no women among them; to sexual desire they are strangers; money they have none; the palm-trees are their only companions. Day after day, however, their numbers are fully recruited by multitudes of strangers that resort to them, driven thither to adopt their usages by the tempests of fortune, and wearied with the miseries of life. Thus it is, that through thousands of ages, incredible to relate, this people eternally prolongs its existence, without a single birth taking place there; so fruitful a source of population to it is that weariness of life which is felt by others.' (2)

The reader will notice that Pliny describes the Essenes in strikingly positive terms in that he sees them as being virtuous because of their self-denial and apparent a-sexuality. (3) This would certainly appeal to the fashionable Stoicism of Pliny's time with its insistence on the denial of pleasure in this world putting a life of service and asceticism in its stead. Pliny himself seems to have been somewhat a-sexual in that he was unmarried and no mention is made of any sexual relations that he had. (4)

We should note; as Geza Vermes has pointed out, that the semi-monasticism and primitive communism of the Essenes only applied to those living in the purely Essene communities such as Qumran and those Essenes who lived in towns did not share this same monastic lifestyle and the documents at Qumran indicate that these Essenes certainly were permitted to marry and beget children. Whether the Essenes in the secluded communities could also marry and beget children is a matter of great debate as what we are told by the scrolls is inconclusive and can be convincingly argued either way. Pliny's suggestion of celibacy being the norm for the Essenes does much to forward the view that the secluded Essene communities were essentially a-sexual, but we should however be guarded in our acceptance of Pliny's suggestion in so far as he may be correct, but we also know that Pliny was using secondary source material wholesale and we have no clue as to the veracity of his source. That said however Pliny's notation is suggestive if nothing else of an Essene community that we know took all their Torah-derived Halakhah deadly seriously with stringent punishment; such as death and/or excommunication, for those who disobeyed or questioned the authority of the community's Torah scholars.

Pliny's pagan laurels however would certainly have been an anathema to the Essenes themselves as they would have necessarily regarded him as something less than human in that he was not of the Chosen of Israel and would thus; if he had by some miracle been admitted to an Essene community, have been of the fourth and lowest class: the proselyte. (5) We should call attention here to the fact that the Essene form of Judaism was based on an extremely rigid; and often literal, interpretation of the Torah and its derivative halakhah. (6) It should also be noted that the core of the Essene faith was a belief that the Temple in Jerusalem was occupied by false priests because the then priestly line; the ancestors of the modern Kohanim, was not of Zadokite biological origin. (7) The basis of this belief was justified by the fact that the then priestly lineage of the Temple had been appointed by a non-jewish ruler and thus was; in the Essene view, illegitimate. (8)

In essence then the Essenes represent a third classical jewish tradition in addition to the well-known Sadducee and Pharisee traditions who in many ways completely rebelled against the authority of these two more powerful factions. This informs us of the continuous strife, factionalism and ego conflict inside Judaism that still occurs up till the present day (9) and which has unfortunately gone largely unnoticed by anti-Semites. (10) It is worth noting that the Essene tradition in fact validates many arguments; anti-Semitic and otherwise, that criticise Judaism and jews as it represents an *'extreme'* tradition in the same sense as the modern Hasidim; with their vociferous hatred and unqualified rejection of all things *'unclean'* (such as non-Israel/gentiles), as a related Essene document; the Cairo Damascus Rule, clearly states that to steal from or murder a non-jew is acceptable if the community has ordered it (and it may still be acceptable even if the community has not ordered it i.e. as long as the Essene community itself is not endangered), (11) that the jews should not trade certain items (such as wine presses) to non-Israel as they are not to be trusted with them, (12) and that the jews should not inform the gentile authorities of their activities on pain of death (13). It is also interesting that we find one of the first uses of the derogatory term; Kittim, in the scrolls with the Essenes assigning it to the greatest gentile power of the day: originally the Seleucids and then Imperial Rome. Kittim was also adopted into the Pharisee tradition and became part of the standard repertoire of Judaism as pointed out by Jacob Neusner and Geza Vermes. (14)

We may also briefly comment on Pliny's assert that stranger's flocked to the Essenes as this does have some truth to it as we know; for the community's rules, that many newly religious jews did find the Essenes attractive and did somewhat '*flock*' to their banner although seemingly no more or less than other messianic and apocalyptic movements of the time. We should however note that Pliny does not seem to realise that only jews could flock to join the Essenes and that gentile '*converts*'; of which there do not seem to have been many, were treated with contempt and suspicion as we can ascertain from the fact that proselytes; i.e. gentile converts, seem only to have occurred in the town Essene communities and that non-jewish slaves with Essene masters who were '*converts*' were closely questioned and treated as second class citizens by other Essenes. (15)

In summary then we can point that this was hardly a community that Pliny; as a gentile and even worse a '*heathen*', would have felt at home in, but because Pliny relied on secondary sources he did realise the mistake he had made in lauding the customs of this third jewish tradition. That said however the Essenes is an understudied and underrated subject among anti-Semites that demands some lucid attention and we may look forward to a time when a scholarly anti-Semitic work on the subject will appear and indicate the arguments put forward by ancient and classical critics of jews are not without both foundation and intellectual substance.

References

(1) The Essenes are the centre of two considerable academic controversies: firstly whether they were the authors or compilers of the library known colloquially as the Dead Sea Scrolls; notably the sectarian literature that is part of the scrolls and the all important Temple Scroll (which some have suggested is actually a sixth book of the Torah that was rejected by the jewish prophet Ezra [and with which view I generally agree]), and secondly the precise nature of the link between their beliefs and teachings and early Christianity. Some; jewish, academics have recently claimed that the Essenes did not even exist, but we may dismiss their arguments; as have specialist scholars in general, on the grounds that the mention by several different classical sources of a similar era of this sect offer strong evidence for its existence and that this is evidence is supported by the evidence from the Dead Sea Scrolls themselves. I use the plural to describe the sects of Essenes because there may; if we are to believe Philo of Alexandria two different groups within the body of the Essenes and scholarly opinion is divided on this issue. The reason that anti-Semites have rarely called attention to Pliny's comments is probably due to the lack of information that was available on; and the apparent insignificance of, the Essenes during the glory days of anti-Semitic thought in the early to mid twentieth centuries with the Dead Sea Scrolls; from which the importance of the Essenes has been realised, only being found two years after the surrender of the Third Reich.

(2) Plin. Nat. 5. 15

(3) This pseudo-monasticism has been the subject of much scholarly debate and quite a few popular books proclaiming that the Essenes were the precursor of Christians and while there is much to support a substantial relation between the two groups such as John the Baptist's likely having been raised as an Essene (quite probably in Qumran community itself). We should be cautious in noting that apparent similarities can deceptively hide the differences between these two rather different religious systems.

(4) This does not mean that Pliny was necessarily a-sexual, but rather because we don't know anything on this score and all that we do know is that he didn't ever get married which for a prominent Roman is somewhat unusual.

(5) Four biologically-orientated classes have been derived for the Essene community; similar to the biological class system prevailing in Judaism at the time and since (but far more strict in its interpretation and requirements), which are Kohanim (priests), Levites (aids to the priests), Israelites (biological jews) and Proselytes (non-jews professing Essene beliefs). Later Judaism added further biologically-based classes such as foundlings (jews of uncertain lineage) and mamzers [literally translated as '*bastards*'] (jews born out of wedlock, from incestuous relationships, from adulterous relationships and/or jews born to those of uncertain parentage) to distinguish Israel further and prevent '*clean blood*' mixing with '*unclean blood*' [pun intended]. For an example of this system legislated for in modern Judaism see the Babylonian Talmud, Tractate Yebamoth 78b and Tractate Kiddushin 73.

(6) By halakhah I mean the literal meaning of '*religious laws*' as opposed to the more colloquial usage meaning the religious laws of modern Judaism usually derived from the Mishnah, the Talmuds and the standard commentaries (e.g. Maimonides, Rashi and Caro) .

(7) Geza Vermes, 1987, '*The Dead Sea Scrolls in English*', 3rd Edition, Penguin: London, pp. 1-4 & 16; Frank Moore Cross, 1992, '*The Historical Context of the Scrolls*' in Hershel Shanks (Ed.), 1992, '*Understanding the Dead Sea Scrolls: A Reader from the Biblical Archaeology Review*', 1st Edition, S.P.C.K.: London, p. 25

(8) This is the key dichotomy in Essene thought in that the founder of the Essenes; the '*Teacher of Righteousness*', was the opposite of the '*Wicked Priest*'; probably the Maccabee brothers Jonathan and Simon, who had once been '*righteous*' but whom had then had a falling out with the '*Teacher of Righteousness*' (probably over who got to be the High Priest), which the '*Wicked Priest*' had won, and then the '*Teacher of Righteousness*' lead what remaining of the first Hasidim (i.e. '*the pious*') to Qumran to await Yahweh's; rather tardy, judgement forming the Essene community, which flourished until the first jewish revolt when the advance of the Roman legions forced the Essenes to go into hiding and then disappear from history.

(9) For an amusing and accessible modern example see Israel Shahak, Norton Mezvinsky, 1999, *Jewish Fundamentalism in Israel*, 1st Edition, Pluto: London, pp. 48-49.

(10) This is probably because anti-Semites necessarily have an interest in promoting the idea of jewish unity as opposed to the extreme disunity of the jewish community in general. The acceptance of the conspiracy and/or ethnocentric solutions to the puzzle of the jews has directly promoted the notion of jewish unity, which has lead to this disregarding of inconvenient facts among anti-Semites leading to such ludicrous ideas as the *'hive'* theory (where jews are thought to be similar to say ants in their single-minded devotion to jewishness and the cause of the jewish community).

(11) CD XII:4-6; 8

(12) CD XII:11

(13) CD IX:1 & 11Q19:LVII-LIX. Also see James Vanderkam, 1992, *The People of the Dead Sea Scrolls: Essenes or Sadducees?* in Shanks, Op. Cit., pp. 54-55.

(14) Jacob Neusner, 2004, *Making God's Word Work: A Guide to the Mishnah*, 1st Edition, Continuum: New York, pp. 64-65 & 74; Vermes, Op. Cit., p. 28

(15) CD XIV:3-6. An amusing counter to this record of the enslavement of gentiles by jews maybe found in Mordecai Katz, 1966, *Protection of the Weak in the Talmud*, 1st Edition, AMS Press: New York, but Katz's argument is circumstantial and unconvincing. It does however make for interesting reading for anti-Semites who have some knowledge of rabbinic Judaism.

Christopher Jon Bjerknes: Sliced and Diced

Tue, 23 Nov 2010 19:51:00

Prefatory Note

Apparently Bjerknes believes that myself and Lionaxe are (or rather could be) the same person: that is untrue and should have been evident from the previous responses to him as our writing styles, native languages and specialist areas of study are completely different. Bjerknes claims that I; Karl Radl, seek to *'convert'*; a strange word to use given that it ironically suggests that Bjerknes elevates his beliefs to the status of unquestionable religious dogma, people at VNN and Stormfront to *'pro-jewish positions'*. I find this somewhat ironic for an individual who in an interview with jewish anti-feminist and general conspiratorial loon Henry Makow claimed to have some of that jewish holy ichor flowing through his veins.

I might point out that firstly Bjerknes assumes that anything he believes is an anti-jewish position which is obviously utterly subjective as much as whether one views Karl Marx as a genius or a moron. The problem with his position; as Bjerknes would know if he could manage to muster a proverbial ounce of critical thought, is that it assumes that a subjective position is an objective one and therefore places the person with a supposedly wholly objective position in the realm of deities along with Jupiter, Yahweh and Baal. Bjerknes would do well to remember that unfortunately he is not omniscient and in fact has a habit of lying outright; as the reader can for example ascertain for themselves from the fact that Bjerknes simply refuses to reply en pointe while claiming to do so on the central issues that form the basis for his claims, as well as being apparently unable to perform basic research functions like critical source and document analysis.

Secondly I might point out that Bjerknes; in line with his small coterie of whirling dervishes, imputes a conspiratorial motive by implying that I am some kind of jew or friend of the jews because I disagree with him. Or perhaps Bjerknes wishes to impute that I am an agent of the Illuminati, the shape-changing reptilians and/or the Elders of Zion because I disagree with him? Of course he wishes to do so, because Bjerknes; in his periods of borderline lucidity, well knows that he has been caught with his trousers down and he; like many a member of the tribe, cannot stand the egoistic loss of admitting he can; or even could, be wrong.

Oh dear have I jabbed a pin into a particularly sensitive boil Christopher? I think I might have.

After all Bjerknes' sole claim to any kind of fame is his *'work'*; if one can call it that, on Einstein which has been laughed out of the room by just about everyone with a triple digit IQ. Oh and as for the pseudonyms Christopher my dear child: I am afraid some of us have fairly significant careers and jobs to which we attend and unlike you we aren't so ineffective and insignificant that we would be unnoticed or un-persecuted by those who; like you, have Yahweh's divine ichor in their veins and form the *'power behind the throne'* in the countries in which we live and work.

Karl Radl,

Christopher Jon Bjerknes: Sliced and Diced

This is the third reply; by me, to Christopher Jon Bjerknes on the matters pertaining to Einstein, relativity and the charges of plagiarism related to the formentioned. In the first rebuttal (1) of Bjerknes critique I painstakingly clarified many of his inaccurate descriptions as I went through his central assumptions and claims regarding relativity and Einstein. In the second reply (2) I noted on the absence of an on-point rebuttal by Bjerknes. Now he has issued a post on his blog aimed at my previous retort, called; *"Refuting the Jewish Propagandist "Lionaxe" "Point-by-Point"*. (3)

Naturally, given the title of his latest reply I expected to actually receive a point-by-point critique, however that is not what Bjerknes offered. Let's examine his latest effort nevertheless and see what he felt compelled to answer; or to claim, this time around.

"The Jewish apologist[s] calling itself "Lionaxe" and/or "Karl Radl", which entity haunts the message boards at VNN and Stormfront attempting to convert those opposed to Jewish propaganda to pro-Jewish positions, issued a response to my blog of 6 February 2009. I did not answer it until now, as it is so obviously composed of sophistry and falsehoods that I thought it unnecessary to refute it, given that those who could understand what it said would know that it was based upon sophistry and falsehoods."

As expected Bjerknes starts off with irrelevant and childish polemics excusing himself from having taken his sweet time to reply with the reason being that my previous rebuttals were dense with sophistry and falsehoods. As a curiosa, he appears to have an affinity for the word *'sophistry'*, as (in my experience) do many of conspiracy theorists and garden variety cranks.

"The opening comments of the blog "Semitic Controversies" attempt to change the subject from Einstein's plagiarism to whether or not Prof. Winterberg has corresponded with "Lionaxe" and whether or not "Lionaxe" could have or should have quoted Winterberg directly, rather than put its, "Lionaxe's", self-contradictory words into the good professor's mouth. Such a diversionary tactic, as well as the "teamwork" it embodies, are typical of disinformation specialists."

This fashion of word salad is typical of Bjerknes' style. He's not really making any sense, considering that I had simply stated that when asked Winterberg said he didn't not rely on Bjerknes for the accuracy of his work whether or not he had cited him in one instance was noted by me to be a separate issue. I mentioned that Bjerknes only really brought his name into the fold as an appeal for authority, as if it proved him correct where the facts demonstrably did not.

And for the record, Winterberg does not agree with Bjerknes that his work proves Einstein plagiarized or nostrified Hilbert:

"My analysis of Hilbert's mutilated proofs therefore cannot prove that Einstein copied from Hilbert." (4)

Winterberg recognizes the contribution to GR of Grossman, Hilbert and Einstein. Why would he do that if he agreed with Bjerknes that Einstein plagiarised Hilbert?

Bjerknes goes on to state the following:

"The value of my work and my expertise on the subject of Albert Einstein and the history of the development of the theory of relativity has been gratefully acknowledged by the prominent and innovative physicists Prof. Dr. Friedwardt Winterberg of the University of Nevada, Reno, and Prof. Dr. Anatoly Alexeevich Logunov, former Vice President of the Soviet Academy of Sciences. If I had made the mistakes wrongfully attributed to me on the "Stormfront" message boards, these renowned scientists would not have relied upon me and my work. Prof. Logunov has published several books and articles which discredit the views of this "LionAxe" regarding Einstein and Minkowski's plagiarism of Poincare's theory of relativity and space-time, some of which appear for free on the internet"

Here he's hinting to Logunov in that the latter is in agreement with Bjerknes that Einstein had plagiarised relativity and space-time in general. Whether or not Bjerknes ment SR specifically, I think he should know that his "supporter" obviously doesn't agree with his take on GR:

"The analysis, undertaken in Sections 1 and 2, shows that Einstein and Hilbert independently discovered the gravitational field equations. Their pathways were different but they led exactly to the same result. Nobody "nostrified" the other. So no "belated decision in the Einstein–Hilbert priority dispute", about which [Corry, Renn, and Stachel] wrote, can be taken. Moreover, the very Einstein–Hilbert dispute never took place.

*All is absolutely clear: both authors made everything to immortalize their names in the title of the gravitational field equations. **But general relativity is Einstein's theory.**" (5)*

In the paper that regards Poincaré more specifically, (6) Logunov offers his arguments on behalf of priority for Poincaré regarding SR. Yet Bjerknes didn't simply tell us that Logunov merely argued the priority of SR belonging to Poincaré, but also that he was in agreement that Einstein and Minkowski plagiarised Poincaré which is a completely different claim and one I haven't seen Logunov make. It's another thing that is typical for Bjerknes: he makes the case of priority interchangeable with plagiarism. Furthermore Logunov's understanding of relativity shows a splinter when he tries to explain the Sagnac Effect and the Twin Paradox with the relativistic mechanics of Poincaré which did not have room or usage of relativistic corrections (without them, the GPS for example, would not function as it does today, i.e correctly!)

In any case, Bjerknes argued that Winterberg and Logunov agreed with his work which showed Einstein to be a plagiarist. Having checked the work and statements of Bjerknes' given authorities: this is an outright lie. Not only do they not agree with Bjerknes on this but Logunov even stated that GR is Einstein's theory.

Bjerknes: when you're in a hole please stop digging.

"Now on to the self aggrandizing and ridiculous commentary of the Jewish propagandist calling itself "Lionaxe". "Lionaxe" again misrepresents my words by asserting that I stated that Poincare was the first person, among all others, to state the Principle of Relativity (PoR); when in fact I stated that Poincare was the first only between Einstein and Poincare, and that countless others had stated it before Poincare. In fact, I demonstrated through direct quotation that many others had stated the PoR before Poincare in my book Albert Einstein: The Incurable Plagiarist and again in my book The Manufacture and Sale of Saint Einstein (see pp. 1950- 1958).

"Lionaxe" then proceeds to misrepresent the PoR as if it were in contradiction to, and incompatible with, Poincare's ether theories. "Lionaxe" falsely claims without proof that "Poincare maintained a preferred inertial frame". In the context of the PoR, this would mean that the inertial frame of the ether of Poincare, presumably the quiescent ether of Lorentz, violated the PoR and could therefore be detected by experiments; in that the laws of this one inertial reference frame differed from those of others, or all others."

Again, it is clear that Bjerknes is not really replying to what I clarified for him in my first rebuttal, regarding the differences between Poincaré's and Einstein's work, which followed after Bjerknes had stated the following:

"Logunov and I have already refuted this "LionAxe's" nonsense. Poincare's PoR is the same as Einstein's plagiarized version."

I explained at some length the very well known and obvious differences between Einstein's and Poincaré's work on relativity. To mentioned a couple of aspects, Poincaré's paper *"Sur la Dynamique de l'Électron"* (1906), on the Lorentz contraction, deals through dynamic explanations.

However due to Einstein it was established that it is inherently kinematical. Poincaré also implies that the speed of light is isotropic exclusively in a unique frame, as is easily deduced from Lorentz's theory (for that, see his explanation of Michelson's experiment where the speed of light is $c+v$ or $c-v$ in the two opposite directions). (7) But yes, Poincaré does indeed disclose the modern form of the Lie algebra of Lorentz group, Lorentz transformation, velocity addition theorem. But most importantly, Poincaré neglects analysis of the relativity of simultaneity, it also neglects analysis of the inertia of energy. Poincaré also persisted with holding a difference between the effect of contraction of moving bodies, along the direction of relative motion, and the notion of relativity of simultaneity, which follows from the idea of a local time. He had pegged down physical importance, meaning to the first effect while clearly negating the second one as a mathematical artifice.

However, while I do not wish to simply repeat all that I wrote in my first retort (which Bjerknes still ignored at equal length in his following replies), I will comment (and probably repeat myself) further on this matter.

Bjerknes denies that Poincaré worked by the premise of a privileged/preferred frame of reference:

"'Lionaxe" quotes Poincare's 1902 critique of Lorentz as if in support of its contentions regarding the PoR. In fact, Poincare was there dismissing aspects of Lorentz' theory, in particular the notion that the ether represents a preferred frame of reference at rest in absolute space. Poincare's theory instead refers to the fixed stars, and/or the ether at rest relative to itself, as inertial reference frames, and Poincare refers to bodies "fixed" to these frames of reference, resting with respect to them, but Poincare expressly excludes the concepts of absolute space and a preferred reference frame with respect to the laws of mechanics and electrodynamics. The reference frame at rest with respect to the fixed stars is no more or less "superfluous" to such a Metaphysical PoR than is the ether, and yet it is observed and does not violate it."

Poincaré did indeed continue to believe in the existence of a privileged frame; i.e the immobile aether, and that it was a crucial part as he based his predictions on it. I quoted Poincaré himself as proof of this, which Bjerknes simply ignores. It is clearly documented by what he said in the talk at the 1904 St. Louis Congress of Arts and Science:

"The principle of relativity, according to which the laws of physical phenomena should be the same, whether for an observer fixed, or for an observer carried along in a uniform movement of translation; so that we have not and could not have any means of discerning whether or not we are carried along in such a motion . . .

The most remarkable example of this new mathematical physics is, beyond contradiction, Maxwell's electro-magnetic theory of light. We know nothing of the ether, how its molecules are disposed, whether they attract or repel each other; but we know that this medium transmits at the same time the optical perturbations; we know that this transmission should be made conformably to the general principles of mechanics, and that suffices us for the establishment of the equations of the electromagnetic field . . .

Perhaps, likewise, we should construct a whole new mechanics, of which we only succeed in catching a glimpse, where inertia increasing with the velocity, the velocity of light would become an impassable limit. The ordinary mechanics, more simple, would remain a first approximation, since it would be true for velocities not too great, so that we should still find the old dynamics under the new." (8)

Still stuck on the ether of classical mechanics Poincaré said:

"Does an aether exist, the reason why we believe in an aether is simple. If light comes from a distant star and takes many years to reach us, it is during its travel no longer near the star, but not yet near the Earth, nevertheless, it must be somewhere

and supported by a material medium." (9)

This paper of Poincaré's; which got published in June 1905, (10) predominantly deals with Lorentz's paper of 1904 both welcoming it and providing corrections. It mused onward about constant external forces applied to deformable electrons in a manner consistent with the obsolete heading of the given aether. And one of Poincaré's hypotheses at the "*La Mécanique Nouvelle*" Göttingen lecture was that a body which is in translatory motion experiences a change of deformation in the direction of motion. So still; after about four years post Einstein's initial paper on this matter, he clearly didn't understand or accept that length contraction was a consequence of Einstein's two postulates. If there was anyone partly lost in his own metaphysical philosophy of science: it was Poincaré.

On the one hand he very often critiqued the stationary ether of classical mechanics, but at the same time was unable to do away with it himself. He continuously brought such a premise into his work and left what ever doubts he had about his own work and others in his philosophical lectures on the metaphysical possibilities, which is where he at times hinted that an ether might one day not be necessary at all. Yet he was never able to remove it himself. His confusion is perhaps best observed in his lecture from 1900: (11) where he stated the need for a stationary ether to; among other things, properly explain aberration. Shortly thereafter he stated that only "*some*" kind of ether was needed. In his paper in 1902: (12) he included the necessity of an ether to do away with absolute rotations.

Einstein completely discarded the aether as he predicted and theorized that the expressions of the laws of physics should be same/similar for any inertial frame. Also; as mentioned before, his meaning of "*new kinematics*" meant that time and space measured (in differing inertial systems) were on the exact same footing. This while Poincaré still purported somehow (it wasn't an absolutist belief in ether/aether, but nevertheless his assumptions tells us there was a base premise of it) in an aether. Poincaré didn't manage to physically exclude the aether from his actual work, as he viewed it as the privileged reference-frame wherein "true" space and time were defined. Hence the consequence of his work was that the speed of light wasn't the same in all inertial frames regardless of his metaphysical rhetoric elsewhere.

In the first page of his paper "*Sur la dynamique de l'électron*", he expresses the relativity principle as follows, noted by Levy in 1996 :

"It appears that the impossibility of observing the absolute motion of the Earth is a general law of nature. We are naturally led to assume this law which we will refer to as the Relativity postulate." (13)

At the end of the 7th chapter; speaking of the Fitzgerald-Lorentz contraction (real and not reciprocal), he affirms:

"Therefore, the hypothesis of Lorentz (contraction) is the only one which is compatible with the impossibility of bringing the absolute inertial frame to the fore."

So it is clear that for Poincaré absolute motion existed. Besides the Lorentz contraction implies this absolute motion. Indeed; if a rod really contracts when it passes from one inertial frame to another, it is because there is a hierarchy between the different inertial frames (and not an equivalence). And therefore, the theory of Poincaré tries to reconcile two incompatible notions: the relativity principle on the one hand and the existence of a preferred inertial frame on the other hand.

Poincaré did not manage to derive aberration constant from PoR and certainly not prior to 1906. Einstein did in his first relativity-paper however. So Bjerknes is thoroughly confused about the origins and contemporary signification of relativity and spacetime physics as well as between local and real time. As Lorentz (who incidentally was one of those most familiar with Poincaré's work and close friend of his) stated:

"I introduced the conception of local time . . . but I never thought that this had anything to do with real time. This real time for me was still represented by the older classical notion of absolute time . . . There existed for me only one true time. I considered my time transformation only as a heuristic working hypothesis. So, the theory of relativity is really solely Einstein's work." (14)

The difference between the relativity theories of Poincaré and Einstein is an objective one in a historical sense, although it also springs from epistemological considerations.

As a relevant note of curiosa: it was Poincaré (and Marie Curie) who sent a letter of recommendation on behalf of Einstein in late 1911 when Einstein applied for a position at his old university (ETH) in Zurich. In the letter written by Poincaré he had the following to say about Einstein:

"Einstein is one of the most original minds that I have known; despite his youth he has already achieved a very honorable rank among the foremost scholars of our time. What we can, above all, admire in him in particular is the facility with which he

adapts himself to new concepts and draws all the consequences from them. He does not remain attached to classical principles, and, when presented with a problem in physics, is prompt to envision all the possibilities. This translates itself immediately in his mind by the prediction of new phenomena, which can be verified by experiments.

...

The role of mathematical physics is to ask questions; it is only experience that can answer them. The future will show, more and more, the worth of Einstein, and the university which is able to capture this young master is certain to gain much honor from this operation.” (15)

One of the more fundamental differences between Poincaré's theory and Einstein's concerns the form of a light-pulse for observers at rest and observers in motion. For Poincaré a light-pulse that is spherical for an observer at rest with respect to the ether is actually an elongated ellipsoid for all other observers in inertial motion. For Einstein; on the other hand, a spherical light-pulse actually has a spherical form for all inertial observers. And from that you get quite notable differences of definitions with the predictions.

Another difference; concerning the years that went on as Poincaré and Einstein continued their work on relativity, was the choice of space-time. Now one of the consequences of using the convention of either Minkowski or Galilei space-time comes from the fact that the geometry of phenomenal space is set by this choice and the spatial geometry in both of the given space-times is that of Euclid. Poincaré knew of this problem, but he didn't understand that his roots in pre-relativist physics guided him erroneously. He began with the choice of the wrong space-time for his work.

Poincaré did not feel his own approach, which involves the adoption of Galilei space-time, to be less promising in 1912 than the Einstein-Minkowski alternative, which involves the adoption of Minkowski spacetime. Since Einstein's general relativity (1915) is incompatible with Galilei space-time and compatible with Minkowski spacetime (as the tangent space, valid for any infinitesimal patch of curved spacetime): Poincaré (in retrospect) chose his spacetime unwisely.

He tried to preserve too much of the old and therefore he did not manage to formulate a complete theory; or even successfully show the physical revelation, behind doing away with the ether, not even when his own work showed that it was unobservable. This is why he; in his Palermo paper, talked about spherical electrons without explicitly mentioning time dilation.

As Darrigol wrote on Poincaré's actual work (not metaphysical pondering of all possibilities):

“Exclusive focus on the formal and empirical content of relativity theory (the Lorentz group and covariance properties) has led some of them to ignore the difference between Poincaré's and Einstein's concepts of space and time, while nationalism, anti-Semitism, or esprit d'Ecole induced others to read much more into Poincaré's text than is really there. For instance, it has been claimed that Poincaré had the second principle of relativity theory on the basis of his having written in 1898 that the astronomer [who dates stellar events in light-years] has begun by supposing that light has a constant velocity and, in particular, that its velocity is the same in all directions. That is a postulate without which no measurement of this velocity could be attempted. . . . The postulate conforms to the principle of sufficient reason and has been accepted by everybody; what I wish to emphasize is that it furnishes us with a new rule for the investigation of simultaneity. It is clear from the context that Poincaré meant here to apply the postulate only in an etherbound Frame.” (16)

Let's continue with Bjerknes comments:

“Since we wish to discuss the science, the Physics, as opposed to the Metaphysics of Poincaré and Einstein, then we must state that inertial reference frames do not exist in nature. In order to arrive at a physical theory, rather than a Metaphysical definition, Poincaré was obliged to define that which constitutes a frame of reference. As was customary, and as Einstein has repeatedly done, Poincaré referred to the fixed stars and to the ether. Both Einstein and his friends, including Pauli, referred to Lorentz' ether as the basis of Special Relativity, as I have long ago proven (see The Manufacture and Sale of Saint Einstein, pp.1958-1967).”

Inertial reference frames do not exist in nature?!

The only sense I can make of this confused word salad is that reference frames (inertial or not) are obviously concepts not physical things. Why Bjerknes felt compelled to point it out in a debate on theoretical physics is beyond me though. Furthermore, even if we confine ourselves to just inertial reference frames, then you still don't need to refer to the stars (or the ether: even if it existed) to handle Newtonian mechanics: since a frame is inertial if Newton's 2nd law applies. The only insufficiency comes from trying to reconcile Newtonian mechanics and Galilean relativity with Maxwell's equations. The problem is that Maxwell's equations appear to require a unique reference frame, but that still wouldn't make otherwise

inertial frames non-inertial. It is the search for a unique reference frame, not an inertial one, which notably occupied the minds of those searching for a classical ether.

"Einstein's 1905 paper, plagiarized from Poincare, is based not upon absolute Minkowski Space-Time (a physically contradicted delusion), nor upon Einstein's 1920 statement that a state of rest, a given specific set of coordinates of space representing the vacuum, cannot be assigned to the ether, but is instead premised upon Lorentz' quiescent ether; and Einstein's 1905 paper specifically refers to "rest" and "resting coordinates" as opposed to "motion" and "moving systems" of coordinates, just as did Poincare's and Lorentz' and Larmor's prior works."

Most of the above babbling has been addressed thoroughly in my previous replies to Bjerknes, which he has yet again failed to counter on-point. Not surprisingly Bjerknes is wrong yet again to imply that Einstein was essentially referring to an ether when he mentions *"resting coordinates"*, because Einstein made it clear he was not talking about an ether. Resting coordinates are simply an arbitrary choice of resting frame for a given observer with no implication of an ether whatsoever. Einstein was perhaps the first to at least demonstrate (i.e show through the use of the scientific method) that the ether; if it exists, is essentially physically undetectable at least in the context of the flat space of SR (rather than simply suspecting possibilities of it being undetectable thorough philosophical musings).

"Here again it is shown that Einstein's theory is a subset of Poincare's in that Poincare renders the PoR a scientific as well as a Metaphysical principle, and Einstein merely parrots the Metaphysical content of the principle. Though there were different methods of defining an inertial frame of reference, for example Ludwig Lange's, the method most likely to be understood at the time was to make reference to either a quiescent ether or the fixed stars."

And yet more nonsense. Once again: this defines a unique reference frame not simply an inertial reference frame. The whole point about inertial reference frames is that they are not unique, but that the laws of physics are nonetheless still the same.

"Space-Time" is a Metaphysical concept, one Einstein initially opposed. As Prof. Winterberg has correctly stated, "Space-Time" has never been measured in a laboratory, is physically contradicted, and all laboratories are three dimensional."

And yet... *"Pair of Aluminum Atomic Clocks Reveal Einstein's Relativity at a Personal Scale". (17)*

Bjerknes is now shifting to an attempt to debunk space-time in general. One can object all one wants to about the words used to describe general relativity. But what ultimately matters is the mathematics, because the mathematics is what makes the predictions and the mathematics works. It makes predictions which experiments verify and no competing theory has been able to duplicate all those verified predictions. Furthermore: no experiments have produced results which contradict the predictions of general relativity either.

"Einstein's ether of 1920 is a Metaphysical and numerological delusion, not a scientific theory, on that point I will agree with the necessary conclusions to be drawn from the sophistry of the Jewish propagandist "Lionaxe.""

The expected; but sad, thing is that Bjerknes, while putting much effort into writing sensationalistic material on relativity doesn't have a basic understanding of it. On this one I'm going to quote myself from the second rebuttal I made to Bjerknes:

"Besides the aether problem persisting within Poincaré's explorative works: he also persisted with holding a difference between the effect of contraction of moving bodies, along the direction of relative motion, and the notion of relativity of simultaneity, which follows from the idea of a local time."

And concerning the "necessity of the Ether" argument above, Bjerknes sidesteps the entire problematic features of preferred inertial frames during the Poincaré/Lorentz era (and all of the given arguments demonstrating Bjerknes claims to be incorrect) with something completely different and having an equally different domain of application when Einstein later used the word "ether". It was indeed around 1920, presumably in response to his personal friendship and admiration for Lorentz, where Einstein began to use the word "ether" in his writings. But it referred to the metric field of general relativity."

It was not in any sense a privileged frame of reference, it was simply a referral to the metric field of GR.

"So there you have it, the Jewish propagandist "Lionaxe" is proven wrong on each and every point related to Einstein's plagiarism."

Ironically: this is stated by Bjerknes after he has ignored nearly all the corrections to his assumptions and assertions that I

offered in my previous rebuttals and after he had only revisited a precious few (albeit misrepresented what I had effectively clarified in the process). His own sources do not agree with him, his grasp of science is all but non-existent and he has once again failed not only to refute my previous replies point-by-point (he ignored pretty much all of them) but to even refute even a single given point.

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The Socialist History Society does Auschwitz

Wed, 24 Nov 2010 19:40:00

I have written several articles pointing out firstly the significant over-representation of jews in the Socialist History Society and secondly the fact that jews regularly get a mention (and a sob story or two) in the *'Socialist History Society Newsletter'*. In the issue for October 2010 we find yet another mention in the article on pages 8 to 10 entitled *'Searching for Albert!'* by the jew David Horsley. Horsley reveals himself to be a member of the bandit tribe by boldly declaring on page 8 that his mother; Judith Salinger, was jewish. Horsley does not mention whether his father also happened to be blessed with Yahweh's holy ichor, but in halakhah Horsley would be indisputably considered to be a full member of Israel (i.e. biologically jewish and therefore an Israelite) irrespective of his father's origins.

This is of interest to us in that it confirms previous suggestions I have made that the tribe is also heavily overrepresented in the membership of the SHS as well as in its officers if we are to judge by the last several issues of the Socialist History Society Newsletter, which have revealed at least one different jew (and often more) to be a prominent member; or supporter, of the SHS per issue.

The article itself is largely a personal narrative of Horsley's search for his grandfather's; one Albert Salinger, grave and the *'truth'* about how Albert spent his last years in the Third Reich (he died on the 8th of December 1941 in Berlin and was buried in the jewish cemetery there [and no the gravestones weren't made into a road a-la *'Schindler's List'*]). Horsley is rather puzzled when he comes across something of a contradiction to the established account in that he does not understand why a jew should have been allowed to have been buried in a jewish graveyard without harassment and that graveyard to have survived the alleged attempt by the Third Reich; with the SS as the supposed executors, to wipe out jewry.

Horsley also notes an interesting fact that he discovered in his research on page 9 in so far as: *'the Nazis kept that cemetery and a Jewish hospital open all through the war years'*. This seems to have caused some discomfort to Horsley who had previously believed that the jews had just been hauled off en-masse to Auschwitz and gassed without much ceremony. After all why on earth would you keep two such institutions going; which would inevitably consume large amounts of precious scarce resources, in the war years if there weren't substantial numbers of jews in Berlin to use the facilities?

Horsley solves this intellectual mid-life crisis by simply pretending it doesn't exist and implies that it was all a conspiracy on the part of the nasty Nazis to deceive the jews so they could gas them and goes on to compare the policies of the Third Reich to that more common marxist *bête-noire*: Apartheid. In an attempt to nod to the established orthodox rigmarole of *'survivor accounts'* Horsley declares that his mother; Judith, didn't want to talk about the *'holocaust'* because her mother; who remains nameless throughout, was *'gassed'* at Auschwitz. How Horsley knows this is uncertain, but we may assume it is just assumption based on popular perceptions of the *'holocaust'*. However this nod to orthodoxy doesn't stop Horsley's underlying surprise and apparent doubts at having been effectively lied to about the fate of Berlin jewry by his teachers coming across to the reader.

We cannot help but left wondering if Horsley is going to say the Kaddish ahar Hakk'vura (the mourning/burial prayer) over his grandfather's grave or whether he is going to declare that Alfred was an example of Kiddush Hashem (a jewish martyr)...

Pliny the Younger, the Christians and the Jews

Sun, 05 Dec 2010 22:23:00

Gaius Plinius Caecilius Secundus; better known to history as Pliny the Younger, is one of the most controversial of the voices of classical antiquity that have come down to us through the mists of time. Like his uncle; Pliny the Elder, Pliny the Younger has largely been neglected by anti-Semites because his references to jews are small in number and are only oblique in so far as Pliny never refers to jews directly but rather refers to Christians who must necessarily have included a great number of jews at this time in Rome. (1) This might upset those who believe that Christianity is a pure Aryan religion, but we must understand and accept that the evidence is against such a fanciful interpretation of early Christian ethnology. (2)

If we understand and accept this; as opposed to resorting to verbal gesticulation to try to drive the evidence back into a dark cave because it contradicts a favourite myth, then we have to conclude that Pliny's comments on the Christians are largely directed against Christianity as a jewish sect and not as a separate religion per se (as then there was little real distinction between the two groups other than one thought the Messiah had turned up while the others argued he hadn't). Thus to Pliny the Christians would have been a sub-sect of Judaism and like the humorous attacks on Christianity by other pagan writers; such as Celsus, the prevailing view of jews that Pliny must have held would have been one of a dangerous and subversive cult that held laughable religious sentiments in which light Celsus also regarded them. (3)

There is some controversy over Pliny's statements concerning the Christians in that they maybe later Christian interpolations as has been argued by for and against by different scholars. However we shall lay this aside as inconclusive as both cases are reasonable and although this author believes that the statements of Pliny are likely later Christian interpolations: we will assume for the sack of argument that they are completely genuine.

Pliny's only references to the jews through the medium of commenting on the Christians may be found in the tenth book of his letters (sometimes called the '*Letters to Trajan*'). Pliny begins by noting that he himself had not; at that point, been present at; i.e. participated in, trials of Christians and hence is unsure of the exact details of the crimes committed by the Christians. However Pliny's description of the issue does indicate that Christianity was regarded as a political offence as he states:

'And I have been not a little hesitant as to whether there should be any distinction on account of age or no difference between the very young and the more mature; whether pardon is to be granted for repentance, or, if a man has once been a Christian, it does him no good to have ceased to be one; whether the name itself, even without offences, or only the offences associated with the name are to be punished.' (4)

This indicates to us that Christianity; and by association the jews, was regarded by Pliny as a subversive group who stood at odds with what it meant to be Roman and who were actively engaged in undermining the Roman state in much the same way as a criminal who breaks the law seeks; implicitly or explicitly, to undermine the state by undermining the rule of law. In Rome; of course, to undermine the Imperial cult by not sacrificing to the Emperor's image; which Pliny later makes explicit reference to, was tantamount to disputing the power of the Emperor himself: this seems to be much of the substance behind the political crimes of Christians. Although it may be conjectured that the belief that '*every man was created equal before the sight of God*'; which formed part of Christian belief then as now, was regarded as an explicit attempt to topple those in power in much the same way as Marxism later attempted to rally the '*international working class*' to create a new state not unlike that explicitly formulated by many later Christian thinkers such as Sir Thomas More in his '*Utopia*'.

In essence then Pliny is informing us that the Christians; and by extension the jews, were a politically subversive group who the Roman authorities; rightly or wrong, viewed as engaging in an active conspiracy to destroy Rome itself by their vulgar and absurd claims. We can easily see how such a viewpoint could be formed in so far as if one believes that an omnipotent single deity created the world and rules the universe and more importantly that this deity demands that you actively oppose any and all other Gods and Goddesses then it can only be the case that the followers of this deity will; at any given time, seek to subvert a situation unfavourable to their objectives derived from their beliefs.

It is a testament to how subversive and potentially dangerous Christianity; and the jews, were thought of by Pliny that he asserts that if someone professes to be a Christian and will not recant then the death penalty is called for (which Trajan then endorses). (5) As to leave such subversive individuals alive is to invite the potential downfall of the state and Pliny; as the representative of the Emperor Trajan, could not reasonably allow this without either neglecting his duty or committing treason himself. We may particularly note Pliny's implicit urging of Trajan to take action '*for the contagion of this superstition has spread not only to the cities but also to the villages and farms. But it seems possible to check and cure it.*' (6)

What is also noteworthy is that Pliny implies that the Christians took many; or certainly a significant proportion, of their

converts from amongst slaves and the lower classes of society i.e. those with a vested interest in believing themselves to be superior to the existing order and/or with little else to lose. When we add into this the manifest; and logical, Roman fear of slave revolts within Rome itself, which the memory of Spartacus must have done much to heighten, then it is not hard to see why jews; professing Christianity, to the lower strata of Roman society must have seemed so potentially dangerous and subversive. Pliny; we may however credit, with some scepticism regarding the validity of a jewish-organised Christian conspiracy against the Roman empire as he seems; after torturing two slave girls who were Christian Deaconesses, to have been convinced that the only thing Christians were generally guilty of was an inherent gullibility that was; and is now, generally credited by those in power to the 'other half' of the population often referred to as the '*masses*'.

That said Pliny regards it was quite possible; and even probable, that the '*masses*' will be cured of their belief in Christianity and that a spiritual revival in Roman religion will take place. He also optimistically asserts that the people are already coming back to the temples and making their sacrifices. Pliny was; of course, incorrect in his assessment, but we cannot ignore the fact that Pliny regarded the jews of antiquity; through the medium of their preaching Christianity to the nadir of Roman society, as political and religious subversives and proposed harsh measures for dealing with them.

We can only sound a note of regret that Pliny's implicit advice to Trajan was not more widely heeded and even completely discarded in time.

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(1) For example see Harry Leon, 1960, '*The Jews of Ancient Rome*', 1st Edition, The Jewish Publication Society of America: Philadelphia.

(2) It should be understood that I am not suggesting that Christianity is not the most likely candidate for the official religion of a racist state, but that in its early forms: those who believed in, defended and propagated it were largely jews and their Semitic kin. In this we can point to the fact that Stoicism had a similar lineage in that it first originated and was propagated by Semites and then taken over (and appropriately modified) to become a religion of the West.

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Moshe Katsav the Rapist

Tue, 04 Jan 2011 19:38:00

As you may have read recently ex-Israeli President Moshe Katsav has just been convicted of being a [serial] rapist by an Israeli court in Tel Aviv. The rapes and general sexual harassment took place during Katsav's term in office between 2000 and 2007, which indicates to us the sheer scale of Katsav's criminal activities. What is particularly interesting to us is an article written by the Jewish Telegraphic Association (or JTA for short) writer Dina Kraft entitled 'Katsav rape conviction hailed as watershed moment', which has been published in several major Jewish media organs in the United States. (1)

First of all Kraft points out that Katsav's Freudian habits were not limited to one particular Jewess but rather span numerous victims who no doubt are going to be demanding compensation from just about anyone they can vaguely link to Katsav. Kraft even goes as far as to suggest that this sexual abuse was widely known about by Israeli politicians and the media in general: she implies; of course, that a massive cover-up took place but also tries to excuse this typically immoral behaviour by claiming that male Jews see it as part of the perks of their government positions to sexually harass and even rape the Jewish (no word about the non-Jewish) females employed there.

Kraft even claims; by way of indirect apology for Katsav's actions, that Israel is a '*nation in arms*' with a '*machismo*' bent, but this is a little much given that Israel maybe a country with a lot of ostensive military power but as has often been remarked by military analysts the performance of its troops on the ground leaves quite a lot to be desired in spite of the image projected by its propagandists at home and abroad. That said as Shahak and Mezvinsky have observed Israelis have engaged in more than their fair share of atrocities against civilians and then proceeded to try and claim that Jews are special and therefore don't have to abide by the same code as mere mortals. (2) This is also the essence of much of Finkelstein's critique of Israel's use of the '*holocaust*' as a shield and a weapon to silence its enemies. (3)

Secondly Kraft argues that the conviction of Katsav is a landmark in Israeli society, because this is essentially the first time that one of the inevitably corrupt Israeli high officials has actually been successfully prosecuted for even the most basic of crimes. Corruption is; of course, an epidemic in Israel even more so than in the People's Republic of China as unlike the Chinese the Jews are almost completely egocentric and have little to no conception of the good of the group and tend to only pay lip service to their stated principles. Another example of this is the ongoing case against the former; and supposedly moderate, Israeli Prime Minister Ehud Olmert who is currently in the process of being tried for multiple white collar crimes revolving around his personal finances, corporate connections and abuse of public funds.

Is there any other country in the world where corruption is endemic but yet we are told so little about it in the West? While of course the so-called '*Israel Lobby*' drones on about how wonderful Israel and how much it is contributing to the world in general (anyone think about the implications of that argument so often used by Zionists and its context in Judaism).

If Kraft is correct and this does mark a watershed in Israeli society then we can expect to see a raft of cases brought against Israeli public figures for everything from rape to various white collar crimes or worse. However I think we can reasonably remark that this isn't exactly likely to occur if what Kraft suggests is true: since the political and media powers that kept silent about Katsav until formal allegations began to be made aren't going to go out of their way to open their closets for all their skeletons to be exposed.

The only thing about this whole case that does seem to me to be remarkable is the fact that Katsav didn't try to use either the '*holocaust*' or '*anti-Semitism*' as a defence for raping and sexually harassing the female members of the tribe...

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Jewish Communist Espionage in the United States according to Whittaker Chambers

Sat, 08 Jan 2011 10:10:00

Whittaker Chambers; former Communist, probable homosexual (1) and convert to Christianity, was the man at the centre of the two Alger Hiss trials which lead to the uncovering of several considerable Soviet espionage apparatuses operating in the United States government from the 1920s to the late 1940s. (2) Chambers is interesting to us in that he wrote his experiences and thoughts down in two large volumes; *‘Witness’* (3) and *‘Cold Friday’*, (4) however since the latter is largely a recap of the former with some updated information we shall take our information from the former.

‘Witness’ being autobiographical in nature simply names names; although in some places Chambers notes that he has substituted the individual’s real name for an assumed one for various different reasons (usually to do with not hurting them for activities they have long past ceased to engage in), but from those Chambers does name we get a decidedly jewish flavour.

At this point many a detractor and opponent of anti-Semitism will wish to reflexively claim that Chambers was an anti-Semite and a general *‘jew hater’*. However this is obviously incorrect as Chambers’ own wife; Esther Shemitz, was jewish and he spends a large portion of *‘Witness’* paying direct or indirect homage to her. Shemitz also seems to have been a Communist; or at the very least a Marxist, for most of her life (5) as indeed was her brother. (6) Chambers also does not name (as a general rule) obviously jewish individuals to have been jewish and he really does seem to have been rather blind to the fact that many of his *‘comrades’* in the underground were members of the tribe. This is; of course, somewhat to be expected but never-the-less it is surprising that Chambers did not mention this obvious aspect of the underground. Perhaps he was conscious of his own wife’s jewishness and the effect such revelations might have on the political situation in America with an anti-Communist frenzy in the offing or perhaps Chambers really was oblivious to the origins of those around him. It is difficult to which is the more likely, but on balance this author would tend to lean towards the former possibility rather than the latter. (7)

As it would be beyond this scope of this article to go into the very significant jewish involvement in Communism in the United States the structure that I have adopted is to list the jewish individuals concerned along with their principle role and activities in the Soviet underground and/or the official Communist party according to Chambers as an informed source. This is both for ease of reference and to allow any doubting Thomas’ to easily check Chambers’ own statements from my references.

James Allen (nee Sol Auerbach)

Foreign Affairs Correspondent for the *‘Daily Worker’* (Chambers, *‘Witness’*, Op. Cit., pp. 241-242)
Chief Editor of *‘International Publishers’* (Chambers, *‘Witness’*, Op. Cit., pp. 240-242)

Boris Bazarov (Chambers knew him as Boris Bykov)

Head of GRU (Soviet Military Intelligence) in United States from 1935-1937 (Chambers, *‘Witness’*, Op. Cit., pp. 439; 443)
Chambers explicitly states he was jewish.

Alexander Bittelman

Member of the Central Committee of the Communist Party of the United States of America (Chambers, *‘Witness’*, Op. Cit., p. 206)

Benjamin Gitlow

Socialist Member of New York State Legislator (Chambers, *‘Witness’*, Op. Cit., p. 203)
Member of the Communist Party of the United States of America

Michael Gold (nee Itzik Granich)

Editor of the *‘New Masses’* (Chambers, *‘Witness’*, Op. Cit., p. 264)

Felix Inslerman

Photographer for and Member of Washington D.C. Soviet Spy Ring (Chambers, *‘Witness’*, Op. Cit., pp. 41; 423)

Samuel Kaufman

Judge of the First Hiss trial (Chambers, *'Witness'*, Op. Cit., p. 670)

Nat Kaplan

Foreign Affairs Editor of the *'Daily Worker'* (Chambers, *'Witness'*, Op. Cit., p. 258)

Soviet –trained agent born in America (Chambers, *'Witness'*, Op. Cit., p. 258)

Paula Levine

Member of Paris Soviet Spy Ring (Chambers, *'Witness'*, Op. Cit., p. 290)

Fled to Soviet Russia in 1933 (Chambers, *'Witness'*, Op. Cit., p. 290)

New York apartment used as Communist underground safe house (Chambers, *'Witness'*, Op. Cit., p. 290)

Maxim Lieber

Member of Washington D.C. Soviet Spy Ring (Chambers, *'Witness'*, Op. Cit., p. 44)

Created Soviet spy rings in Great Britain and Japan (Chambers, *'Witness'*, Op. Cit., pp. 44; 355; 367; 388; 437)

Jay Lovestone (nee Jacob Liebstein)

National Secretary of the Communist Party of the United States of America until 1929 (Chambers, *'Witness'*, Op. Cit., p. 206)

Eugene Lyons

American Correspondent of TASS (the official Soviet News Service) until 1928 when joined UP as correspondent in Moscow (Chambers, *'Witness'*, Op. Cit., p. 366)

Abe Magill

Correspondent for the *'Daily Worker'* (Chambers, *'Witness'*, Op. Cit., p. 240)

Ben Mandel(known to Chambers as Bert Miller)

Business Manager of the *'Daily Worker'* (Chambers, *'Witness'*, Op. Cit., p. 226)

Later Research Director of the House Committee on Un-American Activities America (Chambers, *'Witness'*, Op. Cit., pp. 207; 536; 558; 600)

George Mink

Head of Communist Party's Seamen's Association (Chambers, *'Witness'*, Op. Cit., p. 302)

Nephew of Solomon Lozovsky (Chambers recalls him as George Lozovsky) jewish head of the Profintern (Chambers, *'Witness'*, Op. Cit., p. 303)

During the Spanish Civil war Mink was responsible for the murder of numerous anti-Communists and anti-Stalinists in Republican prisons (Chambers, *'Witness'*, Op. Cit., p. 303)

Josef Peters (known to Chambers as Alexander Goldberger)

Head of the National Underground of the Communist Party of the United States of America (Chambers, *'Witness'*, Op. Cit., p. 32)

Replaced as Head of the National Underground of the Communist Party of the United States of America by Rudy Baker (nee Rudolph Blum); who was also jewish, in 1938.

Joseph Pogany (nee Josef Schwartz)

Comintern Representative to the Communist Party of the United States of America (Chambers, *'Witness'*, Op. Cit., pp. 214; 246-247)

Was former Commissar for War in the Hungarian Soviet Government of Bela Kuhn (also jewish) (Chambers, *'Witness'*, Op. Cit., p. 246)

Juliet Stuart Poyntz

Member of the Central Committee of the Communist Party of the United States of America until 1937 (Chambers, *'Witness'*, Op. Cit., p. 36)

Member of the National Underground of the Communist Party of the United States of America (Chambers, *'Witness'*, Op. Cit., p. 36)

Murdered; by the GRU (Soviet Military Intelligence), in 1937, because of her potential break with the Communist party over Stalin's purges in the Soviet Union (Chambers, *'Witness'*, Op. Cit., p. 36)

Phillip Rosenblatt

Dentist and Member of the Washington D.C. Soviet Spy Ring (Chambers, *'Witness'*, Op. Cit., pp. 237; 435-436)

Assisted in espionage against the US Army (Chambers, *'Witness'*, Op. Cit., p. 319)

Meyer Schapiro

Professor of Fine Arts at Columbia University (Chambers, *'Witness'*, Op. Cit., p. 193)

Member of the Washington D.C. Soviet Spy Ring (Chambers, *'Witness'*, Op. Cit., pp. 193; 415-416)

Helped in attempt to set up a London spy ring (Chambers, *'Witness'*, Op. Cit., p. 376)

Sam Shoyet

Member of the National Underground of the Communist Party of the United States of America (Chambers, *'Witness'*, Op. Cit., p. 244)

Member of Washington D.C. and Tokyo Soviet Spy Rings (Chambers, *'Witness'*, Op. Cit., p. 245)

Member of Paris Soviet Spy Ring (Chambers, *'Witness'*, Op. Cit., p. 311)

Abraham George Silverman

Research Director of the Railroad Retirement Board (Chambers, *'Witness'*, Op. Cit., p. 27)

Economic Advisor and Chief of Analysis and Plans to the Assistant Chief of the Air Staff (Chambers, *'Witness'*, Op. Cit., p. 60)

Active Source to and Member of the Washington D.C. Soviet Spy Ring (Chambers, *'Witness'*, Op. Cit., pp. 40; 416)

Secretly paid dues to the Communist Party (Chambers, *'Witness'*, Op. Cit., p. 380)

Aided in the recruitment and placing of Soviet spies into positions of the authority in the US government. (Chambers, *'Witness'*, Op. Cit., p. 40)

Alexander Trachtenberg

Chief Executive Officer of *'International Publishers'* (Chambers, *'Witness'*, Op. Cit., pp. 242; 264)

Member of the Central Control Commission of the Communist Party of the United States of America (Chambers, *'Witness'*, Op. Cit., p. 242)

Head of Cultural Activities of the Communist Party of the United States of America (Chambers, *'Witness'*, Op. Cit., p. 264)

Alexander Ulanovsky

Chief of the GRU (Soviet Military Intelligence) in the United States between 1931 and 1934 (Chambers, *'Witness'*, Op. Cit., p. 264)

William Weinstone

New York/New Jersey District Organiser of the Communist Party of the United States of America (Chambers, *'Witness'*, Op. Cit., p. 230)

Harry Dexter White (nee Weit)

Assistant to the Secretary of the Treasury (Chambers, *'Witness'*, Op. Cit., p. 27)

Head of World Bank (Chambers, *'Witness'*, Op. Cit., p. 500)

Active Source to the Washington D.C. Soviet Spy Ring (Chambers, *'Witness'*, Op. Cit., pp. 334; 370; 383-384; 405; 416; 420-422; 429; 544)

Came up with a new monetary structure for the Soviet Union (Chambers, *‘Witness’*, Op. Cit., p. 430)

References

(1) David Johnson, 2004, *‘The Lavender Scare: The Cold War Persecution of Gays and Lesbians in the Federal Government’*, 1st Edition, University of Chicago Press: Chicago, p. 33; Whittaker Chambers, 1952, *‘Witness’*, 1st Edition, Random House: New York, p. 206

(2) There is a considerable literature on this subject, but for a succinct overview please see John Hayes, 1996, *‘Red Scare or Red Menace? American Communism and Anticommunism in the Cold War Era’*, 1st Edition, Ivan R. Dee: Chicago and Harvey Klehr, John Earl Haynes, Fridrikh Igorevich Firsov, 1995, *‘The Secret World of American Communism’*, 1st Edition, Yale University Press: New Haven

(3) Whittaker Chambers, 1952, *‘Witness’*, 1st Edition, Random House: New York

(4) Whittaker Chambers, 1964, *‘Cold Friday’*, 1st Edition, Random House: New York

(5) Chambers, *‘Witness’*, Op. Cit., p. 25

(6) Ibid, p. 48

(7) Similar accounts; which ignore the jewishness of much of those they describe, can be found in two autobiographies of former high-ranking underground communists, which are Jan Valtin, 1941, *‘Out of the Night’*, 1st Edition, Alliance Book Corporation: New York and Louis Budenz, 1950, *‘Men Without Faces: The Communist Conspiracy in the U.S.A’*, 1st Edition, Harper & Brothers: New York.

Jewish Influence in the Communist Party of America 1919-1926

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One of the most frequent arguments used by anti-Semites historically as well as currently is that jews were inordinately involved in Bolshevism in the Soviet Union and in fact were involved well out of proportion to their numbers in terms of population. What has often been overlooked when making this argument; which although often massively overstated is often remarked on by historians of the Bolshevik revolution and the Soviet Union in general, (1) is the significant involvement of jews in the formation of the Communist Party of America in the crucial early years of 1919 to 1926 when it began to grow as an organised and conspiratorial force which eventually ran numerous spy and espionage networks for the Soviet Union as well as its own above and under ground parties. (2)

In the below list I have outlined; as far as I can, the influence of jews in terms of position and their relative numbers in the key positions that they occupied in the various formative parties and periods of the Communist Party of America. The most complete list I have been able to find was that offered by the Marxist Internet Archive (or MIA) which I have; with some reluctance, used to create this listing. (3)

The problems offered by this listing; and Communist history in general, are several:

Firstly due to the conspiratorial, subversive and generally paranoid nature of Communists internationally at this time; and the Communist Party of America were not an exception to the rule, pseudonyms were usually used in official and unofficial correspondence and documents so that it requires a large amount of backtracking and historical detective work to comprehend who is who in the documents concerned. This was exacerbated in the Communist Party of America by the raid at Bridgman on the 22nd of August 1922 (4) and leads to the situation; which has occurred in the MIA list, whereby we know the ethnic identity of an individual leader (due to whom they were representing usually) but we do not know their actual name.

Secondly parties of the far left; Marxist and non-Marxist, have historically tended to be extremely factious in nature and this has lead (and still leads to) numerous factional breaks and the creation of majority and minority groups within the parties themselves. This; in the case of the Communist Party of America, lead to numerous splinter groups, arguments, dissolutions, reformations and unity coalitions, which to a reader unacquainted with the tendencies of the far left can be seem utterly disconcerting and even confusing at times. Part of the reason that I opted to use the MIA list was due to the fact that it offered it in an easy to understand format so that the reader could check what I had said against the MIA master list.

Thirdly the tides of influence and power within the Communist Party of America (and the far left in general) are notoriously difficult to chart and we can only largely guess and extrapolate from events what the power shifts were and on what basis they came about. This can make relative numbers somewhat deceptive, but for the sake of clarity we should state the reader will notice that several jewish individuals were largely in power throughout the 1919 to 1926 period in the Communist Party of America. Jay Lovestone in particular deserves mention as he was an extremely influential jewish figure inside the Communist Party of America and was only removed due to his support for Bukharin against Stalin in the power struggles inside the Bolshevik Party in Russia. In fact had Bukharin won the power struggle then Lovestone would have become the leader of the Communist Party of America as opposed to Stalin's chosen acolyte: William Z. Foster. (5)

If we bear this slight caveat in mind that numbers do not necessarily equate power although they do give us a fair approximation of it. We can begin to see a pattern in the following list of jewish officials in the Communist Party of America from 1919 to 1926:

1919 Communist Labour Party of America

National Executive Committee: No jews out of six members. Two jews (Finkelberg and Benjamin Gitlow) out of five alternative members as of January 1920.

Editorial Board: One jew (Ludwig Lore) out of three members.

Labor Committee: One jew (Benjamin Gitlow) out of five members.

1920 Communist Party of America

International Delegates: No jews out of four members. Three jews (Daniel Elbaum, Alexander Bittelman and Jay Lovestone) out of four alternative members.

Additional Executive Committee Members: Five jews (Alexander Bittelman, Maximilian Cohen, Daniel Elbaum, Jay Lovestone and Rose Pastor Stokes) out of eight members. Three jews (Rose Pastor Stokes, Meyer Lunin and Morris Kushinsky) out of six alternative Additional Executive Committee Members.

Language Federation Secretaries: One jew (an unnamed jewish individual) out of seven members.

Executive Council (after January 20th 1920): Three jews (Maximilian Cohen, Jay Lovestone and Alexander Bittelman) out of seven members.

Executive Secretary (after July 20th 1920): Louis Shapiro

Central Executive Committee (at the end of 1920): Four jews (Maximilian Cohen, Louis Shapiro and two unnamed jewish individuals) out of nine members.

Editor of Party Publications (at the end of 1920): Maximilian Cohen

Language Federation Secretaries (at the end of 1920): One jew (Morris Kushinsky) out of six members.

Assistant Secretary (after February 20th 1921): Louis Shapiro

Editorial Committee (after February 20th 1921): One jew (Louis Shapiro) out of three members.

District Organizers: Two jews (George Ashkenazi and one unnamed jewish individual) out of six members.

1921 (Unified) Communist Party of America

Executive Secretaries (from May 31st 1921 to April 1923): Two jews (William Weinstone and Jay Lovestone) out of five appointees.

Central Executive Committee Members (from May 31st 1921): Three jews (William Weinstone, Jay Lovestone and George Ashkenazi) out of eleven members.

Central Executive Committee Members (from December 1921): Four jews (William Weinstone, Jay Lovestone, Meyer Lunin and Alexander Bittelman) out of ten members.

Central Executive Committee Members (from April 17th 1922): Two jews (Jay Lovestone and Alexander Bittelman) out of ten members.

Secretariat (from January 26th 1923): One jew (John Pepper aka Jozsef Schwartz) out of three members.

Executive Council (from January 26th 1923): Five jews (Israel Amter, Benjamin Gitlow, Ludwig Lore, Jay Lovestone and John Pepper) out of seventeen members.

1923 Workers Party of America

Executive Council: Three jews (Alexander Bittelman, Ludwig Lore and Moissaye Olgin) out of eleven members.

Central Executive Committee: Eight jews (Israel Amter, Alexander Bittelman, Jay Lovestone, Moissaye Olgin, John Pepper, Rose Pastor Stokes, Alexander Trachtenberg and William Weinstone) out of twenty-five members.

1924 Workers Party of America

Representative to Comintern (ECCI): Israel Amter

Central Executive Committee Members: Six jews (Alexander Bittelman, Benjamin Gitlow, Ludwig Lore, Jay Lovestone, John Pepper and Martin Abern) out of thirteen members.

Political Committee: Two jews (Jay Lovestone and John Pepper) out of seven members.

Organization Committee: Two jews (Martin Abern and John Pepper) out of five members.

Secretariat: One jew (John Pepper) out of three members.

Education Committee: One jew (Alexander Bittelman) out of three members.

Daily Worker Management Committee (as of May 1924): One jew (Moritz Loeb) out of five members.

1925-1926 Workers (Communist) Party

Central Executive Committee Members: Six jews (Martin Abern, Philip Aronberg, Jacob Stachel, Benjamin Gitlow, Jay Lovestone and William Weinstone) out of twenty members.

We can see from this list that as time went on the number of jews in positions of influence in power both increased and solidified with numerous jews; notably Alexander Bittelman, Jay Lovestone, William Weinstone, Ludwig Lore, Benjamin Gitlow and John Pepper, becoming exceptionally powerful and long-lasting in positions of power within the Communist Party of America. It is worth noting that while we have these members of enduring power we also have a considerable turnover of jewish individuals within the officials of the Communist Party of America with there being a particularly high general representation in the Central Executive Committees.

It is worth noting that when jews are represented at the highest levels of the Communist Party of America that they tend to be so in significant and disproportionate numbers. We see for example in the Central Executive Committee of 1923 to 1924 that the amount of jews is fifty percent of the total number of members and this is obviously wholly disproportionate to the amount of jews in America at this time.

Opponents and detractors of anti-Semitism may try to explain away such notable disproportionate involvement as this, but their arguments are usually based more on begging the question (asking why it is significant in the first place) rather than actually providing a reasonable thesis for why it is the case. The idea that the jews were oppressed is a common argument of type, but this ignores the fact that if we consider the jews to have been oppressed then we cannot specifically answer why they should turn to the Communist Party of America in significant and disproportionate numbers and the equally oppressed Germans, Swedes, Irish, Italians and others should not turn to the Communist Party of America. Let alone of course rise to the top of the Communist Party of America which jews certainly did disproportionately and in significant numbers as this list illustrates.

This is yet to be reasonably explained by opponents of anti-Semitism and has tended to be attacked as '*baseless conjecture*' by some: the tendency has been to show that jews were significantly and disproportionately involved in far left wing politics in the United States throughout its long and nefarious history and not to look at the two pieces of information together. In so far as if the Communist Party of America was an openly subversive and revolutionary organisation and the jews; as a group, were significantly and disproportionately represented in its leadership then we can only conclude that jews acted the part of a hostile elite in the Communist Party of America much as Kevin MacDonald has argued they did in early Soviet Russia. (6)

References

- (1) On this point please see Benjamin Pinkus, 1988, '*The Jews of the Soviet Union: The History of a National Minority*', 1st Edition, Cambridge University Press: New York and Erich Haberer, 2004, '*Jews and Revolution in Nineteenth-Century Russia*', 2nd Edition, Cambridge University Press: New York.
- (2) On this point please see Harvey Klehr, John Earl Haynes, Fridrikh Igorevich Firsov, 1995, '*The Secret World of American Communism*', 1st Edition, Yale University Press: New Haven.
- (3) <http://www.marxists.org/history/usa/eam/cpa/cpaofficials.html> [Last Accessed: 04/01/2011]
- (4) A very useful and readily available contemporary account of just what was found in this raid can be found in R. M. Whitney, 1924, '*Reds in America*', 1st Edition, The Beckwith Press: New York (reprinted in abridged form; largely removing the mention of jews, in 1970 by Western Islands: Belmont [a John Birch Society affiliated imprint]).
- (5) For more on Jay Lovestone please see Ted Morgan, 1999, '*A Covert Life: Jay Lovestone, Communist, anti-Communist and Spymaster*', 1st Edition, Random House: New York.

(6) This list should be seen in the conjunction with the numerous jews involved in spying and espionage activities in the United States who were directly and indirectly named by Whittaker Chambers, 1952, *‘Witness’*, 1st Edition, Random House: New York and Louis Budenz, 1950, *‘Men Without Faces: The Communist Conspiracy in the U.S.A’*, 1st Edition, Harper & Brothers: New York.

In Brief: The Trotsky Quote

Sat, 30 Apr 2011 06:55:00

Recently there has been an upsurge in the use of a particular quote that has been attributed to the leading jewish Bolshevik Leon Trotsky. (1) This quote is as follows:

'We must turn Russia into a desert populated by white negroes upon whom we shall impose a tyranny such as the most terrible Eastern despots never dreamt of. The only difference is that this will be a left-wing tyranny, not a right-wing tyranny. It will be a red tyranny and not a white one.

We mean the word 'red' literally, because we shall shed such floods of blood as will make all the human losses suffered in the capitalist wars quake and pale by comparison. The biggest bankers across the ocean will work in the closest possible contact with us. If we win the revolution, we shall establish the power of Zionism upon the wreckage of the revolution's funeral, and we shall become a power before which the whole world will sink to its knees. We shall show what real power is. By means of terror and bloodbaths, we shall reduce the Russian intelligentsia to a state of complete stupefaction and idiocy and to an animal existence... At the moment, our young men in their leather jackets, who are the sons of watchmakers from Odessa, Orsha, Gomel and Vinnitsa, know how to hate everything Russian! What pleasure they take in physically destroying the Russian intelligentsia - officers, academics and writers!' (2)

We should first remark that this quote is obviously very similar to what I have termed the Selenkov quotation; which I have previously discussed, that runs as follows:

'We must create a climate of anti-nationalism and anti-racialism amongst Whites. We must reduce patriotism and pride of race to meaningless abstractions and make racialism a dirty word.' (3)

In my discussion of the Selenkov quotation I pointed out that there was no reason to regard it as genuine as the wording makes no sense from an avowedly Marxist-Leninist perspective and to claim a Bolshevik leader would talk in a fashion more akin to the radical right than their own radical left language was nonsensical unless the quotation could be substantiated evidentially. We can see that this supposed Trotsky quotation suffers from the same basic problem in that it uses the language of the radical right rather than the radical left, which stems from the apparent inability of the originator(s) to use Marxist-Leninist phraseology and replacing this way of thinking and arguing with how their own ideology (in this case something to do with the Russian far right) interprets what Marxism-Leninism is really saying.

For example the Trotsky quotation makes the considerable mistake of claiming; in effect, that Trotsky was a Zionist when Marxism-Leninism and Zionism were (often violently) competing ideologies among the jews in Russia and the early Soviet Union; in which Trotsky played a not inconsiderable role, went so far as to provide a counter to the Zionist tendency by assigning jews their own oblast or autonomous region. Indeed Trotsky spent a considerable portion of his early career fighting and speaking against Zionism as a competing self-solution to the jewish question!

The Trotsky quotation also makes the mistake of asserting that Trotsky knew that the Bolshevik revolution would fail and that in its wake he would somehow create a new; and largely undefined, Zionist state, which by implication rule the Russian people as cattle. This is utterly undermined by Trotsky's own behaviour after his removal from power and exile from the Soviet Union under Stalin's auspices. After all if Trotsky had been planning something along these lines then he should have immediately repudiated some of his professed beliefs and then go on to join the flourishing Zionist movement rather than founding his own breakaway Bolshevik faction: the Fourth International. Indeed Trotsky spent the remainder of his life until his assassination writing and arguing for another Bolshevik revolution in what he perceived to be the spirit of Lenin rather than that of Stalin (i.e. the doctrine of *'permanent revolution'* as opposed to *'socialism in one country'*). (4)

We should also note that the Trotsky quotation gives us a quite obvious clue to the fact that it is probably entirely made-up in so far as it asserts that its young acolytes should *'know how to hate everything Russian'*. This is not something that a Marxist-Leninist would say: given that although national identity is technically irrelevant in Marxism-Leninism it is however of importance to the infant revolution not to preach such doctrines as they would work directly against the feelings of the Russian people as maybe simply demonstrated by pointing out that in 1941: Stalin was able and had to call; after 24 years of Bolshevism, on nationalist and religious sentiment in order to get the recruits he needed for the Red Army.

Now if Trotsky was so absurdly silly as to argue that such sentiment was irrelevant at some undefined; but likely very early, point during the Soviet Union then he would not have succeeded in convincing those around him to fight as they did. After all the single most important component of Marxist-Leninist cadre is to *'do anything to further the interests of the revolution'* and causing massive opposition is hardly furthering the interests of the revolution!

However to a Russian nationalist then it would be a point of ideology that both Bolsheviks and jews hated everything Russian; a-la the Protocols of Zion, (5) and sought to destroy it as a matter of priority with the implication that everything Russian is the be all and end all of importance.

We can confirm this probable authorship by pointing out that according to Stepin the quotation came from the first edition of *'Russkoye Slovo'* (a copy of which I have been unable to locate) although a similar publication; *'Novoye Russkoye Slovo'*, was an American anti-Bolshevik Russian émigré periodical that began life in 1910. (6)

We can deduce from this that '*Russkoye Slovo*' was either an émigré or indigenous Russian periodical with strong anti-revolutionary and anti-jewish tendencies; as to whether it was anti-Judaism or anti-Semitic we have no clue but the former is the more likely, that was probably in operation before 1910. However that presents us with a considerable problem in that Trotsky was not of any particular prominence in the revolutionary movement in Russia before 1917 and if we are to believe the quotation's accuracy and the necessary deductions we have made about the originating publication then the publication itself was either very lucky or had considerable knowledge of how things would turn out. When we consider how secure the Tsarist regime seemed before the strain of war told on its population from 1916 to 1917 facilitating the February and October revolutions then we can only suggest that either the periodical had prophetic ability or the periodical did not exist.

Perhaps the best reason we can argue that the periodical did not exist is the more likely of the two situations is that with Trotsky being an obscure figure in the revolutionary movement and the Tsarist government seeming very secure: the periodical; which remember was likely published before 1910, would not have known that Trotsky was to become a major figure and that therefore any utterances he would have made would have been those of an obscure and rather marginal jewish revolutionary who had been effectively neutralised by the Tsarist secret police. So why on earth would the '*Russkoye Slovo*' given such space to utterances from a marginal jewish revolutionary that are not even confirmable and would be surpassed by the claims and arguments of the readily available revolutionary émigré publications such as the '*Iskra*'.

So why give a revolutionary nobody such prominence in the first issue?

The answer is obvious: because it did not exist in the first place and the quote was manufactured after Trotsky had risen to prominence by his opponents.

Interestingly; by way of an addendum, a 1937 American anti-Semitic publication; '*Trotsky and the Jews behind the Russian Revolution*', allegedly cryptically authored by '*a former Russian Commissar*' tries to do something similar when it asserts; contrary to the biographers of Trotsky and Lenin, that Lenin '*fronted*' from Trotsky who was the éminence grise of the Bolshevik movement. (7) The author of this occasionally clever diatribe against the overrepresentation of jews in the Russian Socialist movement in general makes a similar mistake to the author of Trotsky quotation when he talks about his supposed '*insider knowledge*' of Trotsky in that he never once makes anything like a statement that one would attribute to someone who had had strong Marxist beliefs; which to be a Commissar one would have to have been, and often speaks with a strongly Orthodox Christian tone (8) more common to the Russian radical right (9) than to a repentant ex-Marxist. (10) This informs that this kind of writing; i.e. ascribing things to Trotsky which were patently not anything to do with, were common among the radical right at this time and the reason they ascribed them for Trotsky was that he was the most prominent of the jewish Bolsheviks; although later Lenin's jewish origins were discovered he was generally considered a Russian at the time, much as German anti-Communists and anti-Semites focused on the activities of Karl Radek in connection with the jewish-dominated nascent KPD. (11)

References

- (1) There are numerous biographies of Trotsky but perhaps the best of the pack are Isaac Deutscher, Ronald Segal and Robert Service's offerings as each offers a different and somewhat credible perspective on him.
- (2) As cited in Vladimir Stepin, 1993, '*The Nature of Zionism*', which has been made available in English translation at the following address: <http://radioislam.org/zionism/>.
- (3) <http://semiticcontroversies.blogspot.com/2008/10/in-brief-selenkov-quotation.html>
- (4) The ideological differences between Trotsky and Stalin have been rather overplayed in the literature on Marxism-Leninism as it has been conclusively shown that Stalin did believe in the doctrine of permanent revolution, but rather was more realistic about it than Trotsky was in that he wanted to build up the '*forces of revolution*' rather than simply expect the 'proletariat' to join the masses of the Red Army when the latter invaded as both Lenin and Trotsky did. On this point please see Ernst Topitsch, A. Taylor (Trans.), 1987, '*Stalin's War: A Radical New Theory of the Origins of the Second World War*', 1st Edition, St. Martin's Press: New York, pp. 11-62 and John Mosier, 2010, '*Deathride: Hitler vs. Stalin: The Eastern Front, 1941-1945*', 1st Edition, Simon & Schuster: New York, pp. 57-115.
- (5) To quote part of Protocol 15 with a similar message: '*The principle guarantee of stability of rule is to confirm the aureole of power, and this aureole is attained only by such a majestic inflexibility of might as shall carry on its face the emblems of inviolability from mystical causes from the choice of God. Such was, until recent times, the Russian aristocracy, the one and only serious foe we had in the world, without counting the Papacy.*' (p. 193 in the 1934 '*Defender*' expanded edition of the Marsden translation). This obviously also assigns a similar role to Russia as the '*main bulwark*' and '*intellectual centre*' of the world against Bolshevism and the jews in much the same way as the Trotsky quotation does.
- (6) http://rbth.ru/articles/2010/05/13/novoye_russkoye_slovo_100_years.html [Last Accessed: 09/01/2011]
- (7) Anon., 1997, [1937], '*Trotsky and the Jews behind the Russian Revolution*', 1st Edition, CPA Book Publisher: Boring, pp. 8-9
- (8) Ibid, p. 13
- (9) See for example Michael Kellogg, 2005, '*The Russian Roots of Nazism: White Emigres and the Making of National Socialism 1917-1945*', 1st Edition, Cambridge University Press: New York, pp. 30-46
- (10) For example compare to Freda Utley, 1940, '*The Dream We Lost: Soviet Russia Then and Now*', 1st Edition, John Day: New York.
- (11) For example see Nigel Jones, 2004, '*A Brief History of the Birth of the Nazis*', 2nd Edition, Robinson: London, p. 61

Of Skeptics, Skepticism and anti-Semitism

Wed, 04 May 2011 16:11:00

Many opponents of anti-Semitism; over the last 150 years, have; rightly or wrongly, labelled themselves as skeptics and have argued that anti-Semitism is ipso facto irrational because it can allegedly offer no categorical proof of its assertions regarding the jews. This trend has been particularly relevant in recent years with the rise of a new; more sophisticated, breed of philo-Semite who labels themselves as a *'skeptic'*, while professing the most credulous beliefs. As someone who has been an avowed adherent of the skeptical method; in the actual as opposed to the rhetorical sense of the term, and came to anti-Semitism as the result of a detailed study of jewry I think it wise to offer some comment on the myth and reality of skeptics as a group as it is they who have often opposed; and continue to oppose, anti-Semitism.

Skepticism is based on the scientific methodology in that one does not simply believe because of what seems to be but rather one rigorously tests a given position with all the material and intellectual tools that one has available and continues to do ad infinitum. Now many so-called skeptics often interpret this to mean that their subjective viewpoint is wholly objective and will deride; regardless of evidence and often their own stated logic, a position that their own ideological position is opposed to asserting that it *'lacks evidence'* or utilize logical fiddlesticks to attack it. This is possible because those who claim to adhere to skepticism are; as a rule of thumb, far better educated than many of their opponents and thus are able to appear to make proverbial mincemeat out of their opponents by claiming anything from something being *'off topic'* (after bringing the topic up themselves) to using a negative case (and essentially absurd/nihilistic logic) to claim that if no evidence; set on an upwards moving goalpost, is forthcoming immediately they will consider themselves victorious.

Skeptics themselves have a tendency to see themselves as *'enlightened'* with the rest of the world as being *'in darkness'*; much as many religious and political groups do, and this results in a ironic attachment on the part of many skeptics to myths that prevent them; in the truest form of the methodology, considering alternative positions particularly those that they pejoratively associate with *'Woo'*. *'Woo'* for those unacquainted with the term derives from the notion that the non-skeptic looks at events and does not question them, but rather thinks something is or has been proven because they have heard reports, read a single tome on it and/or have seem it themselves. Skeptics as a rule tend to throw just about everything they dislike; rationally or irrationally, into this box, which includes such disparate items as revealed religion, conspiracy theories, paranormal research, non-mainstream science, mentally-ill people who think they have special powers and academic theories they personally disagree with.

Skeptics have a tendency; although to be equitable not all of them do so, to simply dismiss an idea just because it seems to them at first glance to be utterly absurd and then having made up their mind before hand that it is false they go out of their way to prove it is. A classic example is with revealed religion: skeptics have a nasty habit of making fun of religious people/believers in revealed religion and at various Skeptic conferences you will see not a little *'religion bashing'* and if you pay attention to skeptic boards such as the *'James Randi Educational Forum'* (or JREF as it is better know in the skeptic community) you will see it in about a quarter to half the threads (at a guestimate) that provoke long discussions.

One could point out that if Godwin's law in reverse applies to *'White Nationalist'* boards such as Stormfront (i.e. that as a discussion grows longer the probability of a comparison involving jews approaches one) it also applies to skeptic boards such as JREF in modified form i.e. that as a discussion grows longer the probability of a comparison involving *'Woo'* approaches one. Of course Godwin's law actually has nothing to do with the used comparison per se, but rather is about losing a sense of proportion in an argument (as much as that can reasonably apply) and using an emotive and nonsensical comparison as an intellectual get out of jail free card. One can use Nazis, jews or Woo: as all three are the ultimate evil in all three different viewpoints while each viewpoint; and specifically each believer in that viewpoint, view what they believe as ultimately good (and if only the world writ large would listen to them).

Skeptics might not like being called on their own perceived law and having it applied to their beliefs, but it is quite valid to do so given that the group and forum dynamics are essentially the same but with different targets and socio-linguistic structures dependent on the group's dynamics, experiences and underlying assumptions.

In essence then skeptics as a rule are those who believe in general orthodoxy; although they might be somewhat heterodox on some points they will as a rule claim that everyone else is being quite irrational and not them, and see those opposed to fundamental and/or commonly-believed myths, scientific positions and/or purport beliefs generally perceived as contrary to their own as dangerous to society. Skeptics will; as a rule, usually try to dress up their criticism of other groups up in a *'scientific'* guise and attack them on just about any point they can possibly find; often quite rabidly, although what separates skeptics from other groups who do this; for example Zionists, is the high prevalence of postgraduate and specialist education, which means they are often; as a rule, better educated and prepared for a debate than their erstwhile opponents.

This is in many ways the strength and weakness of skepticism in that it provides them with the ability and the expertise to criticise the 9/11 '*Truth Movement*' in detail and also to take on the oddballs who believe in UFOs, crop circles, the Illuminati, satanic baby snatching and so on. However that said these same individuals and groups criticise the more prevalent and at least somewhat scientific ideas regarding the paranormal that don't match their own complete disbelief. Then you go into the far more reasonable ideas of racialism, anti-Semitism, historical revisionism and so forth and the skeptics go bananas dismissing these positions as everything from '*quackery*' and '*lunacy*' to a '*Nazi attempt to whitewash the past*' (which is incidentally a conspiracy theory that its proponents seem to have conveniently forgotten is such when they spend a good deal of their time attacking things both as such and waxing lyrical about their own '*rationality*').

In essence my point is that skeptics tend towards selective interpretation and intellectual myopia when it comes to reasonable ideas that they don't want to be true so they just assert they aren't and will accept any and all proof to help in that assertion. One thread that was supposedly a scientific critique of revisionist chemist and historian Germar Rudolf's on one forum for example didn't contain anything of the kind, but spent approximately two years calling Rudolf names for daring to satirize the German legal system's approach to '*holocaust*' evidence and declaring that was enough to discredit anything and everything Rudolf has ever written because he was supposedly '*dishonest*'. One wonders where such '*skeptics*' get off intellectually... well other than intellectual never-never-land of course.

The example does however demonstrate that in spite of their rhetorical declamations to the skeptical method most self-proclaimed skeptics are anything but: rather they are what the skeptic community in general calls '*pseudo-skeptics*' i.e. those professing to follow the skeptic method, but in fact using it as a propagandistic cover for their own preconceived ideas. One could even point out that many screaming about '*pseudo-skepticism*' on skeptic boards are actually '*pseudo-skeptics*' as if one looks at those who scream the loudest about it the more one forms the general opinion that these individuals and groups are hardly courageous, trepid and objective investigators but rather highly partisan individuals with a preconceived agenda who parade it under the mask of the skeptical method in the same vein as do the '*pseudo-skeptics*'.

This poisonous intellectual myopia ironically leaves skeptics open to gradual manipulation by those with similar intellectual equipment with the ability and means to manipulate; as well as suppress, data and information as well as general opinion. In fact if I was a conspirator I would see in the skeptics the obvious antidote to my opponents as with a relatively small investment both of resources one could turn this superficially intellectual formidable community into a critical '*amen corner*' protecting the conspiracy of which I was a part by the simple virtue that skeptics once inculcated into believing something that is apparently orthodox and with superficial intellectual support would form a formidable and eloquent intellectual defensive screen.

Skeptics don't seem to realise this, but you could; per an evolutionary view of society, see them as the intellectual defenders of orthodoxy against the unorthodox until such time as orthodoxy shifts and with it most of the skeptic community leaving those '*pseudo-skeptics*' who have a deep-seated interest in the former intellectual position behind decrying the changed line in the same way the Third International's member parties left behind numerous individuals when their line periodically shifted in accordance to the ECCI's (the Comintern) dictates from Moscow.

Of course skeptics as a rule rarely apply their own logic to themselves and fail to see that they too play an evolutionary role in society of which they are necessarily part. That said skeptics should take a long review of what they believe and why they believe it for without challenging the most fundamental ideas that you hold you can never even begin to realise the intellectual ideal that is the skeptical methodology.

I sincerely believe that if skeptics as a rule did this then they would come to a position akin to anti-Semitism and racialism; of whatever variety, and find that their comfort zone that had been unchallenged for so long was rather more simply an excuse for them to be intellectually lazy rather than intellectually skeptical.

Strabo on the Jews

Thu, 05 May 2011 22:20:00

Strabo; the ancient Greek founder of geography, is perhaps one of the best known of all ancient writers, but he is also one of the least read. Strabo is well known to anti-Semites, because of the famous passage in his *'Geography'* that condemns the jews; writ large, as a nation of thieves and robbers. To wit:

'Here it was, according to certain writers of myths, that Andromeda was exposed to the sea-monster; for the place is situated at a rather high elevation — so high, it is said, that Jerusalem, the metropolis of the Judaeans, is visible from it; and indeed the Judaeans have used this place as a seaport when they have gone down as far as the sea; but the seaports of robbers are obviously only robbers' dens.' (1)

An alternative translation of this passage however provides valuable context to this well-known passage when it states the following:

'It is sufficiently elevated; it is said to command a view of Jerusalem, the capital of the Jews, who, when they descended to the sea, used this place as a naval arsenal. But the arsenals of robbers are the haunts of robbers. Carmel, and the forest, belonged to the Jews.' (2)

This alternative translation tells us that Strabo's meaning here is not that the jews are a nation of robbers in the sense that they will each individually go and steal your food, but they are rather a nation of robbers in the sense that they will go and steal your land and squat on it.

This is confirmed by a slightly later comment of Strabo's when he states:

'In the interval is Gadaris, which the Jews have appropriated to themselves, then Azotus and Ascalon.' (3)

So what Strabo is telling us in this passage; which clarifies the former; more famous, passage, is that the jews have occupied the lands of their neighbours and now see them as part of their holy inheritance, which Strabo later informs us is the case when he asserts (4) that Moshe selected the location for Jerusalem on the basis that it was largely land without value, proceeded to teach the jews that he was the chosen of God and then set his rather simple (5) followers to squat upon other people's land. (6)

This imperialistic ambition of the jews; to conquer by guile or force, the lands of others is confirmed by a comment appended to the famous quote in some translations of it. To wit:

'The district was so populous that the neighbouring village lamneia, and the settlements around, could furnish forty thousand soldiers.' (7)

It might be argued here that Strabo is merely using a military analogy to express the populousness of an area and that is indeed a viable interpretation, but it what it leaves unanswered is why Strabo in this case uses a military analogy to express populousness rather than say the amount of food consumed or the crowded nature of settlements etc. No the military analogy must be taken as analogous with Strabo's own later comments (8) which indicates that he saw the jews as undertaking both a demographic and military war of conquest against their neighbours as otherwise a military analogy would be rather vacuous.

This military adventurism had inevitably lead to the original jewish population becoming mixed in with various others and Strabo specifically mentions the Indumeans, Egyptians, Arabs and Phoenicians as being ethnic sub-groups that had been partially or wholly subdued in the area of Judea; especially the hinterland of Jerusalem, by the jews as part of their policy of conquest. (9)

Strabo attributes; as did many classical authors (10), to the jews an Egyptian origin; based off the tales and traditions which went on to form the Book of Exodus, and thus attributed to the jews an antiquity that is hardly deserved and whose main prop of support is the Egyptian historian Manetho that we know principally through the writings of the Hellenized subversive jewish historian Josephus' *'Against Apion'*. (11) However he also hints that the jews are a hodgepodge of different Semitic groups when he notes that there are many different things believed about the Temple of Jerusalem, but that the Egyptian ethnic sub-group is probably the origin of the present jews indicating that although he ascribes to an original Egyptian origin: he does not see the Egyptian ethnic sub-group as their only origin due to the *'mixing'* of ethnic sub-groups in Judea. (12)

Strabo goes on to outline the role of Moses; whom he refers to as an Egyptian Priest (13), in the formation of the Jewish people. Strabo goes on to describe something of what he asserts that Jewish tradition; as this time, tells us of Moses' actual beliefs and he focuses; understandably, on the fact that Moses believed in a God which was not represented by idols but rather was invisible and everywhere. It is tempting to point out that given his supposed antiquity Moses could have potentially have been a priest of Akhnaten's cult of the solar disc at Amarna who was driven out with his die-hard followers when the traditional Egyptian priestly class re-asserted itself.

This theory is not new; having first been asserted by the infamous Jew Sigmund Freud in his *'Moses and Monotheism'*, and has been much debated since and this author inclines towards it as it would explain much of the parallels between Atenist religion and early Judaism as well as more importantly why the ancestors of the Jews allegedly fled Egypt with all their booty in hand (which has two other explanations one of which is equally cogent). That said significant and original objections to this theory have been stated by Egyptologists based on the study of what somewhat scanty evidence we have about Atenism from archaeology and source material, but in spite of this their arguments are still somewhat at a loss to cogently explain the odd rise of monotheism; not the most natural of intellectual evolutions from animism or polytheism, among the Semitic Near East without some kind of external stimulus that could have been given by an Atenist Moses. (14)

Strabo's description of Moses asserts him to be a kind of religious innovator and it is tempting to ascribe to Strabo some sympathy with what he understood of Mosaic religion; which was based on his comments probably not a great deal, but to do so would; I think, be unfounded as Strabo more than likely saw the Jews as an unusual cult with a wide following that he found interesting enough to describe to his readers in his *'Geography'*.

Strabo does however make one particular comment of note regarding the Jews who were to be permitted to sleep in the Temple *'where they might dream both for themselves and others'* (15), which is both potentially damning and suggestive in regard to the origins of much of the Old Testament as an accurate historical record.

The two most likely interpretations suggested by this particular comment are firstly that what Strabo is talking about is the beginnings of the Jewish priestly class and the fact that they per Strabo's earlier comments were merely dreaming about their future conquest of the world. This is perhaps the more flattering interpretation; although one can rather suspect that Jews would kvetch about it, but the second is far more damning and suggestive in that it was the custom in the ancient world to induce; prophetic and otherwise, *'dreams'* with hallucinogenic drugs; most notably the *amanita muscaria* mushroom (16), which would directly suggest that a lot of Jewish ideas about the divine come from their ancestors' interest in and use of hallucinogenic drugs (which would certainly be ironic considering the long-time Jewish claim that the Christian Messiah Jesus [or Joshua bar Joseph if we want to get technical] was either a madman or a drug-user (17)) and indeed this very point has been argued persuasively by Wasson as long ago as 1968 (and has yet to receive a cogent opposing response from scholars of Judaism and/or Jewish history). (18)

One is forced to wonder: are hallucinogenic drugs kosher or treif?

These two explanations are not mutually exclusive and either or both could be true: in fact we may suggest that both instances are most likely to be true as one of the presumptions on which Judaism has come to be based; *Tikkun Olam* (usually translated as *'healing the world'* although; as with many translations, it does not do the actual meaning justice), assumes that the Jews; as a biological group (for Judaism; in spite of the assertions of certain popular handbooks on it, is based on the notion of a biological Israel descended from Abraham not the Christian notion of a spiritual Israel), have to rule the world in order to turn it to the worship of Hashem (who they view; rightly or wrongly, as the one true God) and in order to achieve this; as Strabo himself implies, the Jews at that time thought to conquer and subdue neighbouring territory. Indeed the Jews; as a group, tried to do just this during their several revolts against Rome that so annoyed the very tolerant and patient Romans; leading to Jewish historians demonizing them, that they enacted an almost unique policy in the history of the Empire: remove the Jews from their apparent homeland and ban their religion completely within it.

Strabo's next comment on Moses is even more revealing as it suggests that not only did Moses allow and encourage the use of hallucinogenic drugs by the attendants/priests/oracles/prophets of his *'temple'* to induce visions but that Moses actively recruited new adherents with these very same hallucinogenic drugs. This might sound absurd but Strabo's words are clear:

'By such doctrine Moses persuaded a large body of right-minded persons to accompany him to the place where Jerusalem now stands.' (19)

One might argue that this is merely a reference to the section of text before which does contain the mention of Moses' unusual belief system and his attempts to propagate it, (20) but what suggests that this is not the whole truth is that this statement is directly after the presence of a passage that can most reasonably be explained to be an allusion to hallucinogenic drug usage by senior figures inside Judaism in Moses' time. We do not here seek to argue that

hallucinogenic drugs were the only way Moses recruited followers, (21) but we would be remiss if we did not point out that it is likely that Moses did engage in such activity if Strabo's account is correct on this point which we have little reason to doubt in spite of the scholarly abuse hurled at classical authors for '*not being acquainted with the Torah*' among other things, but such scholars do not seem to realise (or perhaps don't want to admit) that classical authors on Jews and Judaism are more likely to be reliable than the historical claims of the much revised Torah and Tanakh (which have over the last hundred years been called into serious doubt if not outright rejection).

Indeed this interpretation of a partially drug-induced origin of Judaism is later confirmed by Strabo's comments that '*he taught that their defence was in their sacred things and the Divinity*' (22) as opposed to their defence being '*in arms*', which would suggest that Moses; if what Strabo asserts is correct, placed his trust not so much in arms but the allure of his ideas, the magnetism of his personality and potentially in the lure of pleasure in the form of hallucinogenic drugs to secure and expand his influence in the region. This general interpretation is further confirmed by Strabo's own point that his religion would not be '*a burden*' to those who adopted it (23): the interpretation of which is difficult at best in terms of a simple religious allure in so far as Moses' cult of Hashem (or YHWH if we want to again get technical) is unlikely to not have had some ritual burdens which the more orthodox interpretation would suggest, but the more unorthodox interpretation seems to this author more likely to have been the case in so far as the '*burden*' referred to should potentially be understood to be the lack of '*burden*' felt by users of narcotics when they get their first and subsequent '*fixes*'. (24)

This is once again further supported by Strabo's clarification of the form that Moses' governance took when he asserts that he '*established no ordinary kind of government. All the nations around willingly united themselves to him, allured by his discourses and promises.*' (25)

How are we to explain this assertion; if Strabo is correct to make it, without a physical/material incentive such as either pleasurable experience or gold/silver/trading opportunities?

I ask this rhetorical question as an intellectual device to point to the fact that Strabo earlier in the same passage tells us that Moses had chosen an uncontested and barren spot on which to build his cultic kingdom, but yet suddenly Moses is able to gain the support of '*all the nations*' around him willingly. Either he was a very remarkable man or he had something unique to offer: such as hallucinogenic drugs.

That said we may counter that if the Book of Exodus in the Torah is correct it could actually answer this conundrum in that we are told in that Moses and his rag-tag band of followers had taken much of the wealth of Egypt with them when they departed (which necessitated the army that Pharaoh sent after them and which was promptly drowned on command by Moses' blood-thirsty God). If Moses indeed had the wealth of Egypt at his disposal it would account for his sway over the local tribes and their willingness to follow him as he could pay them well for their services and enrich their ruling elite in the process. It would also remove the necessity of such an unorthodox explanation as the use of hallucinogenic drugs in foreign policy and seducing the aboriginal tribal leadership, but it does not rule it out as a possibility if a more unlikely one than simple gold and silver but more likely than novel religious ideas and a cult of personality.

It is interesting to note that Strabo's point that Moses created a government '*like no other*' (26) does suggest that Moses was indeed a cultic figure who ruled by a mix of ruthless rooting out of opposition, religious fanaticism, access to large reserves of wealth and an all-pervasive cult of personality. Strabo's note indicates this as a theocracy would have been rather out of place in the Middle East at this time and other ancient and classical civilizations tended to have religion as an arm of the state rather than be ruled by their religious leaders (although like the Spartans they could be heavily influenced by them).

This interpretation can be confirmed by the next section of Strabo's comments on Moses' governance which is that the Jews after Moses were ruled over by priests and tyrants. (27) Strabo also notes that these later Jewish leaders were '*superstitious*' and were categorically different from Moses and those leaders immediately following him. This would suggest that there was something very different about Moses and the early Jewish religious leadership compared to the better known later Jewish religious leadership. Indeed Strabo implies a distinct difference when he declares that these later rulers were primarily the robbers he describes earlier (28) when he points out that their '*tyrannical government produced robbery*' as the '*rebels*'; i.e. the Jews, '*plundered both their own and neighbouring countries*'. (29) Strabo specifically mentions both Syria and Phoenician as being the principle external targets for this Jewish avarice and imperialism, which he compares unfavourably with the '*willing nations*' who allied with Moses.

Perhaps the likeliest explanation for this can be found in the fact that Moses' reserves of wealth had by this later period dried up and having situated Jerusalem and its hinterland on '*barren*' land Moses had made it impossible for the first bandit Jewish state to survive without launching wars of conquest against its aboriginal neighbours. Indeed Strabo explicitly tells us that these wars; and associated robbery, were not undertaken for the profit of the Jews writ large, but rather for the Jewish elite who no doubt desired to replenish the depleted reserves of wealth that had caused their state to come into

existence in the first place. Or perhaps more simply they might have desired to conquer the world for their invisible, omnipotent and overtly genocidal God that he; through them, could '*repair the world*' with a sea of non-jewish blood and the ruling elite could have a shiksa or two for themselves as disposable concubines in payment for their trouble.

So end Strabo's interesting comments on the jews and so does this somewhat unorthodox analysis. I have advanced many unusual and even heterodox ideas/theories in the course of this short article, but they are meant to stress that when dealing with jews we should be open to novel interpretations which open up the discussion of the jewish question to both orthodox and unorthodox scholarly analyses. For too long anti-Semitism has been hide-bound within a nineteenth century intellectual framework and it is well past time that it entered the twenty-first century as a radical new intellectual and political alternative.

References

- (1) Strab. 16.2.28
- (2) Ibid.
- (3) Ibid. 16.2.29
- (4) Ibid. 16.2.37
- (5) Ibid. 16.2.37; 38. Strabo suggests this was the case when he asserts that Moses did not want his followers to be '*burdened*' by '*absurd practices*' and '*great expense*', which we may take to mean he sought out the most gullible to follow him (and even then they were sufficiently lacking in gullibility to take his claim to have received divine laws without at least some written proof). This is confirmed when Strabo clarifies himself by pointing out that Moses sought to '*allure*' people to him by '*discourses and promises*', which for somebody with relatively little power is a minor miracle unless he had specifically targeted the most gullible of the locals much like his later fellow Semitic parallel: the 'Prophet' Mohammed.
- (6) The parallel between the founding of the land of Judea and the modern Israel is both obvious and striking in that both were groups who had no substantive claim to the territory in the first place, both used systematic violence and coercion to achieve their objectives and both followed an explicitly messianic ideology lead by leaders who conceived themselves as prophets and combined their '*prophetic*' abilities with apocalyptic pronouncements. For example compare Strabo's account of the jews to the recent analysis of the Zionist movement in Ilan Pappé, 2007, '*The Ethnic Cleansing of Palestine*', 1st Edition, One World: London.
- (7) Strab. 16.2.28
- (8) Such as that found in Ibid. 16.2.29 where Strabo notes that the jews have '*appropriated*'; i.e. conquered by guile or force, some territory bordering that which they had previously captured. It is also suggested in 16.2.34 by Strabo that the jews engaged in guile and '*sedition*' to achieve their objectives in this case of the Indumeans in order to win them temporarily over to their side so they can continue their imperialistic dreams.
- (9) Ibid. 16.2.34
- (10) Tacitus in his '*Histories*' and Diodorus Siculus in his '*The Library of History*' (notably in 1.28 and 1.55) for example assume an Egyptian origin for the jews as did later; more polemical, classical writers such as Celsus and (the Emperor) Julian who used the myth of the ancient nature of Judaic worship as part of the basis for their attacks on Christianity. It is also noteworthy that Suetonius in Tib. 36 mentions both the Egyptian and Judaic cults together as poisons to Roman society that had to be suppressed by the authorities because of their growing influence and exhortations to subversions and degeneracy on the part of their adherents. This is also confirmed by his later comments about the subversive nature of the jews in Claud. 25.
- (11) Fortunately in recent times there has been an increasing and healthy skepticism regarding the veracity of this classical jewish historian who has for so long been the basis for the jewish claims to antiquity and the central prop in supporting such weird intellectual aberrations as Christian Zionism because he; it has claimed, mentions Jesus. That said in spite of his lack of veracity Josephus is an unused resource among anti-Semites; a fact recognised by the late great Dr. William Pierce, as Josephus' principal two works '*Jewish Antiquities*' and '*The Jewish War*' were two of the very few books written by a jewish author stocked by his National Vanguard imprint and bookstore.
- (12) This is strongly supported by recent genetic studies that have indicated that the jews and their Palestinian foes are actually genetic cousins even in the case of such phenotypically dissimilar groups as Ashkenazi jews and the darker breed of Palestinian Arabs. This is in spite of weird claims dating from the 1940s and 1950s among anti-Semites that the Ashkenazim are descended from the Khazarian Khanate, which have been thoroughly debunked by Brook who appears to have been misquoted (in regards to emphasis) by Michael Hoffman II, 2000, '*Judaism's Strange Gods*', 1st Edition, The Independent History and Research Company: Coeur d'Alene, p. 110, but can be corrected by quoting Brook's 2nd Edition of '*The Jews of Khazaria*' (Hoffman quotes the first edition so I am giving him something of the benefit of the doubt): '*Existing evidence, taken as a whole, demonstrates that while Eastern European Jews are descended both from the Jews of the ancient Middle East and from various non-Jewish peoples (including Slavs and possibly Khazars), the Israelite element constitutes the majority of their ancestry.*' (Kevin Alan Brook, 2006, '*The Jews of Khazaria*', 2nd Edition, Rowman & Littlefield: New York, p. 234)
- (13) Strab. 16.2.35
- (14) For a brief outline of the Amarna period in Egypt please Jacobus van Dijk, 2003, '*The Amarna Period and the Later New*

Kingdom' in Ian Shaw (Ed.), 2003, *The Oxford History of Ancient Egypt*, 2nd Edition, Oxford University Press: New York, pp. 269-281. As to Strabo's allusion to Africans in Strab. 16.2.35 it should be noted that this refers to Africa as meant to the classical world not; as Afro-centrists would have it, as a reference to Negroes.

(15) Ibid. 16.2.35. We should understand the *'Temple'* here to be metaphorical and not a direct allusion to the Temple at Jerusalem.

(16) The most famous use of this hypothesis is to be found in John Allegro's; brilliant but much derided, 1970, *The Sacred Mushroom and the Cross: A Study of the Nature and Origins of Christianity within the Fertility Cults of the Ancient Near East*, 1st Edition, Hodder & Stoughton: London. An extended defence and in many ways brutal demolition of Allegro's critics can be found in Michael Hoffman's 2006 article; *'Wasson and Allegro on the Tree of Knowledge as Amanita'*, in the Journal of Higher Criticism, which maybe found at the following address:

http://www.egodeath.com/WassonEdenTree.htm#_Toc135889181.

(17) Jews have repeatedly had trouble about their ancestor's (and their own) comments about the Christian Messiah most notably in the various disputations between Christian theologians and jewish rabbis that were organised in Europe in the Middle Ages. For example see Hyam Maccoby (Ed. and Trans.), 1993, *Judaism on Trial: Jewish-Christian Disputations in the Middle Ages*, 2nd Edition, The Littman Library of Jewish Civilization: London and Daniel Lasker, 1977, *Jewish Philosophical Polemics against Christianity in the Middle Ages*, 1st Edition, Ktav: New York.

(18) R. Gordon Wasson, 1968, *Soma: The Divine Mushroom of Immortality*, 1st Edition, Harcourt Brace Jovanovich: New York, p. 221. Wasson responded to some of his critics in his later 1971 second edition, which includes; in summation, his response to Brough, which may independently be found in R. Gordon Wasson, 1971, *Soma and the Fly-Agaric*, Ethno-Mycological Studies, Monograph No. 2, Botanical Museum of Harvard University: Cambridge.

(19) Strab. 16.2.36

(20) Strab. 16.2.35

(21) There are clear historical precedents for this in the later cult of the Assassins who were recruited by using various drugs and subterfuges and in essence tricked; as Moses may have done, into believing that the leader of cult held the keys to the gate of Eden itself. It is not much of an intellectual stretch to see Moses as the leader of a small and fairly radical cult based on his will and personality rather than the more usual hagiographic vision of him as a principal founder of three of the major world religions. A similar interpretation is offered in Dan Merkur, 2000, *The Mystery of Manna: The Psychedelic Sacrament of the Bible*, 1st Edition, Park Stress Press: Rochester.

(22) Strab. 16.2.36

(23) Ibid.

(24) Indeed Strabo's comment that Moses did not encourage *'absurd practices'* could be held to tentatively support this in so far as such practices would have been fairly normal in Strabo's day. The problem with this interpretation of this particular passage is that it uses a value judgement on Strabo's own possible meaning, but as we do not know the level of Strabo's knowledge of the use of hallucinogenic drugs in the various oracles it would be unwise to assert positively that he was aware of this. For the uses of hallucinogenic drugs in the Greek oracles see R. Gordon Wasson, Carl Ruck, Albert Hofmann, 1978, *The Road to Eleusis: Unveiling the Secret of the Mysteries*, 1st Edition, Harcourt Brace: New York and Carl Ruck, Clark Heinrich, Blaise Staples, 2000, *The Apples of Apollo: Pagan and Christian Mysteries of the Eucharist*, 1st Edition, Carolina Academic Press: North Carolina.

(25) Strab. 16.2.36

(26) Ibid.

(27) Ibid. 16.2.37

(28) Ibid. 16.2.28

(29) Ibid. 16.2.37

No Comment Necessary (06/05/2011)

Fri, 06 May 2011 15:47:00

An "unprecedented" gold hoard of rare American coins, buried by a German Jewish man in Hackney, has been dug up and will now be returned to his family.

Retired accountant Max Sulzbacher, whose late father, Martin, hid the gold, said he was "surprised but delighted by the discovery, which has come to light almost 70 years after the coins were buried." Max, 81, who lives in Jerusalem, plans to use the sale of the coins to reward the finders and to restore his family's gravestones in the Jewish cemetery in Enfield.

Martin Sulzbacher fled to Britain from Nazi Germany in the late 1930s and put the 80 "Double Eagle" \$20 coins, which date back to 1854, in a City of London safe.' (1)

- **The Jewish Chronicle**

'We receive well over 1,000 reports each year from members of our community, most of whom live in large and vibrant centres of Jewish life, but others are literally the only Jew in their village. Many of them have details of antisemitic incidents, or extremist activities, and all are treated with total respect and confidentiality.

Partnering with Maccabi GB, our Streetwise programme reaches approximately 10,000 Jewish children annually. On campus, we partner the Union of Jewish Students, producing joint booklets on coping with antisemitism, assisting victims of antisemitism and extremism, and helping make representations to campus authorities.

Then there is the range of communal organisations with whom we are in constant communication and regular working partnership on all of our issues. Foremost are the Board of Deputies and regional representative councils but there are many others, working within and beyond the community. Every relationship is based upon CST's expertise and reliability; as demonstrated beyond all doubt by the scrutiny our facts, figures and analyses have been regularly subjected to by independent MPs, Home Office experts, Police criminologists, European Union officials, and journalists.' (2)

- **Gerald Ronson** (Chairman of the Community Security Trust)

'Top city banker Eric Daniels has helped raise £45,000 for Jewish Care by being the guest speaker at a business breakfast event.' (3)

- **SomethingJewish**

'We have not learned the lesson of the Holocaust. The attempt to buy quiet by ignoring the tragic situation of those who find themselves on the front lines always leads to widespread tragedy. The destruction of Gush Katif was preceded by the destruction of the home of Livnat Ozeri, widow of Nati Ozeri, may G-d avenge his blood, who was murdered in his Hebron home by an Arab terrorist. Just two short months after the murder, the widow and her five small children were driven out of their home by Israel's police on a cold, rainy night, and dumped on a sidewalk in Jerusalem. Their home was destroyed. The faith-based public by and large ignored the outrage.

Avoiding the facts and shirking responsibility for our war against the murderers of Jews only tightens the international noose around Israel's neck. When the IDF insists that the murder of Jews in Shechem is nothing more than an unfortunate mishap that does not require it to hunt down the murderers - the lives of Jews in Tel Aviv are in danger.' (4)

- **Moshe Feiglin** (Israeli Politician and leader of the Manhigut Yehudit faction of the ruling Likud party)

'The fifth AIEF Education Seminar for Christian Leaders returned March 28 after a week in Israel comprised of excellent briefings including journalists, social services leaders, and both Israeli and Palestinian policy makers.

[...]

Three prominent national leaders participated in the trip and all members returned with a new understanding of the complicated issues Israel faces each day.' (5)

- **The American Israel Public Affairs Committee**

References

- (1) <http://www.thejc.com/news/uk-news/48309/dad-buried-%C2%A380k-gold-hackney-back-yard> [Last Accessed: 05/05/2011]
 - (2) <http://www.thejc.com/comment-and-debate/comment/48281/cst-represents-all-jews> [Last Accessed: 05/05/2011]
 - (3) http://www.somethingjewish.co.uk/articles/2914_banker_helps_charity.htm [Last Accessed: 05/05/2011]
 - (4) http://www.jewishisrael.org/eng_contents/articles/71/articleA7109.html [Last Accessed: 05/05/2011]
 - (5) <http://www.aipac.org/1680.asp#44463> [Last Accessed: 05/05/2011]
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Rabbinical Council of Europe admits to the Kosher Food Tax

Fri, 06 May 2011 18:50:00

Ynet News; the right-wing Israeli news website, is reporting that the European Parliament is currently considering whether or not to pass into a law a bill that would mean that corporations would have to label their meat products with an indication of how the meat was slaughtered. (1) This has caused a number of rabbinical authorities; who make their living off *'accrediting'* others to produce kosher food products and those who sell them on (to unsuspecting gentiles), to go into denunciation mode and declare that this yet another sign of *'anti-Semitism'*.

The points of interest in this story are threefold to my mind:

A) The claim; made by Rabbi Arye Goldberg, that Shechita (the kashrut method of slaughtering an animal) is one of the most *'humane'* there is.

B) The assertion; made by the Rabbinical Centre of Europe, that the cost of kosher meat for jews is effectively subsidised by unknowing gentile buyers of meat products.

C) The assertion; again made by Rabbi Arye Goldberg, that the kosher industry; which I believe is the best way to describe it, bank rolls jewish institutions throughout Europe.

The first point of interest to us Rabbi Goldberg's un-evidenced assertion that Shechita is one of the most humane methods of animal slaughter known to man (forgive the slight pun). Now what is interesting to note here is that the Ynet article goes into some brief details of other common methods of slaughtering animals for food from electric shocks to bolt guns, but what is interesting is what it doesn't mention in relation to Shechita. In that it involves cutting an animals throat [which is the only point Ynet mentions and quickly moves on] (while it is still alive and traditionally while it is held down with the ritual slaughterer sawing through its throat) and the Rabbi supervising the slaughtering chanting/singing prescribed prayers while the treif blood spurts out on the floor and the food animal dies slowly (and presumably fairly painfully).

Now I don't know about you, but I would much rather get by heart stopped by a massive electric shock or get a bolt gun turning my brain stem into pulp (which takes but a second and is pretty much painless unless done badly [which government regulation largely prevents]) before I was butchered. Rather than being held down by jews and then having my aorta sawn through by a ritual slaughterer while a Rabbi chanted/sang prescribed prayers in honour of the feast they were about to partake of from my body. If anybody wants to see how vile Shechita is then you need but search for videos of it online (there are plenty about) or watch the last part of *'Die Ewige Jude'*, which contains footage (considered too shocking originally for German audiences) of such a slaughter taking place in 1939 or 1940. (2)

I really do find it utterly laughable that a jew would have the sheer chutzpah to claim that Shechita is one of the most *'humane'* methods there is: I presume therefore that Rabbi Goldberg believes that having your throat slit and bleeding out is an appropriate method of capital punishment? As if he does not then he is something of a hypocrite.

So Rabbi Goldberg you were saying something about Shechita not being *'barbaric'*? If it isn't *'barbaric'*; like you claim, then surely you can tell us all about how you go about performing such a slaughter and explain to us why it is so very superior to our goyische ways of slaughtering food animals as painlessly as possible?

The second point of interest for us is the implication of the Rabbinical Centre of Europe that if the bill was to be passed and implemented by all member states then it would result in major financial loss for jewish slaughter houses as:

'When a shechita slaughter goes wrong, making the meat not kosher, a slaughterhouse will still sell the steak or chicken filet to a non-Jewish market without a kosher label.' (3)

So what we are being told here is that jews sell non-jews their waste products (the meat not worthy for their consumption), which; it is implied, they would not buy if they knew how the meat was slaughtered as Shechita is by any standard barbaric (and non-jews tend to like to cause the least amount of pain). In essence what the Rabbinical Council of Europe is worried about is that they won't be able to sell their waste produce for the non-jews to eat without having to tell them that this was the case.

The Rabbinical Council of Europe is; in essence, condoning a form of grey-area fraud; i.e. it isn't illegal but it is exactly legal either, by selling their waste product as meat that had been killed in accordance with non-religious standards (i.e. without any need to slit the animal's throat and sing/chant prayers while it is spurting blood in its death-throes) when in fact it has been killed according to religious specifications in ways that the Rabbinical Council of Europe explicitly suggest non-jews;

except Muslims and the odd Christian sect, wouldn't approve of.

The Rabbinical Council of Europe also kindly tell us that their primary motivation for concern isn't the fact they have been essentially lying to consumers for their own organisational profit for years (as they tell us; through implication, in the article that they are partially supported by funds from these same kosher slaughterhouses), but that it might result in high meat prices for jews because their kosher meat isn't being subsidised by selling the waste produce to non-jews anymore. (4)

The third point of interest that meat slaughtered by the Shechita method provides funding for jewish communal organisations is also explicitly stated by the article when the indomitable Rabbi Goldberg is quoted by the article as follows:

'Funds from kosher food are an important contribution to Jewish institutions in Europe, the lack of these funds will mean the closure of many institutions which in turn will severely restrict Jewish life on the continent.'

Hang on a second Rabbi Goldberg: did you seriously just tell us that the supposed 'anti-Semitic myth' of the 'Kosher Food Tax' is actually real?

As if it was a negligible amount on the jewish organisational account books then you would not be telling us that without the funds from Shechita slaughter then jewish institutions would either cease to function or severely curtail their activities.

Let us think about how this works for a moment as a little thought experiment: Rabbi Goldberg is telling us that the funds that are extracted from the supervision of kashrut observance (i.e. *'funds from kosher food'* as he puts it making it sound like charitable donations rather than the business-to-business charge it is) are used by the rabbinical organisations; such as the Rabbinical Council of Europe and presumably other organisations such as the Orthodox Union etc, to fund their other activities and are in fact a considerable source of income (possibly even primary) as this is the implication of Rabbi Goldberg's statement.

This means; if we include in it what we know are told about non-jews being sold the waste product from kosher slaughter houses and the statement that this subsidises the price jews pay for their meat, then that any organisation who is buying meat from a kosher slaughter house (and by extension any customer who is buying from any organisation who is) is paying the rabbinical organisations for the upkeep of jewish institutions that then seek to further jewish interests in non-jewish lands.

Now if that isn't a stealth tax by rabbinical organisations on non-jews for the explicit benefit of jews then I don't know what is!

One wonders if the ADL are now going to claim that Rabbi Goldberg is *'promoting anti-Semitic myths'* again: poor Rabbi Goldberg a jew and an *'evil-nazi-who-wants-to-kill-6-millions-jews'*.

Oy vey!

References

(1) <http://www.ynetnews.com/articles/0,7340,L-4059855,00.html> [Last Accessed: 30/04/2011]

(2) A veterinary description of the practice and the inevitable needless suffering it causes for the animal can be most succinctly found in Arnold Leese's excellent pamphlet on the subject: *'The Legalised Cruelty of Shechita'*. This maybe most easily read at the following address: <http://www.jrbooksonline.com/HTML-docs/cattle-slaughter.htm> [Last Accessed: 30/04/2011]

(3) <http://www.ynetnews.com/articles/0,7340,L-4059855,00.html> [Last Accessed: 30/04/2011]

(4) Ibid.

Being a Thorn in Victor's Side

Sat, 07 May 2011 08:31:00

I don't usually comment on current events outside the purview of Jews and Jewry, but a quasi-anti-Semitic outlet; the American Free Press, which is run by the elusive and rather odd businessman Willis Carto has published an article by one of its leading '*investigative journalists*' who might be better termed a loon outside the asylum: Victor Thorn. Victor is something of a mainstay on the conspiracy monger scene (1) and his article '*Obama versus Osama: A Very Convenient Death*' have moved me from my habit of ignoring the latest loony bin claims to write a short rejoinder to the part of his article that seemed to me to be of any interest to readers here. (2)

Victor starts off his article by casting aspersions that the US military and intelligence community could of; by implication, found Bin Laden any time they chose by merely '*questioning the purpose of this fortress*' in Pakistan. Victor then goes on to play the proverbial numbers game and asserts; in effect, that because the US military and intelligence community have billions; even trillions, of dollars of cash and the best technology to play with they should have been able to locate him at any time.

What Victor is doing here is creating a rhetorical basis for his claim that 9/11 is a '*NWO conspiracy*' etc ad infinitum by assigning perfectibility to his chosen abstract; in this case what is called omniscience in theology and perfect knowledge in economics, when Victor should realise that keeping a military and intelligence machine going is an expensive and time-consuming business and those involved are also human. They make mistakes and their opponents sometimes outwit them in spite; and sometimes because, of their large budgets and high technology. One isn't dealing with abstracts here Victor: these are people and unless you going to provide proof of complicity then you can't go around flinging your accusations at everyone in the hope that something will stick in the long run.

After all Victor: money doesn't necessarily buy loyalty or the right information now does it?

Also if Victor had cared to look at the situation in Pakistan lately he would have noticed that fortified compounds are not that unusual. After all Pakistan has been in an undeclared civil war lately with the various groups of tribal and/or Islamic insurgents. Or are you going to tell us Victor that these are all '*NWO operatives*' or some such lunacy?

As to the bounty on Bin Laden's head and why nobody turned him in: well Victor if you didn't notice people aren't solely motivated by money and with a few security precautions and the necessary hush money you can largely do what you want. If you've got a friendly domestic intelligence service with connections to your cause; like the Pakistani ISI, then all the better!

However let us do a little thought experiment: shall we Victor?

Say the 'NWO' came after you and stuck a bounty on your head; say of \$25 million, and you hid out in an upmarket house in the middle of a town with some friends and the CIA were sympathetic enough to your cause to turn a blind eye. But yet you were eventually found by a 'NWO' hit team and killed.

Would that therefore mean you were actually a fabrication and you had in fact died some years earlier because a few newspapers had reported this to be the case?

No obviously not, but that is your argument isn't it Victor?

So because someone managed to outwit your perfect abstract; the 'NWO', they were therefore non-existent and it was all a plot by the military-industrial complex to manipulate public opinion in a favourable direction...

Oh and Victor here is a little something to mull over: why is one set of media '*elite*' (hence untrustworthy) and yet another is '*not elite*' (hence trustworthy)? Surely as an '*investigative reporter*' Victor you know better than anyone just how much reporters like you make up in order to '*get the scoop of a lifetime*'.

References

(1) He has published numerous books about the so-called '*New World Order*' that his conveniently lumped together opponents fit into.

(2) As I don't have a current subscription to the American Free Press I cannot give precise references, but it was sent out to the free mailing list subscribers as a mail shot; of sorts, on 06/05/2011.

Would David Cameron prosecute Israeli War Criminals?

Sat, 07 May 2011 16:02:00

On his recent visit to the United Kingdom the Israeli prime minister Benjamin Netanyahu; better known to Israelis as *'Bibi'*, had something of a problem as his chosen military attaché; Yochanan Locker, is part of the alleged war criminals of the *'Cast Lead 200'*. (1) Under British law there is an unusual statute (2) which provides for the prosecution of those accused of any war crime; relating to or by British subjects or not, and as Locker is under suspicion of being responsible for the numerous alleged war crimes committed by the IDF. It was not outside of the realms of possibility that he could be arrested; regardless of his diplomatic immunity, and tried before the world as the Jewish war criminal that he could well be.

As it turned out Netanyahu decided to solve the problem by simply not bringing Locker with him (3) and thus circumventing any embarrassment to both Tel Aviv and Westminster if pro-Palestinian activists had brought public charges against him as an alleged war criminal under British law thus forcing his detention; however temporary, by the police. This would have caused severe repercussions for both parties and probably leading to Prime Minister Cameron doing a lot of grovelling at the feet of Prime Minister Netanyahu with only tangible economic, political, military and/or diplomatic concessions to the bandit state of Israel.

It is worth remembering that according to the latest research; a huge proportion of Conservative (David Cameron's party) members of parliament, are also members of the British Israel lobby (as are many of their Labour colleagues) (4) and that Cameron himself has gone on record numerous times to the effect that he is pretty much ready to betray Britain's strategic interests for the sake of being friends with Israel. (5)

For example Cameron said the following in 2010 at the annual Conservative Friends of Israel *'Business Lunch'*:

'The friendship we celebrate today has thrived in the long years of Opposition and I know in government, it will deepen, because the ties between this party and Israel are unbreakable. And in me, you have a Prime Minister whose belief in Israel is indestructible.' (6)

Here Cameron tells us that his belief in Israel is *'indestructible'* (apparently his belief in the country he allegedly governs; the United Kingdom, is destructible by implication) and that the Israel Lobby in the UK dominates the Conservative party when he refers to the *'deep'* bonds between Israel's adjunct foreign network of influence and his party.

He then goes on to implicitly tell us just how much he buys into the massive; official and unofficial, Israeli propaganda effort by parroting the kind of rubbish put out by unabashed apologists for Israel and the Israeli government themselves when he states:

'When biased elements in the media paint Israel's defence of its people as unwarranted aggression, we need to make it clear: when rockets are being launched at Israeli citizens, when children are in danger, Israel is within its rights to protect its people.' (7)

Woah... hang on there Davy: did you just tell us that an opinion is only biased when it is *'anti-Israel'* and not when it is *'pro-Israel'* (as that is the necessary consequence of your statement)?

Are you trying to seriously convince others that if facts; and I mean the evidence against Israel is not only considerable but beyond unreasonable doubt, (8) are anti-Israel and/or anti-Semitic they are just plain old biased in the first place and require a liberal dose of interpretative gloss (or plain denial) from Israel's official and/or unofficial propagandists to make them *'factual'*?

That is by any standard an absurd position for you to take Davy, but never-the-less you take it and you take it with all the gusto of a polite diplomatic bribe or two. Not to say that you are corrupt, but rather that modern politics; British and otherwise, is a general sink of corruption, self-aggrandisement and lack of principle.

Cameron then goes on to address the issue at hand when he states:

'When we see the abuse of the UK's laws to try and detain Israeli politicians who visit these shores, we need to act: changing the law so people don't fear coming to our country. That's what we are doing on Universal Jurisdiction.' (9)

So basically Davy is telling us here that if an Israeli commits a war crime anywhere in the world; against British subjects or not, then the law regarding the commission of war crimes should not apply to them because they are Jews. Although presumably it still applies to everyone else: as after all Jews are just special aren't they?

Let us be honest shall we Davy: that's hardly '*universal jurisdiction*' now is it?

Perhaps you should rename it as a '*selective jurisdiction*': then it would say what it does on tin now wouldn't it?

This isn't helped by David Cameron's Foreign Secretary; and former leader of the Conservative party, William Hague who has been a devoted fan of Israel since he was very young who has also spoken out consistently in Israel's favour.

In 2010 he also told the British Israel Lobby the following on the issue of '*universal jurisdiction*':

'We have had good discussions with Israeli ministers...on universal jurisdiction where the last government left us with an appalling situation where a politician like Mrs Livni could be threatened with arrest on coming to the UK.' (10)

Oh dear Silly Billy Hague seems to be as trolled (11) on Israeli propaganda as Davy is (12): as he is again effectively giving a blank cheque exception to Israeli politicians that they aren't included in the '*universal jurisdiction*' law and he intends to '*qualify it*' into '*selective jurisdiction*'.

Now if the two top figures in the British government and the British Conservative party are anxious to prostrate themselves in front of their Chosen masters then you are hardly likely to get the prosecution of alleged Israeli war criminals that pro-Palestinian activists seem to be hoping for and even trying seems relatively pointless other than as a show of defiance to the Jewish giant with feet of clay. But then I am sure it makes the leftists feel good to try and do something, but if it isn't going to have any impact then is there a point in expanding finite resources in the process?

Not really, but their doing it does happen to conveniently expose that Israel is the daddy, while Britain; that was formerly great, is the proverbial bitch of the relationship.

References

(1) A list of these individuals can be found at the following address:

http://www.richardsilverstein.com/tikun_olam/2010/11/17/idf-cast-lead-dirty-200/ [Last Accessed: 07/05/2011]

(2) The only two other countries who have similar laws that I know of are ironically Israel and occupied Germany both of whom use this law only to try and prosecute that supposed embodiment of all evil: members of the SS who supposedly did all sorts of horrible things to Jews in the war (or at least so '*holocaust survivors*' assure us).

(3) http://seattletimes.nwsources.com/html/nationworld/2014964260_apmlisraelbritain.html [Last Accessed: 07/05/2011]

(4) On this see David Cronin, 2011, '*Europe's Alliance with Israel: Aiding the Occupation*', 1st Edition, Verso: New York

(5) For example David Cameron wishes to aggressively isolate Iran and ensure '*regime change*', which is rather stupid considering that Iran would actually be a fairly useful country for Britain to have good strategic relations with considering the new bellicose Russia and the emergent '*Arab spring*' that is occurring (and of which the prolific critic of Israel; James Petras, has sagely noted there is; predictably, a substantial Islamist component). Instead Cameron places Israeli interests first and demands that Iran lick kosher boots, eat pork and do whatever Tel Aviv commands before any '*understanding*' can be reached.

(6) <http://www2.cfoi.co.uk/Events/PastEvents/> [Last Accessed: 07/05/2011]

(7) Ibid.

(8) David Cameron should try reading some of the considerable literature that has been produced by Arab, Israeli, European and American historians, researchers and scholars which has documented the conduct of Israel and its habit of doing whatever it likes while leaving its propaganda network to justify and explain it to the world who just don't seem to understand the implicit idea behind much Jewish political thought that they are allowed to do whatever they please because they are the Chosen of Hashem.

(9) <http://www2.cfoi.co.uk/Events/PastEvents/> [Last Accessed: 07/05/2011]

(10) Ibid.

(11) For those unacquainted with British slang: this means very, very drunk and usually unable to stand up.

(12) David Cameron actually said the following and meant it (which I find beyond simply hilarious for someone complaining about supposed '*media bias against Israel*'): '*I know, and you know, that one of its biggest threats comes from those directly on its borders. Hezbollah, Hamas – terrorist organisations that are determined to use violence against Israel. We must confront their ideology – and help Israel achieve the security she deserves.*' (Ibid.)

No Comment Necessary (08/05/2011)

Sun, 08 May 2011 19:24:00

'The importance of this repetition is what is it all about ...we left the slavery of Egypt and slowly went up the ladder of Kedusha , from all near extinction to the level of receiving the Torah ,all of Israel united. We are blessed with times of celebration and festivals. And then what ...the day after we must not forget when out in the field, on a regular mundane day, don't forget the poor or the strangers ...don't forget the unique society, based on tzeddaka and chessed , we strive for.

It is quite usual that Parshat Emor falls out before Yom Haatzmaut – after 2000 years of Galut , we have our own Day of Independence , a day of a Thanksgiving , rejoicing and prayer...we are home and forever this time!

It is not by chance that we have to stop and think, amidst all the celebrations, what is this Independence all about?

Being blessed with a country of our own, a Jewish State, we should always remind ourselves of what type of society do we want, when we awaken the day after Independence Day ,what do we expect to find ?' (1)

-Zeev Schwartz (Director General of World Bnei Akiva)

'The City University of New York has voted not to honor playwright Tony Kushner with an honorary degree at its commencement after a board member objected, citing the Pulitzer Prize winner's statements on Israel.

The New York Jewish Week reported that the request by CUNY's John Jay College to recognize Kushner was turned down at a board of trustees meeting Monday after board member Jeffrey Wiesenfeld objected. Kushner would have been eligible to speak at the graduation ceremony.' (2)

- The American Jewish World

'With conservative lawmakers across the United States trying to outlaw sharia, or Islamic religious law, Jewish organizations are concerned that halachah could be next.

If the state legislative initiatives targeting sharia are successful, they would gut a central tenet of American Jewish religious communal life: The ability under U.S. law to resolve differences according to halachah, or Jewish religious law.

"The laws are not identical, but as a general rule they could be interpreted broadly to prevent two Jewish litigants from going to a beit din," a Jewish religious court, said Abba Cohen, the Washington director of Agudath Israel of America, an Orthodox umbrella group. "That would be a terrible infringement on our religious freedom."

A number of recent beit din arbitrations that were taken by litigants to civil courts -- on whether a batch of etrogim met kosher standards; on whether a teacher at a yeshiva was rightfully dismissed; and on the ownership of Torah scrolls -- would have no standing under the proposed laws.' (3)

- The Jewish Week of New York

'City officials and the Reform umbrella group both indicated that the vandalism pointed to Jewish religious extremists, though police said they had no suspects.

In a statement released April 15, the World Union said that it "condemns all violence that is motivated by hatred and religious extremism. As we approach the season of Jewish freedom, we call on all government and NGO agencies to show their abhorrence of these wanton senseless acts, we are confident that government leaders will take the lead in this condemnation and we call on Orthodox leaders throughout Israel to also show their disgust at this destructive inter-Jewish hatred."

Ra'anana Mayor Nahum Hofree condemned what he called the "bullying," saying the attack "does not characterize Ra'anana's people. This is a city of tolerance and exemplary coexistence."

In another incident of violence against a non-Orthodox synagogue, youths threw rocks at worshippers leaving a Masorti synagogue in Netanya on Sabbath eve April 15. The youths appeared to be Orthodox, eyewitnesses said, according to the Jerusalem Post. The youths reportedly tried to enter the building but stopped when they saw security cameras. The building has been attacked twice in the past.' (4)

- The Jewish Week of New York

'Rabbi Melissa Weintraub has been awarded \$100,000 for her work training Jewish leaders to be effective agents in Israeli-Palestinian relations.

Weintraub, founder and CEO of Encounters, was one of four young Americans named as winners of the first Grinnell College Young Innovator for Social Justice Prize.

The Grinnell Prize, which received more than 1,000 nominations from 66 countries, honors individuals under the age of 40 who have demonstrated leadership in their fields and who show creativity, commitment and extraordinary accomplishment in effecting positive social change.

"The winners of the Grinnell College Young Innovator for Social Justice Prize are outstanding examples of people who saw a huge social need and then worked creatively to meet that need and make the world a better place," said Raynard Kington, the college's president.

In the past decade, Encounter has brought more than 1,000 Jewish leaders on dialogue visits to Palestinian areas of the West Bank. The program focuses on person-to-person encounters to enable present and future opinion-makers and Jewish leaders to develop a more nuanced understanding of the Israeli-Palestinian conflict.

Each Grinnell prize winner received \$100,000, half for the individual and half to the organization. Four people representing three organizations shared \$300,000 in prize money this year.' (5)

- The Jewish Telegraphic Association

References

- (1) <http://www.israelnationalnews.com/Articles/Article.aspx/10216> [Last Accessed: 08/05/2011]
 - (2) <http://www.ajwnews.com/archives/9641> [Last Accessed: 08/05/2011]
 - (3) http://www.thejewishweek.com/news/national/anti_sharia_laws_stir_concerns_halachah_could_be_next [Last Accessed: 08/05/2011]
 - (4) http://www.thejewishweek.com/news/israel/raanana_rabbis_condemn_attack_reform_synagogue [Last Accessed: 08/05/2011]
 - (5) <http://www.jta.org/news/article/2011/05/08/3087596/rabbi-melissa-weintraub-wins-100000-as-young-innovator> [Last Accessed: 08/05/2011]
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Two Ordinary Jews confirm the existence of the Kosher Food Tax

Sun, 08 May 2011 16:13:00

The Jewish Telegraph (1) currently has two letters up from its jewish readership which concern the Kosher Food Tax issue and the fact that kosher food is unwittingly subsidised by non-jews. As the Jewish Telegraph page does not operate on a separate URL I have taken the liberty of reprinting these letters in full below:

'Kashrut Threat

The laws just passed by the European Union which state that kosher meat must now be labelled as "unstunned" is just the thin end of the wedge.

Kosher meat prices will have to be increased as the parts of the animal usually sold to the non- Jewish market will be unsaleable because of the enforced labelling.

Will brit mila (2) be the next focus of their attack on our treasured Jewish values?

Why are so many billions of our taxes being donated by the European Parliament to the Palestinians, who are using the money to buy rockets and arms to attack our beloved Israel?

Coming out of Europe would not only be a huge financial benefit to our country but would ensure that our Jewish heritage, as well as shechita, will cease to be threatened.

Peter Redstone,' (3)

And:

'Expensive Pesach (4)

Pesach is over, but once again the cost of keeping kosher rears its ugly head.

When is someone going to tackle this constantly recurring subject?

Pesach this year seems to have been more extortionate than ever. And before the "dedicated" reach for their pens to advise me I don't have to buy any "unnecessary luxuries", I don't think eight days on matzo and butter and only the bare essentials is a very attractive proposition.

If you have children and grandchildren, it's nice to be able to offer a drink of orange juice and perhaps a bit of chocolate!

The inescapable fact is that in the not-too-distant future, kosher food in general - and Pesach in particular - will become the exclusive domain of the committed (for whom no sacrifice is too great) and the wealthy, (for whom any amount can be spent without jeopardising anything else).

The rest are going to find themselves with some difficult choices.

People will tell me "supervision" is expensive. Do we have hoards of hibernating shomrim (5) worldwide who suddenly make an appearance pre-Pesach to possibly earn large amounts in a few weeks?

Our rabbonim (6) have no qualms about standing in the pulpit exhorting the congregation to donate for the needy who can't afford to make Pesach.

Why don't they exhort the retailers to reduce their prices, take less profit and make it easier for people to be able to keep kosher?

Let's not leave it too late.

Dennis Fisher,' (7)

Readers will remember my recent article; *'The Rabbinical Council of Europe admits to the Kosher Food Tax'*, (8) where I

discussed the implicit admittance of the reality of the Kosher Food Tax in relation to kosher slaughter houses (using the methods of Shechita) by the Rabbinical Council of Europe and its; unfortunately for him, outspoken spokesman: Rabbi Arye Goldberg. We may deduce further evidence for the reality of the Kosher Food Tax from these two letters on this general subject by ordinary jews who are both (implicitly) complaining that the non-jews are getting out of line for having the gall to ask the jews to actually inform them when they are trying to sell them waste meat from the Shechita slaughtering process as meat that had been humanely slaughtered according to our goyische standards.

Redstone is predictably trying to take the moral high ground by telling us that it is an implicit anti-Semitic conspiracy; *'the thin end of the wedge'*, by the European Union against its jewish population to ask the jews to label the waste products of inhumane Shechita slaughtering process as such. He amusingly complains that Shechita waste product will be *'unsaleable'* to non-jews if it is actually labelled as such rather than merely pawned off to non-jews as humanely slaughtered meat when that isn't the case.

Redstone then promptly hoists himself by his own petard; much as the Rabbinical Council of Europe did in their response on this issue to Ynet, when he maintains that his primary motivation for concern is not the implication that the kosher food industry; and by extension a large portion of the jewish community, have been committing a form of quasi-legal fraud against non-jews for years, but rather that this somewhat truthful labelling (*'unstunned'* is hardly the same as *'ritually-slaughtered'* now is it Peter?) will cause jews to have to pay more for the meat that they choose to eat because it has been slaughtered according to the laws of Kashrut.

Woe betide jews actually abiding by market forces! Instead they want everyone to subsidize their meat prices and; by extension, their institutions!

Redstone promptly recommends removing the United Kingdom from the European Union post haste to preserve *'jewish tradition'* against this implicit anti-Semitic conspiracy. Oy vey... it's a Nazi conspiracy!

Perhaps Redstone would like to tell us why he thinks jewish meat should be subsidized by lying by omission to non-jews about its origin?

Fisher in contrast to Redstone is more sedate and reasonable, but he too implicitly notes the issue of the Kosher Food Tax by telling us that if this European Union bill is passed into law then:

'The inescapable fact is that in the not-too-distant future, kosher food in general - and Pesach in particular - will become the exclusive domain of the committed (for whom no sacrifice is too great) and the wealthy, (for whom any amount can be spent without jeopardising anything else).' (9)

So; in essence, what Fisher is saying is that kosher food is just getting too expensive for the jews who aren't well off and those who aren't obsessed with it (*'the committed'* (10)) so if a jew would like to keep kosher; but doesn't feel he simply must do so, then a jew will buy and consume the cheaper treif rather than the more expensive food.

Fisher also implicitly blames the Kosher Food Tax for this when he asserts:

'People will tell me "supervision" is expensive.' (11)

What *'supervision'* means in this context; for those unfamiliar with the complex laws of Kashut, is the fact that in order for a jew to be confident that a foodstuff or good has been prepared in accordance with the laws of Kashrut the process has to be periodically *'inspected'* and/or *'supervised'* by a rabbinical body; such as the Orthodox Union, which then once they are satisfied with the process allow their brand of certification to be used on the packaging to let observant jews know that they have confirmed that the production process; if it was followed correctly, was completely in line with the laws of Kashrut. The level of difficulty in; and requirements for, gaining this certification differs drastically between rabbinical organisations with the more difficult adhering to a stricter interpretation of the laws of Kashrut.

In general commercial organisations will tend to plump for one of the stricter interpretations because it allows more observant jewish customers to *'feel safe'* in the knowledge that they are purchasing goods are kosher (as the less observant will equally take the certification of the stricter; as well as the less strict, rabbinical kosher certification organisations).

This certification process is paid for by fees to the rabbinical organisations responsible which are presumably charged on either a fixed tariff or as an hourly rate per *'consulting rabbi'*. The cost of this is then passed onto the consumer: this disparity between the cost price and the cost price plus rabbinical supervision charges is called the Kosher Food Tax. Its existence has long been denied by *'jewish defence'* organisations such as the Anti-Defamation League of B'nai Brith (who claim it is an *'anti-Semitic myth'*), but Fisher, Redstone and the Rabbinical Council of Europe have now all asserted by

implication that it does exist and is widely known inside the jewish community.

So what is a jew to do?

Charge them all with being '*self-hating jews*'?

References

- (1) <http://www.jewishtelegraph.com/> [Last Accessed: 07/05/2011]
 - (2) '*Brit Mila(h)*' literally means '*Covenant of Circumcision*'.
 - (3) <http://www.jewishtelegraph.com/> [Last Accessed: 07/05/2011]
 - (4) '*Pesach*' means the jewish festival of Passover.
 - (5) '*Shomrim*' literally means '*[Moral] Guardians*' and refers to those jews who take it upon themselves to act as the '*morality police*' (New Yorkers may recognise these in the form of the '*modesty patrols*' in Hasidic dominated jewish neighbourhoods) of the jewish community.
 - (6) '*Rabbonim*' is a more general plural form of '*Rabbis*'.
 - (7) <http://www.jewishtelegraph.com/> [Last Accessed: 07/05/2011]
 - (8) <http://semiticcontroversies.blogspot.com/2011/05/rabbinical-council-of-europe-admits-to.html> [Last Accessed: 07/05/2011]
 - (9) <http://www.jewishtelegraph.com/> [Last Accessed: 07/05/2011]
 - (10) I am of the general opinion that Fisher here is really referring to the concept of frum ('*piety/pious*') jews rather than merely those who are '*committed*' as it just doesn't quite fit otherwise.
 - (11) <http://www.jewishtelegraph.com/> [Last Accessed: 07/05/2011]
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In Brief: Does the Wiesenthal Center support Scientology?

Mon, 09 May 2011 06:12:00

The Jewish Telegraphic Association released a news bulletin on May 8th telling its probably fairly astonished readers that:

'The Simon Wiesenthal Center honored actor and producer Tom Cruise with its Humanitarian Award.

The award, presented at a national tribute dinner May 5, was given to Cruise for his longtime support of the center and its Museum of Tolerance, the organization said. It was presented to Cruise by Brad Grey, chairman and CEO of Paramount Pictures.' (1)

Whoa... hang on a minute. The Wiesenthal Center surely has to know about Tom Cruise's rather obsessive Scientological beliefs, which border on having a mental illness and certainly aren't rational in any way, shape or form. Now surely the Wiesenthal Center would have thought it better not to publicly advertise the fact that by accepting money from Scientology; via its proxy and ostensible public face Tom Cruise, they have endorsed Scientology's ideas and activities.

The fact that Scientology is an implicit factor in this we can ascertain from the fact that they keep their cult members; Tom Cruise included, on a fairly short leash. It is also interesting that in a recent similar case of donations received from Gaddafi's Libya; via his son's '*charitable foundations*', by the London School of Economics this was held to be '*compromising*' by jews who commented on it at the time.

Why haven't we heard a similar jewish outcry against the linking of the Wiesenthal Center with the Church of Scientology via Tom Cruise and the endorsement of that funding link by the Wiesenthal Center awarding Scientology's proxy a '*Humanitarian Award*'?

Well I guess it is all just Shoah business isn't it?

References

(1) <http://www.jta.org/news/article/2011/05/08/3087603/wiesenthal-center-honors-actor-tom-cruise> [Last Accessed: 08/05/2011]

(2) If you are interested in learning more about Scientology then read the numerous materials and information produced and reproduced by '*Operation Clambake*', which exposes the diseased underbelly of this '*religion*'. This is available at the following address: <http://www.xenu.net/>.

Rabbi Lazer Brody: 'Hashem will Slaughter the Goyim'

Mon, 09 May 2011 22:50:00

As anybody who has gotten to know me well knows I am a regular listener and reader of all kinds of jewish audio programming and written materials, but not; of course, a friendly or uncritical listener they might wish I was. Today I will make a summary of Rabbi Lazer Brody's latest radio show; on Israel's Arutz Sheva media network and part of his 'Lazer Beams' series, called 'Gog and Magog'. (1)

Now let us allow Rabbi Brody to tell all (my comments/clarifications as to meaning in parentheses):

'The war of Gag and Magog [the gentile and the 'gentile spirit' aka the 'evil inclination' in Judaism] is the war against our Emunah [the Jewish spirit] – our Faith. Through attacking Emunah: Gog [the gentiles are] is trying to sever the Jewish soul from its source.'

'Any enemy can destroy a Jewish body, but the Jewish soul lives on forever: it is a tiny spark of Hashem, it is eternal.' [Judaism is a biological religion]

'[The war of] Gog and Magog [the gentiles and the 'gentile spirit] is a global assault to destroy Emunah [the Jewish spirit]: the pure and complete faith [of the jews] in Hashem.'

'There is only way to defeat and to overcome the evil inclination [the gentiles]: each of us has to add the light of Emunah [the Jewish spirit] to the world.'

'Emunah is our entire [the Jewish] purpose in this world (to defeat Gog and Magog [the gentiles and the 'gentile spirit']).'

'This is the final generation before the [Jewish] Messiah: that's the war.'

Goes on to note that the 'people of Israel' are 'fighting for Emunah' [Israel equates Jews in Judaism] and the 'evil inclination' [the gentiles] is fighting 'tooth and nail against Emunah [the Jewish spirit]. That's his [the gentile's] worse enemy.'

'As soon as the [Jewish] Messiah comes: the evil inclination [the gentiles] is finished.'

'Then Hashem takes and slaughters the evil inclination [the gentiles]: then we have a world with no evil inclination [no gentiles]. A world that is full of [Jewish] knowledge, a world that is full of peace [the final product of Tikkun Olam], a world that is full of spiritual awareness [lack of non-Jewish souls] for that reason as it marks the end of the evil inclination [the gentiles and the 'gentile spirit']: it is fighting with all its power against Emunah [the Jews and the Jewish spirit] and against Hashem.'

'There will be tremendous amounts of [Jewish and gentile] casualties.'

'The war of Gog and Magog has already started.'

'Gog and Magog is a physical war. We live with a daily threat of suicide bombers and terrorists not only [to Jews] in Israel, but America and Europe.'

'Thousands of Jews have been expelled in Israel itself [by Jews influenced by gentiles and the 'gentile spirit'].'

'A Jewish soul may be born far away from Judaism, but it is still a Jewish soul.'

'[Jewish] Assimilation is death.'

'A non-Jewish or half-Jewish child is likely to grow up to be a suicide bomber.' [I paraphrase slightly.]

'The [Jewish] holy sages of the Talmuds had the ability to revive the dead.' [Yes: he was being serious.]

References

(1) You can listen to this yourself at the following address: <http://www.israelnationalnews.com/Radio/News.aspx/3098> [Last Accessed: 09/05/2011]. All extracts I make from Rabbi Brody are from this radio show unless otherwise stated.

The First anti-Semite: Philostratus and the Jews

Mon, 09 May 2011 19:05:00

During my research reading on the jewish question I came across a mention (1) of the Greek philosopher Philostratus who had made some rather acidic comments regarding jews as a group; not only as a religion, in his work *'The Life of Apollonius of Tyana'*. I won't comment on Philostratus' life itself, but his comments on the jews are of great interest to us as they appear to have been forgotten by the critics of jewry today.

The usually quoted passage from Philostratus runs as follows:

'For the Jews have long been in revolt not only against the Romans, but against humanity; and a race that has made its own a life apart and irreconcilable, that cannot share with the rest of mankind in the pleasures of the table nor join in their libations or prayers or sacrifices, are separate from ourselves by a greater gulf than divides us from Susa or Bactra or the more distant Indies.' (2)

This should actually be read in the context of the whole passage to give clarity as to Philostratus' meaning:

'Look at the revolt against him planned by Vindex, you surely were the man of the hour, its natural leader, and not he! For you had an army at your back, and the forces you were leading against the Jews, would they not have been more suitably employed in chastising Nero? For the Jews have long been in revolt not only against the Romans, but against humanity; and a race that has made its own a life apart and irreconcilable, that cannot share with the rest of mankind in the pleasures of the table nor join in their libations or prayers or sacrifices, are separate from ourselves by a greater gulf than divides us from Susa or Bactra or the more distant Indies. What sense then or reason was there in chastising them for revolting from us, whom we had better have never annexed? As for Nero, who would not have prayed with his own hand to slay a man well-nigh drunk with human blood, singing as he sat amidst the hecatombs of his victims? I confess that I ever pricked up my ears when any messenger from yonder brought tidings of yourself, and told us how in one battle you had slain thirty thousand Jews and in the next fifty thousand. In such cases I would take the courier aside and quietly ask him: 'But what of the great man? Will he not rise to higher things than this?' Since then you have discovered in Vitellius an image and ape of Nero, and are turning your arms against him, persist in the policy you have embraced, for it too is a noble one, only let its sequel be noble too. You know how dear to the Romans are popular institutions, and how nearly all their conquests were won under a free polity.' (3)

It is clear from the complete passage that Philostratus' meaning is actually fairly well preserved in the passage usually quoted, but does need to be clarified by it. In essence what Philostratus is saying in this passage is that the jews are completely different at an intrinsic level from any other people in the world; possibly as a play on their claim to be the chosen of Hashem, and that; as this was the basis of their revolt against Rome, they are revolting *'against humanity'*; represented although not uniquely so, by the Roman Empire. (4)

Philostratus tells us that the jews spurn the rest of mankind and civilisation in general by the fact that they *'cannot share the pleasures of the table nor join in their libations or prayers or sacrifices'* (5) and points out by implication that they are an odd group of ancient luddites who refuse to engage in civilised behaviour and enjoy the fruits of the earth.

However Philostratus does imply that this is not actually a consequence of their religious beliefs per se; which would probably be the normal argument to try and dismiss his criticism, (6) when he declares that a *'greater gulf'* separates the jews from the rest of humanity as he understand it (i.e. Romans, Greeks etc), which implies that there is something distinctly biological about their opposition not merely something theological. This is confirmed by his comment that the Romans had better never have annexed the jews as they there is no reason to *'chastise'* them from revolting from Rome, because they are unable to comprehend civilisation or Roman values instead preferring to level in self-righteous ignorance and following their barbaric and blood cult that it please them to call a religion.

Philostratus also suggests this slightly earlier when he refers to the jews as a race (i.e. a nation in the Roman sense) who have *'made their own life apart and irreconcilable'* and they have *'long been in revolt'* both of which directly suggest that the jews have been distinctly separate for a longer time than the annexation of the territory they were occupying by the Roman empire. This combined with Philostratus' earlier comments leads us to tentatively conclude that Philostratus saw the jewish problem in a fairly innovative way as not one of religion; as most of his fellow contemporaries understand it, but as one of racial biology in the before Darwin, Galton and Mendel.

In supporting this conclusion we can point out that Philostratus' note that the jews are *'irreconcilable'* to humanity in general in addition to noting that it would better not to bother annexing them as they will always revolt against non-jews ruling them. This leads to only one necessary consequence: Philostratus felt that the solution of the jewish question in the Roman Empire was either to no bother with the jews or wipe them out root and branch. It is impossible to tell which he

favoured as his reference to jews is brief, but pointed: however either could quite easily have been the case. (7)

Was Philostratus the first anti-Semite?

Quite possibly and certainly one of the first we know about.

Does he deserve to be remembered by modern anti-Semites?

Certainly.

References

(1) Specifically in Shlomo Gliksman, 1939, *'The Falsifications of anti-Semitic Literature'*, 1st Edition, People's Institute for Dissemination of Biblical and Talmudic Jurisprudence: New York, p. 28

(2) Philostr. V A 5.33. This is on p. 541 of Vol. I of Philostratus' Vita Apollonii in the Loeb Classical Library series.

(3) Ibid.

(4) For a critical introduction to this please see Andrea Berlin, Andrew Overman (Eds.), 2002, *'The First Jewish Revolt: Archaeology, History, and Ideology'*, 1st Edition, Routledge: New York

(5) Philostr. V A 5.33

(6) Gliksman, Op. Cit., p. 30 for example uses just this argument to dismiss Philostratus.

(7) It is worth comparing Philostratus' ideas to those of those usually (incorrectly) credited as being the first anti-Semites such as Wilhelm Marr. On Marr see Moshe Zimmerman, 1988, *'Wilhelm Marr: Patriarch of anti-Semitism'*, 1st Edition, Oxford University Press: New York.

Savage Poetry: Martial on the Jews

Tue, 10 May 2011 21:29:00

Marcus Valerius Martialis; better known as Martial, is a renowned Roman poet particularly noted and treasured for his Epigrams, which have and continue to provide a large amount of valuable information for historians and scholars of ancient Rome. What is less well known about Martial is that he used his poetic talents to launch attacks the jews in several of his less quoted Epigrams: sometimes directly and sometimes in passing.

There are three principle themes to Martial's epigrammatic attacks on the jews:

A) That the jews are a dirty and unclean people.

B) That the jews are a lecherous people and frequently attempt to seduce others.

C) That the jews are tricksters, thieves, liars and frauds.

It has frequently been suggested on the basis of ancient accounts; such as Martial's, of the jews that it shows that anti-Semitism is an abstract created to fit the jews and not the natural result of jewish action provoking gentile resentment (i.e. it is a fantasy-based not a reality-based intellectual position). This; to my mind, is a false dichotomy as it invokes two different periods (usually the classical world for poor and the medieval/early modern world for rich) to *'prove'* that anti-Semitism has not been consistent in its arguments (which ignores the natural evolution of thought I might add), but I would point out that this argument compares two different periods in jewish history and of course different jews as if they were exactly the same.

So how on earth does it prove anything other than that jews were perceived in the ancient and classical worlds as lowly scoundrels and in the medieval and early modern worlds as rich scoundrels?

The only contradiction is that of arguing that jews must necessarily have held the same station in periods centuries apart (which is obviously absurd, but never the less is frequently believed to be a powerful argument against anti-Semitism for reasons I cannot seem to discover)! (1)

Having briefly cleaned up that frequent objection to the use of ancient and classical authors by anti-Semites: we can move on to Martial's first mention of the jews in his Epigrams.

To wit:

'Of the odour of a lake whence the water has retired; of the miasma which rise from the sulphurous waters of Albula; of the putrid stench of a marine fish-pond; of a lazy goat in amorous dalliance; of the old shoes of a tired veteran; of a fleece twice drenched in Tyrian dye; of the fasting breath of the Jews; of that of wretches under accusation; of the expiring lamp of the filthy Leda; of ointment made of the dregs of Sabine oil; of a fox in flight, or of the nest of the viper,----of all these things, Bassa, I would rather smell than smell like you.' (2)

Martial's meaning here might not immediately be obvious to the modern reader, but it can be simply explained by Martial's last phrase: *'I would rather smell than smell like you'*. When you reference this to what Martial says about jewish halitosis it becomes clear: Martial is saying that when a jew fasts (which are fairly frequent in Judaism) his breath smells as the *'putrid stench of a marine fish pond'*. (3)

This is quite possibly the first mention of the legendary *'foetor judaicus'*; the *'jewish stench'*, that has long been argued to be a made-up accusation on the basis of the belief that this stench indicated the impurity of the jews and the fact they were in league with the Devil to medieval Europeans. (4) Whether or not the jewish stench emanated from a supposed pact with the Devil or their ritual impurity: it does suggest an origin for the jewish stench that doesn't run foul of the commandment for frequent ritual bathing of jews in the communal mikveh.

That origin is simple: a form of halitosis that was not unique to jews, (5) but so common among them that Europeans for a millennia or more found utterly foul and presumed that it came from their bodies not just their mouths. It is also suggested by the fact that medieval Europeans believed that the jewish stench came from the inside of the jew not the outside, which suggests it wasn't so much they weren't clean but rather that there was something about them that smelt particularly bad.

In his next epigrammatic reference Martial continues to develop his attack on the jews as a people when he writes:

'You grant your favours, Caelia, to Parthians, to Germans, to Dacians; and despise not the homage of Cilicians and Cappadocians. To you journeys the Egyptian gallant from the city of Alexandria, and the swarthy Indian from the waters of the Eastern Ocean; nor do you shun the embraces of circumcised Jews; nor does the Alan, on his Sarmatic steed, pass by you. How comes it that, though a Roman girl, no attention on the part of a Roman citizen is agreeable to you?' (6)

What Martial is telling us here is that he; and Romans like him, regarded the jews as a filthy and sexually lecherous group of people. Even if a woman; like Caelia to whom Martial addresses his Epigram, had a sexually promiscuous reputation then it was regarded as the epitome of vice and disgrace to have sexual intercourse with a jew, an Alan or an Egyptian (all of whom were greatly looked down in ancient Roman society for different reasons although naturally jews and Egyptians tended to be grouped together). (7)

If we read this epigram in the context of Martial's earlier suggestion that jews are filthy and smell very bad (8) as well as Martial's mention of the mark of the covenant; the circumcision of the foreskin among the jews, it can be reasonably argued that what Martial is getting at is that the jews are hypocrites and is lambasting them as such.

By this we mean that if Martial had heard or read a little about Judaism; as is very probable by his mention of the ritual of circumcision and his later knowledge of jewish ideas about oaths and vows, he would have known that an integral part of Judaism and jewish culture has always been the idea of their separation from the rest of humanity that Philostratus took considerable exception to. (9)

By suggesting that even jews willingly come to Caelia's bed for sexual reasons then Martial is pointing out; with something with a literary chortle, how the jews don't obey their own religious rules (not *'spilling the seed'* with non-jewish women as this would produce impure children such as in the Biblical case of Hagar and lead to *'idol worship'*) when they think they can get away with it and that they will seduce anything and everything even Caelia (who is obviously not the most discerning of ladies with her favours [i.e. that the jews are barbarians and have no taste even in the bedroom]).

Martial then picks up another a theme when he addresses another aspect of this hypocritical grasping nature when he points out that the jews are taught to falsely beg by their mothers so that they don't have to work, but can enjoy all the fruits of the toil of others.

To wit:

'You ask why I so often go to my small domain at arid Momentum and the humble household at my farm? There is no place in town, Sparsus, where a poor man can either think or rest One cannot live for schoolmasters in the morning, corn grinders at night, and braziers' hammers all day and night. Here the money-changer indolently rattles piles of Nero's rough coins on his dirty counter; there a beater of Spanish gold belabours his worn stone with shining mallet. Nor does the fanatic rabble of Bellona cease from its clamour, nor the gabbling sailor with his piece of wreck hung over his shoulder; nor the Jew boy, brought up to begging by his mother, nor the blear-eyed huckster of matches. Who can enumerate the various interruptions to sleep at Rome? As well might you tell how many hands in the city strike the cymbals, when the moon under eclipse is assailed with the sound of the Colchian magic. You, Sparsus, are ignorant of such things, living, as you do, in luxurious ease on your Petilian domain; whose mansion, though on a level plane, overlooks the lofty hills which surround it; who enjoy the country in the city, with a Roman vine-dresser, and a vintage not to be surpassed on the Falernian mount. Within your own premises is a retired carriage drive; in your deep recesses sleep and repose are unbroken by the noise of tongues: and no daylight penetrates unless purposely admitted. But I am awakened by the laughter of the passing crowd; and all Rome is at my bed-side. Whenever, overcome with weariness, I long for repose, I repair to my country-house.' (10)

In this epigram to Sparsus: Martial; as I have noted above, uses the jews as part of the justification as to why he spends so much time on his estates in the country, because the jews are one of the notable and noisy problems on Roman streets with their habitual fraudulent begging, which Martial says their mothers taught them (or *'supped in with their mother's milk'* as one Spanish jewess put it according to a story recounted by Mocatta).

We can infer that Martial means that the jews engage in fraudulent begging by his placement of the problem of jewish beggars next to *'hucksters of matches'* (for Roman lamps) and the notoriously drunk *'gabbling sailors'* trying to pawn off some cheap trinket or another for money to spend on cups of wine. (11)

This informs us that Martial regarded jews as both a menace and as inherently dishonest tricksters who have been brought up to do it by their mothers and their religion: as Martial would have probably known that the maternal ancestry was; then as now, key to determining whether a jew is a jew in jewish religious law (which we now called halakhah). We can suggest that Martial probably knew this, because as we have seen, Martial indirectly pokes fun at jewish religious belief and their hypocrisy when compared to the actions of the jews in general.

In his final epigrammatic mention of the jews: Martial does not disappoint us. He finally takes the bull by the horns and addresses the jews directly (12) via one of their number who had dared to steal his work and claim it was his own.

To wit:

'As for the fact that you are exceedingly envious and everywhere carping at my writings, I pardon you, circumcised poet; you have your reasons. Nor am I at all concerned that, while carping at my verses, you steal them; for this too, circumcised poet, you have your reasons. This however, circumcised poet, annoys me, that, though you were born in the heart of Jerusalem, you attempt to seduce the object of my affections. You deny that such is the case, and swear by the temples of Jupiter. I do not believe you; swear, circumcised poet, by Anchialus.' (13)

Martial here perhaps makes mention of one of the first recorded instances of what we call '*chutzpah*'. In this case the sheer audacity of a jew to frequently attack Martial's poetry in public and then steal Martial's poetry to present it as his own work. Of course: this is best understood in terms of egoism where the jewish poet was essentially jealous of Martial's poetic skills and reputation so he did his best; evidently it wasn't good enough, to attack Martial's reputation in order that he; the jew, might be better known and more widely regarded because of it.

In order to buttress this attempt to destroy Martial's reputation the jewish poet then published or recited Martial's own verses as his own to suggest that in fact he is a greater poet than Martial ever was, because at the time it would have been much harder for Martial to prove that the jewish poet had stolen his work and used it as his own. This is also perhaps one of the first instances of jewish plagiarism we have on record!

This interpretation is confirmed by the end of the first part of Martial's epigrammatic rejoinder by stating that the jewish poet '*has his reasons*', which implies; on the basis of Martial's other comments about jewish lechery, deceit and lack of cleanliness, that Martial regards this as something fundamental to both Judaism and jews as a people (i.e. something a little more than '*one bad egg*').

This is further confirmed by Martial's sharp understanding of the willingness of the jewish poet to swear a false oath/vow to Jupiter to the effect he did not steal Martial's work and present it as his own.

Martial's retort is simple and highly effective: '*Make that same oath/vow to Yahweh: I dare you.*' (14)

As Benovitz has argued; but has missed this reference by Martial, the famous and highly controversial Kol Nidre prayer said at Yom Kippur has part of its origin among the jews of ancient Rome and was somewhat influenced by the Roman ideas about human and divine oaths and vows. (15)

So perhaps if one is to take the worst possible interpretation of the Kol Nidre; that it invalidates jewish oaths and vows (to either or both non-jews or jews), then one could potentially furnish support for the argument that the origins of the Kol Nidre don't lie in forced conversions to Christianity, but rather in jewish attitudes to non-jews that both explicit and implicit in historic and current Judaism. (16)

This sharp recognition of the inherent falsity of the jewish poet's claim to have sworn to Jupiter that he had done no such thing also demonstrates that Martial at the very least was aware of the educated Roman discourse on the jews and Judaism. Martial's sharp wit noticed both the ostensible doctrines that forbade the jews to do many things, but also the fact that the jews carried on regardless when they thought they could get away with it or that it was to their advantage to do it at the time.

In light of all this we can begin to see a different side to Martial and his poetry not simply that of a gifted artist and linguist but also of a Roman intellectual who was a dedicated foe of the jews and used his gifts and fame to make his audience see that there was a rabid wolf close to their door.

It is just a shame they did not heed Martial's timely and beautifully worded warning of the danger that was nearly upon them.

References

(1) The latest author to follow in this established intellectual rut is Robert Wistrich in his 1200 page magnum opus: Robert Wistrich, 2010, '*A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*', 1st Edition, Random House: New York, but such notable authors on and scholars of anti-Semitism as Leon Poliakov, Matthias Bunzl, Gavin Langmuir among others have all followed this argument in varying degrees.

(2) Mart. Epi. 4.4

(3) For additional context please see Ibid. 1.50

(4) Ronnie Po-Chia Hsia, 1988, *'The Myth of Ritual Murder: Jews and Magic in Reformation Germany'*, 1st Edition, Yale University Press: New Haven, pp. 132-134; Jacob Marcus, 1960, *'The Jew in the Medieval World: A Source Book 315 – 1791'*, 2nd Edition, The Jewish Publication Society of America: Philadelphia, pp. 143; 165-167

(5) Quite probably due to their unusual diet and food preparation techniques.

(6) Mart. Epi. 7.30

(7) As in Suet. Tib. 36.

(8) Mart. Epi. 4.4

(9) Philostr. V A 5.33

(10) Mart. Epi. 12.57

(11) The great Roman satirist Juvenal implicitly agrees with Martial's assessment of this in Juv. 8.

(12) This is indicated by the title of the epigram: *'On a Jew: a Rival Poet'*.

(13) Mart. Epi. 11.94

(14) *'Anchialus'* is often held to be a corruption of *'As the Lord wills it'*, which would have been part of the way that jews ended their prayers so in essence Martial is demanding that the jewish poet pray to Yahweh and make a truthful oath on that prayer.

(15) Moshe Benovitz, 1998, *'Kol Nidre: Studies in the Development of Rabbinic Votive Offerings'*, 1st Edition, Scholars Press: Atlanta, pp. 137-143

(16) I intend to go into the subject of the Kol Nidre prayer in detail at a later date and analyse both anti-Semitic and anti-anti-Semitic arguments on this in the light of the halakhah, aggadah, commentators and the academic literature.

Was Che Guevara an anti-Semite?

Wed, 11 May 2011 18:48:00

Ernesto ‘Che’ Guevara is best known as the consumerist icon of what we can; with reservation, call ‘*Western Counterculture*’ and has been the subject of much positive and negative polemic across the broad ‘*left*’ and ‘*right*’ divide. Having read most of the work available in English on Che I felt that what has been overlooked in discussions of Che is his nascent identification of jews as one of his enemies. To be sure Che identified jews with capitalism generally and the United States of America specifically; largely as Marx himself did, (1) and phrased his objections to them in Marxist-Leninist phraseology and the consequent ‘*reservoir of knowledge*’ as Wirsching put it. (2) That said the feeling the jews were the exploiter and the general enemy of the ‘*proletariat*’ was something that Che did subscribe to and even if he did not realise it: Che talked about jews as an entity apart from any other in the exactly the same manner that anti-Semitism; current and historic, does.

In his ‘*Motorcycle Diaries*’ Che only mentions jews once and late on in the published version of the work. His comments are as follows:

‘The main problem now was getting to Iquitos; so we buckled down to the task. Our first target was the mayor, a certain Cohen, who we were told was Jewish but a good sort; there was no doubt he was Jewish, the problem was finding out if he was a good sort. He palmed us off on the shipping agents, who then palmed us off on the captain, who received us well enough and promised, as a huge concession, to charge us a third-class fare and let us travel first-class.’ (3)

Here we can see that Che is identifying the mayor of Iquitos; who to be sure had a uniquely jewish surname, as jewish and not as anything else. Che is essentially treating the jews as a nationality in their own right in much the same way as one might assert that Americans in Argentina are still Americans. It is clear that what Che is indirectly informing us here is that he viewed jews as a international nation if you will as jews have no true homeland; although Israel had been in existence for four years, it was very much a nascent state with little actual hope; so it seemed at the time, of survival. If Che had merely viewed jews as a religious belief system; as opposed to a nationality, then he would have no need to point out twice that said Cohen was of jewish origin on the basis of his name and let it pass without further comment.

A confirmation of our point here can be found in the comments of Che’s companion in his motorcycle trip around South America; which forms the basis of the ‘*Motorcycle Diaries*’, Alberto Granado.

Granado also comments on jews in a similar way to Che when he records in his account of that journey:

‘Intrigued, we gradually worked the conversation round to what brought them here. And this is how we found out about a terrible form of exploitation perpetrated by the Argentine, German, Jewish and Yankee landowners of this extremely wealthy agricultural region.’ (4)

We can see in the above quotation that Granado is using exactly the same point of reference to Che in regard to jews in that he simply lists them as another nationality of the exploiters of the South American Indians, which he and Che refer to constantly in usually glowing; and often explicitly racial, terms. We need to understand Che and Granado’s comments about jews in this intuitive racial light if we are to understand that Che and Granado both saw jews as a biological; as opposed to a religious entity, (5) which their leftist apologists would probably try to assert if they had picked up this nascent anti-Semitism on Che’s part. (6)

Che was an anti-Semite: the Leftists need to deal with this fact not pretend it doesn’t exist!

References

(1) See Jerry Z. Muller, 2010, ‘*Capitalism and the Jews*’, 1st Edition, Princeton University Press: Princeton, pp. 33-44 for an excellent; if somewhat apologetic, summation of Marx’s views on the close historical relationship between jews and capitalism.

(2) Andreas Wirsching, 2010, ‘*Violence as discourse? For a ‘linguistic turn’ in communist history*’, Twentieth Century Communism, Vol. 1, No. 2, pp. 12-39

(3) Che Guevara, Ann Wright (Trans.), 1996, ‘*The Motorcycle Diaries: A Journey around South America*’, 1st Edition, Fourth Estate: London, pp. 124-125

(4) Alberto Granado, Lucia Alvarez de Toledo (Trans.), 2003, ‘*Travelling with Che Guevara: The Making of a Revolutionary*’, 1st Edition, Pimlico: London, p. 26

(5) It is interesting to note that neither Humberto Fontova, 2008, ‘*Exposing the Real Che Guevara and the Useful Idiots who Idolize Him*’, 2nd Edition, Sentinel: New York or Alvaro Vargas Llosa, 2006, ‘*The Che Guevara Myth and the Future of Liberty*’, 1st Edition, The Independent Institute: Oakland have noticed this not very obvious fact about Che Guevara considered that

both of them are strongly critical of him and have picked up on his racial views.
(6) Unfortunately I do not read or write any Iberian language so I have had to consult translations.
(7) The only biographer of Che’s who has picked up on this trend in Che’s thought is David Sanderson, 2001, *‘Che Guevara’*, 2nd Edition, Chancellor Press: London, p. 89

N.B. Please note that this is a hugely abridged version of my long article; *‘Che Guevara: Revolutionary, Racist and anti-Semite’*, that will appear on Semitic Controversies next week. I will provide a link to this detailed thesis here once I have published it.

Ex Nihilo Nihil Fit: The Consequence of Negro Scholars

Fri, 13 May 2011 17:45:00

By Thomas de Aynesworth

I recall that during my course work I had been tasked with the reading, analysis and review of an article from the much vaunted "*Journal of Black Studies*" in the United States. My professor was not necessarily anti-European; like most intellectuals, and later admitted that had he known the content of the article he would never had forced it upon any of his pupils. Nevertheless to me the article happened to make up in propagandistic value where it had lacked in any sort of academic merit. I shall post a few key passages of the article entitled, "*Rediscovering the "Lost" Roman Caesar*" by one Molefi Kete Asante and Shaza Ismail, along with some much needed commentary. It is to my great regret that both of these negroes hold PhDs, while at current I do not.

The article focuses around one 3rd century AD Roman Caesar by the name of Septimius Severus. It sets out to prove in one way or another that the Emperor of most of the Aryan world (and much of the non-Aryan) was a coal black negro himself, as per the racist Afro-centric historical reinterpretation (black Cleopatra VII et al).

Here is the abstract:

"The aim of this article is to rescue, as much as possible, the history of the African Roman Emperor Lucius Septimius Severus in order to adequately place him, with his considerable faults and achievements, in the continental record of Africa. Thus, the authors present the reader with a general overview of the life and career of Severus, emphasizing the African character of his experience and that of his companions who worked to secure him the position of Emperor of Rome. They then interrogate the "identity" issues surrounding Severus's history in order to rediscover his place in the history of the Roman Empire." [1]

What Asante et al means by "*African character of his experience*" is that Septimius Severus' treatment by scholars, both contemporaries of his time and modern historians tend to be generally negative within the framework of the SPQR, mainly because of his alleged black ancestry and supposed "*racist biases*" associated therein.

"The task of recovering and rediscovering African history is long and tedious because the intellectual debris around the enslavement of Africans has cluttered what would otherwise have been a clear playing arena." [2]

I find this to be a dubious statement to be placed right at the introduction of the article, as it seems to hold an ideological weight rather than a factual one. The fact that blacks were enslaved and Africa had been placed under Aryan control in the Age of Enlightenment means fundamentally little to the history of an emperor of a European empire. Asante also overlooks the fact that the area in which we are discussing, that is: Lepcis Magna (Severus' hometown) was painstakingly preserved and excavated as a Roman city, along with classical sites throughout North Africa. The common, albeit inaccurate belief that the later Europeans would have completely leveled the site as it is alleged they had done to entire (mythical and historic) African civilizations falls flat on its face. Instead, both Severus' life and family history are well preserved through comprehensive work and archaeological evidence, which Asante to a great degree overlooks.

"Second, we interrogate the "identity" issue surrounding Severus's history and attempt to rediscover his place in the history of the Roman Empire." [3]

If one does a thorough search on Severus' identity using primary sources and secondary commentary, one will discover that his mother; Fulvia Pia, was of Roman extraction, and that his father; Septimius Geta, had also come from Rome. His grandfather; also named Lucius Septimius Severus, originally came from Lepcis Magna (according to Dio). This means that Severus could have been partially of Punic descent and I am not alone in this hypothesis. In either case: he could of been mixed, given his family's pedigree as a both citizens of Rome and going back and forth from Italy (as was common for families of the eques order) for long stints. But the "*Semitic*" (in line with contemporary works on race in Roman North Africa, along with DNA and archaeological evidence) vision of Severus was not Asante's intention.

To wit:

"In the Roman period, Africans were among the characters who helped to establish the Roman civilization all over its territories. Some of the distinguished figures were Antonius Pius, who lived during the reign of the Roman Emperor Hadrian and succeeded to win his spurs in the Jewish war. Another political character was a senator called P. Salvius Julianus who was chosen as a consul ordinaries, which was a very special honor during the celebration of the 900th anniversary of the foundation of Rome in 148 CE. In court, several African names were recorded, such as the tutor of Aurelius Caesar, whose name was M. Cornelius Fronto of Cirta. ..." [4]

Surprisingly: this list of "*Africans*" goes on, with only circumstantial (i.e. geography) to back the allegations up. Asante perhaps is unaware of the mobility of the Roman upper classes into the provinces in search of wealth and reputation. To put it bluntly: the geography of the time and the demographics does not support Asante's version. Every single character listed had full if not majority Roman descent.

As an aside, to those who are unfamiliar, the correct terminology is *consul ordinarius*. Asante; unfamiliar with Roman history, most likely erred on the side of caution when his "*spell-checker*" notified him of his "*misspelling*." If this were a senior high school paper the error could be overlooked. Though as you will see this is one of many errors of syntax, grammar and spelling Asante Ismail has made. Keep in mind that this is a paper written by 2 "*PhDs*" published in a "*peer-reviewed*" journal and thus should not have even made the cut, but I digress.

"In fact, an inscription from the 4th century gives the account of the auxiliary unit, Numerus Maurorum Aurelianorum, being stationed at Aballaya, the modern day town of Burgh-by-Sands. The soldiers of this unit had all come from Mauretania and Morocco. Furthermore, there is some suggestion that genetic and physical studies, based on the skeletal remains, might prove that some modern-day British have closer African ancestry than they realize. At least we now know that skeletons found in a Roman British cemetery outside of York reveal limb proportions of some of the men that suggest they were Black Africans (Snowden, 1971)." [5]

I find it unsurprising that Asante would point out this popular meme.

I have two issues with it:

1. There is no evidence that the modern descendants of Burgh-by-Sands hold any relation to *this Auxilia* in question, and I find it highly dubious that they would given the laws surrounding Roman soldiers on duty.

2. The mention of "*limb proportions*" in relation to "*race*" would mean that "*race*" is much more than skin color, and rightly so. Asante admits here that race is a determinant of more than just obvious superficial elements to a person, as is often purported by anti-whites on the subject. This is important to note as it alludes to the hypocrisy written by so-called "*anti-racists*."

"This means that he may have been a descendant of those Phoenicians (Lebanese) who fled into exile to Africa with the Princess Elissa Tyre in 814 BCE. She came with only a few followers, who soon were integrated into the indigenous African population of Africans and Berbers. The mother of Severus was Fulvia Pia, whose family moved from Africa to Italy. However, history does not give much information about Publius Septimius Geta, the father of Severus. We know only that he had two cousins who became consuls." [6]

Asante overlooks the historical data purporting that the Punic settlers who came to Africa were a sizable population that created colonies all along the North African coast, most notably Carthage, some 400 miles away from Lepcis Magna. The colonization of North Africa by the Punic people was unmatched in scale except for the Greeks who settled much of the Mediterranean and later Romans. It is mind-boggling to think that Hannibal, also of Punic origin was at the helm of a multi-racial civilization powerful enough to fight, and win in many instances against the Romans. It is thus unsurprising that Afro-centrists even claim that Hannibal himself was "*African*".

The truth, to the dismay of Afro-centrists, is not always so "*black and white*".

"The last words of Septimius Severus tell a lot about his character and his capability of being a Caesar with no royal background, of being the man of Rome with a non-Roman origin." [7]

Here again Asante has Severus wrong: placing ideology before fact and critical analysis as the man himself was of a lower nobility eques and according to Dio's account as well as *Historia Augusta* and Herodian's *Life of Septimius Severus* was well acquainted with the well-to-dos of Rome even in his youth and with a corresponding story of him and other boys in the Caesar's dining room. The event was famous as Septimius allegedly sat in the Caesar's chair unknowingly, apparently as prophesy of his future power. This was purported to have happened when Severus was 18-20, while he would not be proclaimed emperor until his early 50s. In either case: Asante's version of Severus as a down and out negro newcomer in Rome reaching the top of imperial power is a complete fantasy. Severus' position during his ascent to power was on at least equal footing as any other privileged provincial Roman citizen.

"He was very rapidly promoted to the position of the governor of Galila Lugdunesis and Sicily." [8]

Again: a clear misspelling. What Asante was going for was *Gallia* Lugdunesis or today's Lyon in France. This sloppy attitude

towards spelling and details sums up the attitude to accuracy in the article.

Asante also tends to quote primary classical sources by proxy. For example a quote from Cassius Dio reads: "*Severus was careful of everything that he desired...*" and the citation is accredited to "*Meijer, 2004.*" I am bemused as to why Asante does this as there is no real reason to do so (nor is it acceptable in classical studies). He also misspells "*Pannonia*" (Southern Austria) as "*Pannonis*" a few sentences later. Again: I am not sure as to why he did this. Whether it was a spellchecker or merely an error on his part that such a thing was published after being peer-reviewed by other such "*scholars*".

This next bit even the most frothing anti-racists will chuckle at. Misspelling again rears its ugly head:

*"The supporters and the **aliens** of Niger were all punished, and in order to make sure there would not be any further attacks from Syria"* [9]

I honestly hope that Asante does not turn out to be a member of Farrakhan's "*Nation of Islam*" movement, and that these "*aliens*" are anything more than Niger's "*allies*." Either way, probably the best bit of this article in terms of comic literature.

"Severus being a military man, he decided to achieve more victories by heading into Parthia in 197 CE. Parthia was weak by the time, so it did not take him along to add it to the Roman Empire (Wells, 1984, pp. 257-265)" [10]

Read the pair of sentences closely. Despite being grammatically incorrect it should be noted that "*Parthia*" was never completely subdued by the SPQR. Though Severus did make inroads into the various client kingdoms of Parthia and plundered them: he did not make any serious territorial gains. Parthia was never "*added*" to Rome as Parthia's eastern border was roughly to the extent of Alexander the Great's military campaign and even the passive observer knows that Rome never shared a border with India.

"Julia Domna introduced a new fashion to the Roman female coiffeur, which was the use of hair wigs, new to both the Syrian female and Roman style." [11]

The usage of hair wigs dates back to before Caesar Augustus in AD 31. Given that there is no citation anywhere, we can assume that this too is "*out to left field*."

"He was the first to start a boule (city council) in each and every nome capital (metropolis)." [12]

"*Boule*" and "*Nome*" being Greek words would not extend to the entire Roman Empire (as Asante attests) but rather within Egypt, which is where the most numerous primary source material is located. Asante likely does not know that these words are Greek (given his lack of knowledge about European history in general) and thus conflates the words with their Latin equivalent (not knowing that a difference existed). He also notes that Severus lived during the "*early Roman Empire*" instead of "*mid-Roman Empire*" as would be more appropriate (in the 3rd century AD). On the next page Asante again quotes primary source material and cites a secondary source (that contains the primary material). Again this would be an error in academic circles. Asante perhaps was not notified when he wrote his dissertation that led to his doctorate.

"The facades on the northern and southern sides on the arch at Leptis Magna had scenes of male and female captives with Asian features." [13]

Asante's fantasy that Rome looked like modern downtown New York City is unabashedly revealed by "*Asian features*." Most likely when he took this idea from another book (no citation is provided) the "*Asian*" would be "*Eastern*" in what the Romans would have called "*Asia*." No doubt the author of whatever mystery source would have made this clear, as well, as is the tradition in classical scholarship. Of course such "*features*" would have been clothing and trinkets, as Syrians, Parthians and the various peoples in Anatolia (Asia Minor) were at the time racially European, with small Semitic communities. This was the trend up until AD 600-1500 during the genocidal campaigns throughout the region by both Mohammedans and invading Mongols.

"There remains in the literature and common thought in the West the idea that dark-skinned people never inhabited the northern part of Africa. This has given rise to the idea of Africa north of the Sahara and Africa south of the Sahara, a notion that has been disputed by the actual traversing of the desert on foot and camel for hundreds of years. Included in this formulation is the idea that northern Africa is White and southern Africa is Black. In fact, the earliest humans on earth, according to science, were black-skinned African people. The farther back into the past one goes, the Blacker the continent is from south to north. This means that the presence in the north of Amazighs and Arabs, who did not originate in Africa but who have now been resident in Africa for nearly 2,000 years, represents a more recent population than the Black population." [14]

Asante questions the validity of Severus being of *Punic* or *Semitic* origin and muses over the idea of an idyllic black emperor ruling over Aryans. I find it amusing that; unable to argue the point with facts, Asante falls back on the "*out of Africa*" theory to try and create a version of Africa where some North Africans evolved into ostensibly "*white*" people while others stayed black. Reality had other plans. Africa like any other part of the world was tribalistic. The blacks in North Africa (there were few: mainly in Morocco and in Egypt) would be in their own settlements away from northern Punic sites. This would be why their language; like that spoken by the Carthaginians, had no loan words from any African language groups, as the language itself was left unmolested by outsiders. This would not have been the case had the Semites who settled the land "*blended*" with the African natives as Asante would have us believe.

Asante also makes a critical error when using Carthage's creation myth purported by a secondary Roman source as the true historical record of Semitic colonization of North Africa. No major scholar today makes ethnic anecdotes regarding Rome based on the story of Romulus and Remus suckling a She-Wolf, or Aeneas travelling with the survivors of Troy to Italy. Does Asante also believe that Julius Caesar was the descendant of the goddess Venus, as well?

While the anti-racist movement tries to discredit "*white*" history by using "*Afro-centric*" inaccuracies: it is important to defend the traditional work made by Europeans thinkers (generally accurate and methodical), especially in a time of discrediting and slander by non-white "*scholars*." Asante's argument can be considered nothing of substance, and thus his work is without any historical value what-so-ever other than as a condemnation of the spineless of the modern university.

References

- [1] Asante, M. K. and Ismail, S. "*Rediscovering the "Lost" Roman Caesar: Septimius Severus the African and Eurocentric Historiography*" in Journal of Black Studies Vol. 40, No. 4 (2010). pp. 606-618.
- [2] Ibid.
- [3] Id. Author's Note: 1. the abstract was a paragraph from the first page, and because of the way in which the journal is formatted, it is redundant. 2. For further reading into Severus' Punic ancestry, see: Birley, A. R. *Septimius Severus: The African Emperor*. London: Routledge, (2004).
- [4] Id. pp. 607
- [5] Id.
- [6] Id. pp. 608, Author's Note: Asante's best argument lay with his taking one of the 3000 year old foundation myths of Carthage, which in turn comes from Roman sources, as complete fact. In reality, the colonization of North Africa by the Semitic Phoenicians was a massive population shift. Individuals from years of migration from the Eastern Semitic world would eventually find their way to Carthage and other semi-independent Punic kingdoms.
- [7] Id. Author's Note: Severus' relationship to the imperial family is well known. For further reading, see book 75 of Cassius Dio's palace source, the *Historia Augusta's Life of Septimius Severus* and Herodian's *Roman History* 3.9.
- [8] Id. pp. 609
- [9] Id. pp. 610 Author's Note: This quite literally made my professor laugh aloud. This kind of pseudo-intellectual work is not fit for any academic journal.
- [10] Id. Author's Note: Severus' involvement in Parthia is much more complex than Asante gives credit for. In fact, Septimius led two separate campaigns into the east, both in retaliation of Parthia's support of Pescinnius Niger. Asante just has, "*wanted to achieve[sic] more victories*."
- [11] Id. pp. 611
- [12] Id.
- [13] Id. pp. 612
- [14] Id. pp. 615 Author's Note: Asante's decision to use "*according to science*" as an authority here marks the very powerful propaganda pull that the term in modern discourse holds.

In Brief: Delin Colòn tries to be a Historian

Fri, 13 May 2011 19:54:00

I have recently been made aware; by the Baltimore Jewish Times' reference to it, (1) of a new '*book*' on Rasputin by a jewess; Delin Colòn, who is the great-great niece of Rasputin's jewish secretary: Aron Simanovitch and whose autobiography forms the basis of her historical revisionism.

Now I haven't read her '*book*' as of yet, but I have ordered a copy of it so all I have to go on so far is the interview that was published the Baltimore Jewish Times with her. I will write a fuller review of said '*book*' when I receive it and do a little digging among the primary and secondary sources.

However the credibility of Colòn is ironically; as she holds a graduate degree in Clinical Psychology, (2) seriously impugned by her own obviously ignorant comments about historical research. For example she tells us as follows:

'Someone said, "It seems like a short book. You need more to make your case." But there are only so many times you can say so-and-so agrees without getting too monotonous, and these were very credible sources.' (3)

Let us take a moment to consider this strange statement: someone tells Colòn that her '*book*' is too short and she '*needs more*' evidence (this last bit is unstated but implicit in the sentence's internal logic) so her response is: '*there are only so many times you can say so-and-so agrees without getting too monotonous*'. (4)

This is rather absurd at best as it presumes that there aren't numerous debates surrounding Rasputin's alleged philo or anti-Semitism (dependent on who you read) and that '*all the author's agree*' (which they don't). It also suggests more ludicrously that they agree in all details, which is again obvious absurd as they don't and if they did there would be no point to Colòn's book as it wouldn't say anything that hadn't been said before let alone bringing fresh research or a new perspective to the table.

I am a great supporter of lay historical writing and popular writing (which is part of why Semitic Controversies was created to take the forms of intellectual anti-Semitism to a wider audience), but what Colòn simply ignores or more likely has not understood is that one can write highly academic books with considerable source research behind them in a popular style without making them any less understandable or readable. An academic historian who does that for example is Helmut Walser-Smith and another is Orlando Figes.

The fact that Colòn doesn't seem to understand this very basic difference between writing well and writing badly in scholarly texts is important, because it demonstrates that she simply doesn't have a clue when it comes to historical writing or historical research.

For example she claims the citations she makes are from '*very credible sources*', but fails to tell us why these sources are so very credible and why other sources she has certainly ignored (the primary and secondary literature on Rasputin himself is vast) are not. To analyse all the sources and to take into account their positions is a basic tenant of scholarship as understood by one of the fathers of modern historical writing: Leopold von Ranke.

Yet Colòn thinks that her great-great-uncle's primary source material; his autobiography that he tried and failed to sell to any publisher, (5) is somehow '*revolutionary*' in the study of Rasputin as she appears to have made the mistake of monomania in regard to historical sourcing. Forgetting; of course, that her great-great uncle-had an obvious agenda in writing such a book for profit and certainly would have sought to betray his former employer as a friend of the jews as to do such would have been to his advantage and brought more sales of his work following the Bolshevik revolution when many in the jewish community were looking for the Messiah to turn up from Russia.

I will review Colòn's book in detail when I receive my copy, but in her interview with the Baltimore Jewish Times: she not only didn't impress. She painted an intellectual target on her rump and asked for historians to take a few well-aimed pot-shots at her and her '*book*'. (6)

We'll have to see I suppose...

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(1) http://www.jewishtimes.com/index.php/jewishtimes/news/jt/local_news/why_rasputin_loved_jews/24925?utm_source=May+13%2C+2011&utm_medium=email&utm_campaign=JT+weekly+email+-+May+13%2C+2011 [Last Accessed: 12/05/2011]

- (2) Ibid.
 - (3) Ibid.
 - (4) Ibid.
 - (5) Ibid.
 - (6) I've refrained from making the obvious comparisons between Delin Colòn and Sergeant Colon from Terry Pratchett's Discworld novels, because it would seem too harsh to do so before I've read her actual work.
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No Comment Necessary (12/05/2011)

Fri, 13 May 2011 17:51:00

'Israel's cancelling of the residency status of 140,000 West Bank Palestinians reported by Haaretz constitutes a war crime and represents an Israeli attempt to affect the demographic composition of the West Bank.' (1)

- **Haaretz**

'Actually man is not the only speaking being in the Bible. Animals and birds also speak. Even the trees and plants utter God's praises. And inanimate objects like the stones and mountains also make themselves heard.' (2)

- **Rabbi Raymond Apple**

'While US President Barack Obama was busy orchestrating the assassination of terrorist mastermind Osama bin Laden, his half brother Mark Ndesandjo reconnected with his Jewish roots on his first trip to Israel.

Ndesandjo, 45, was born to Barack Obama Senior's third wife, a Jewish American kindergarten teacher and the daughter of Lithuanian immigrants.' (3)

- **The Jewish Journal of Los Angeles**

'I understand the desire of some rabbis to be seen as real and human. But acting on a higher plane in public comes with the job description.' (4)

- **Dennis Prager** (Jewish Radio Host and Author)

'Hauntingly, Lanceter described her escape from almost certain death when her parents forced her through the window of the train carrying Jews to the Majdanek death camp in Poland.

"I absolutely have no idea how I was able to do it," she told the audience. "I put out my head. The train was going very fast. I heard bullets because the Gestapo was shooting constantly."

It was the first of many near-death experiences for the then 14-year-old Lanceter, who described her long walk to safety through killing fields, illness, injury, and close calls with being captured.' (5)

- **Gina Lanceter** (Jewish 'Holocaust Survivor')

References

(1) <http://www.haaretz.com/news/diplomacy-defense/erekat-israel-s-cancelation-of-palestinian-residency-is-a-war-crime-1.361079> [Last Accessed: 11/05/2011]
(2) <http://www.israelnationalnews.com/Articles/Article.aspx/10203> [Last Accessed: 11/05/2011]
(3) http://www.jewishjournal.com/israel/article/obamas_jewish_half_brother_visits_israel_20110511/ [Last Accessed: 11/05/2011]
(4) http://www.jewishjournal.com/dennis_prager/article/dancing_with_the_rabbis_20110412/ [Last Accessed: 11/05/2011]
(5) <http://njewishnews.com/article/statewide/mayor-rabbi-link-holocaust-to-todays-genocides> [Last Accessed: 11/05/2011]

Walk for Hate: The Anti-Defamation League tries to fleece the Goyim

Fri, 13 May 2011 17:58:00

I have noticed that the infamous jewish '*defence*' organisation; the Anti-Defamation League of B'nai Brith, has over the last few years put out more and more shrill demands to the jewish community; particularly that of New York and New Jersey, for donations to '*help it continue its vital/important work*', which seems to involve acting as an adjunct for the Mossad as the ADL has been in the cross hairs of the US government numerous times for passing information onto Israel regardless of American interests. (1)

Of course this not been successful or the money has been simply spent with complete disregard for the organisational well-being of the ADL. Certainly Abe Foxman has apparently not cut down on his feasting as he is still as corpulent and rotund as he ever was.

I take my lead from the article in the '*Jewish Exponent*' on this in that we are told; in all seriousness, that this fund-raising walk for an organisation, which prides itself on furthering the interests of a foreign government, is an '*opportunity to stand up and be counted against the forces of hatred, bigotry and bullying that tear at the fabric of our society, affecting the serenity of our lives and leading all too often to violence and bloodshed*.' (2)

Now if we deconstruct this a little in the context of the '*Jewish Exponent*'s' intended audience; i.e. American jewry, we note that what this editorial is actually saying is that the ADL's fundraising walk is an opportunity to fund an organisation which furthers the interests of jews in the United States and makes it a nice place to live by making sure that American stays en hoc to Israel whether it likes it or not. Let us not mince words about this: the rhetorical phrase '*the forces of hatred, bigotry and bullying*' that the editorial uses to try and justify its unprincipled lobbying is both an abstract and more applicable; if we were to pin it down to an actual definition, to the ADL then its opponents.

The editorial goes on to make the bemusing observation: '*It's admittedly hard not to be against hate*.' (3)

Well hang on one darn cotton picking minute: why on earth do you need a massive organisation to combat '*the forces of hatred, bigotry and bullying*' if it is '*not hard to be against hate*'. And what is '*hate*' anyway for that matter?

If you '*hate*' '*hate*' then aren't you just as much of a '*hater*' than somebody who '*hates*' in the first place or are we going to proclaim that one position is rational and one is irrational on the basis of what is intellectually fashionable at the present time?

Of course the logic of it all seems to escape the '*Jewish Exponent*' which ploughs on; logical fallacies and intellectual fairy tales be damned, and they plough on into perhaps a more interesting observation: '*Organizers say at this point, they expect the walkers to mostly be non-Jews*.' (4)

Now let us again be frank: the '*organizers*' are the ADL. So then if they are '*expect*' most of the walkers to be non-jews then it surely means that the ADL have started to target non-jews to try and fund their bloated espionage gravy-train in New York.

Is this the ADL really that desperate for money that they have abandoned their strategy for near on a century of scaring the local jewish population into giving them money by horror stories of Nazi takeovers of the United States, a second (or even third) '*holocaust*' and the republication of Arab literature condemning jews for being so kind and munificent with their bounty as to commit war crimes against them for living on land the jews covet.

Well if the ADL are out on the '*sponsored walk*' circuit with the cancer, homeless and religious charities then they have truly sunk to new lows in the jewish community.

Perhaps the fact that the ADL didn't get a bail out from the US government is causing a lot of kvetching around the ADL's office cubicles, but that is only a possibility.

We do know one thing for sure though: Abe Foxman is going to be seriously out of breath after the first thirty-nine steps! (5)

References

(1) There is quite a lot of polemical literature about the Anti-Defamation League of B'nai Brith. A representative and notable

example maybe found in Robert Williams, 1990, *'The Anti-Defamation League and its Use in the World Communist Offensive'*, 2nd Edition, Truth at Last Books: Marietta

(2) http://www.jewishexponent.com/article/23500/Editorial_Lets_Walk_the_Walk/ [Last Accessed: 12/05/2011]

(3) Ibid.

(4) Ibid.

(5) If you want a little amusement then you can read the walk's own purpose-built website:

<http://www.walkagainsthate.org/faf/home/default.asp?ievent=454682> [Last Accessed: 12/05/2011].

Yesterday's Blogger Outage

Fri, 13 May 2011 17:14:00

Yesterday Blogger went down for those with blogs and apparently the 'fix' put into the Blogger system has deleted the most recent posts of this blog (and others).

I will be reposting these shortly.

Now hopefully we can get back to normal...

Lampooning the Jew: The Depiction of the Jews in Juvenal's 'Satires'

Sat, 14 May 2011 15:02:00

Decimus Iunius Iuvenalis; better known to the Anglophone world as Juvenal, is one of the greatest of the Roman satirists whose work have come down to us through the ravages of time. His work; Satires, is oft-quoted today and produced in various selections, but what those selections rarely inform the reader is that Juvenal also used his satirical talents to attack the jews.

Like the great poet Martial: Juvenal perceived that the jews were not merely a religious oddity but a threat to the very fabric of Roman society in how grasping and avaricious they were as a people. (1)

However unlike Martial or Philostratus: (2) Juvenal did not implicitly recognise that the jewish problem was not so much one of religion and abstract culture, but rather one of biology. Juvenal saw the jews; for what we can gather from his satires, as being a problem caused by a barbaric religion and a lack of a civilisation on the part of the jews.

That said however Juvenal does share his basic theme with Martial. This basic theme is that the jews; as a people, are tricksters, liars, thieves and frauds. One wonders about those who argue that anti-Semitism has no correlation to reality what-so-ever and how they can possibly say they know classical Rome better than the very intellectuals who lived in that city or the empire that expanded from it. We have testimony about the jews from a wide variety of Roman society; in time, political bias and rank, and nearly all of it is negative. Are we supposed to believe that modern philo-Semitism used to interpreted ancient anti-Judaism and anti-Semitism is supposed to give us the '*ultimate*' interpretation (i.e. the Romans and Greeks didn't know what they were talking about) when it contradicts the very sources on which it is supposedly based? (3)

Of course not, but yet so many of our contemporaries seem to think just this!

However enough of the slight academic generality as we should let Juvenal's attitude to the jews speak for itself. To wit in his third satire Juvenal comments as follows:

'Here Numa held his nightly assignments with his mistress; but now the holy fount and grove and shrine are let out to Jews, who possess a basket and a truss of hay for all their furnishings.' (4)

We can see that here Juvenal is attacking the jews on two different issues. These are that:

A) The jews deliberately despoil Roman religious sites.

B) The jews are beggars and scoundrels.

On the first issue; of despoiling Roman religious sites, we can see that Juvenal points out that the temple complex he is talking about; '*the holy fount and grove and shrine*', has been scandalously abandoned and has been defiled by renting it to jews who are now using it as a den of iniquity. This is the height of insolence to a Roman to use a holy sanctuary; former or otherwise, as a den of iniquity which turns it from the spiritual to the mundane. Thus what Juvenal means here is clear: the jews will wilfully despoil Roman temples should they be able to get their hands on them!

One is reminded of a similar instance; this time rumoured, of the jews upon their readmission into England wanting to purchase St. Paul's Cathedral in London to turn into their new synagogue but this time according to the legendary rumour negotiations foundered upon the price (the jews naturally wanted a special price for a special people).

On the second issue; that the jews are beggars and scoundrels, we can see that Juvenal describes the jews who rent the temple complex as being possessed of '*a basket and a truss of hay for all their furnishings*' by which he means to convey to his reader that the jews have rented the temple complex but are beggars in essence, which plays into his theme that the jews wish to despoil the temple complex by not even living in a majesty appropriate to the site of their abode. This to Juvenal; as to his reader, would have been the height of scandal as they would have been able to understand the wealthy despoliation of a temple complex as at least it would indirectly honour the Gods, but to despoil a temple complex while being poor was a double insult to everything the Romans believed.

We can note as an aside that Juvenal's implicit reference to the jews as being beggars and lowly scoundrels does play very well into part of the economic history of jewry that is often overlooked by both anti-Semites and philo-Semites (historically and currently). This is what we may call the jewish iterant pedlar whose shadow darkened Europe for centuries as the common face of jewry to the average European as the jewish financier and merchant was to the middle class and

aristocracy. (5) These individuals often had few possessions of their own and made; often a very good, living selling whatever they could get their hands on for staggering mark-ups to non-jews and sometimes even fellow jews. (6)

That these itinerant jewish pedlars were similar to Juvenal's jews inhabiting the temple complex we can see from his reference to their few possessions (which is a classic sign of the itinerant pedlar) and later reference to the status of the jews as beggars and conmen (7) willing to sell anything for a price (even their '*religion*'). (8)

It is interesting to note that the basis for Juvenal's remarks about the jewish wish to despoil the sacred sites of the Romans; even in Rome itself, may be found in his largely correct understand of Judaism as a religion. This basis may be found in the following passage from the Satires:

'Some who have had a father who reveres the Sabbath, worship nothing but the clouds, and the divinity of the heavens, and see no difference between eating swine's flesh, from which their father abstained, and that of man; and in time they take to circumcision. Having been wont to flout the laws of Rome, they learn and practise and revere the Jewish law, and all that Moses committed to his secret tome, forbidding to point out the way to any not worshipping the same rites, and conducting none but the circumcised to the desired fountain. For all which the father was to blame, who gave up every seventh day to idleness, keeping it apart from all the concerns of life.' (9)

Here we can see that Juvenal is satirising the jewish religion by noting that they don't worship their divinities/divinity through idols (as was then the basis of all other major religions) and instead assert that their divinity is omnipotent, omniscient and also wondrously invisible. Of course Juvenal is making fun of the Torah indirectly here by pointing out; as any educated Roman would have known, that the jews were forbidden to worship idols by their God because in his absence they started worshipping the golden calf (possibly the origin of the idea common in European witch literature of kissing the devil's arse).

Of course Juvenal; much as Martial did, sees the irony in the hypocrisy of the jews who had; then as now, a huge level of disparity between their religious theory and how they actually behaved. This he later makes fun of by pointing out that a jewess will change her learned interpretation of jewish lore to suit each customer depending on much silver they are willing to fill her palm with. (10)

Juvenal makes a surprising mention of the mark of the covenant; circumcision, when he correctly notes that the jews abstain from pork ('*swine's flesh*') and see '*no difference*' between eating that and cannibalism. Here Juvenal is; of course, once again poking fun at the jews by comparing their own bodies with those of the meat of animals forbidden by kashrut. He is also pointing out; once again, the disparity between jewish religious theory and practice by noting that the jews willingly mutilate their genitalia (which is sacred flesh) but yet regard the mutilation of animals (which is non-sacred flesh) as being below them, while proclaiming contradictory commandments in the Decalogue (the ten commandments). This; of course, would have the basis for many a Roman or Greek intellectual chortle at the intellectual absurdity of Judaism and jewish rites.

Juvenal also notes that the jews '*flout the laws of Rome*' which is a direct reference to the supremacy of jewish religious law; what we now call halakhah, over Roman jurisprudence in jewish eyes and the fact that when in Rome they did not act like Romans but continued to act as if they were in Judea. One can easily imagine the corpulent jewish priest swaggering about Imperial Rome thinking he owned the place only to be kicked in the gutter and knifed by some crazed jewish adherent of the zealot cult; eager for his proverbial dark-eyed houris, for his '*worldliness*' and worship of Mammon. All this of course would have been a source of much intellectual amusement to both the average Roman (who we can presume probably despised the jews as much as the Roman elite did) and the Roman intellectual. After all who would have thought that these proverbial guttersnipes from the backside of beyond were anything more than an odd ink blot on the pages of history at the time?

This perceived supremacy of jewish religious law over the jurisprudence of non-jews is interesting to note as this has long been one of the most credible and hardest to attack of anti-Semitic arguments precisely because it is based in obvious fact to anybody who cares to study Judaism with a critical eye. Jews; and those who uncritically support them, attacking this position frequently assert that the Talmuds enjoin obedience to the laws of land in which the jew then happens to reside, but what that argument conveniently leaves out; let's call it what it is: lying by omission, is what is enjoined should the laws of the land and jewish religious law come into conflict i.e. what happens when to be a good jew one has to go against the laws of the land? The answer from the jewish literature is pretty unanimous: one should be a good jew first and obey the laws of the land second. (11) Even today jews are still enjoined by their rabbinical authorities to obey halakhah first and the laws of the land in which they reside second. (12)

It is clear that Juvenal's reference to the jews believing in their divinity '*in the clouds*' and the religious law he supposedly gave them is the origin of the implicit belief that Juvenal alludes to that the jews can do what they please, because they are

unique and special (hence can occupy and desecrate Roman temple complexes with abandon while Yahweh apparently plays the part of a celestial cheerleader) and need obey no rules that the non-jew might try to impose on them. (13)

It is also of note that Juvenal refers to the Torah as *'Moses' secret tome'*, which suggests that the jews were trying to keep the text of Torah to themselves lest the non-jews *'misunderstand'* some of the passages therein and draw the logical conclusion that Judaism is explicitly anti-gentile and admonishes its followers to be a *'Chosen people'* and that that status is biological not merely based on religious confession and belief. Obviously parts of the Torah leaked out and by the time of Celsus the Epicurean it had become common knowledge among Roman intellectuals what the Torah contained but by then the Roman and Greek intellectuals were having to contend with early Christianity as a more overt and aggressive threat than Judaism had ever been (and as such their writings were focused on Christianity and often attacked Christianity through using the apparent lesser of the two intellectual evils: Judaism). (14)

Juvenal also picks up a common point of amusement for the Roman and Greek intellectual when he touches upon the Sabbath and the jews downing of proverbial tools for a day to *'honour their father'*. Juvenal predictably; and correctly I think, points this out as a sign of the inherent laziness of jews, but does not mention that they will tend to engage non-jews to do the tasks they would normally do for them while using legal loop holes in jewish religious law to allow them to get their work done as long as they don't specify that this work is being done on the Sabbath.

From this discussion it is therefore obvious that Juvenal's thought on the jewish question is based on the presumption that it is a question of religion and abstract culture and not one of biology. We can further see this in Juvenal's delightful satirizing of jewish religious hypocrisy and lapsed ethics.

The relevant passage is as follows:

'No sooner has that fellow departed than a palsied Jewess, leaving her basket and her truss of hay, comes begging to her secret ear; she is an interpreter of the laws of Jerusalem, a high priestess of the tree, a trusty go-between of highest heaven. She, too, fills her palm, but more sparingly, for a Jew will tell you dreams of any kind you please for the smallest of coins.' (15)

Once again here we find reference by Juvenal to the fact the jew is by nature something of an itinerant pedlar (16) when he refers to the *'basket'* and *'truss of hay'*, but we also find here explicit reference to the false beggary of the jews not similar from Martial's comments regarding this phenomenon. (17)

Part of her begging Juvenal tells us; with obvious satirical intent, is to *'interpret the laws of Jerusalem'* for passers-by, by which he means to make his reader snort with laughter at the hypocrisy of the jews as a religious community and as a people. Juvenal; of course, is referring to the ability of every jew to somehow tell everyone else what jewish religious law really says, but what he or she says it is somehow differs from what every other jew thinks it is! (18)

Hence Juvenal wryly remarks that while jews occupy and desecrate Roman temple complexes and holy places: they set themselves up as what the high priests or priestesses of the local tree, which is a nod to the nature worship and animism inherent in Roman and Greek mythology (that was the worship of idols according to Judaism and thus abhorrent).

Juvenal also remarks that one can change the *'laws of Jerusalem'* by simply giving the begging jewess more money and all of a sudden the prognostication becomes more favourable and oh wait the prediction was mistaken and that *'looking deeper'* it is now favourable if you cross her palm with more silver. Hence Juvenal's sarcastic reference to the jewess as a *'trusty go-between of highest heaven'* and that a jew; in general, will *'tell you dreams of any kind you please'* for a fee of course.

Oh, but wait that isn't from some anti-Semitic newspaper or text: it is from Juvenal one of the greatest satirists the world has ever known! Now watch the philo-Semites squirm and gabble about *'prejudice'*, but they must answer the simple question of why on earth Juvenal would choose the jews alone to attribute his *'prejudices'* too and not everyone else as well?

Let us cut through the pestilent sophistic miasma of philo-Semitic *'clarifications'* and *'qualifications'*: Juvenal was hardly to make things up when his contemporary Roman sources agree with him as well. Surely the Law of Parsimony tells us that the least number of assumptions; in the absence of evidence to the contrary (which is where oh worshippers of the self-chosen?), is the way to go and not simply trying to rationalise away comments by those we idolise that we don't like (as the philo-Semite does habitually)?

For Juvenal and the numerous other Roman authors critical of the jewish tradition (by far the majority who deign to mention Yahweh's little darlings) are talking about what they saw and the intellectual trends of the day: they are not trying to justify a pre-existing agenda based on the assumption of non-jewish guilt and jewish innocence (which forms the basis

of post-holocaust philo-Semitism).

Juvenal goes on in his lampooning of jewish beggary and dishonesty when he refers to them indirectly as '*Syro-Phoenician*' and talks of the community from the Indumean gate, which was ancient Rome's jewish quarter and one of its poorer districts. (19)

To wit:

'And when it pleases him to go back to the all-night tavern, a Syro-Phoenician runs forth to meet him----- a denizen of the Idumean gate perpetually drenched in perfumes --- and salutes him as lord and prince with all the airs of a host; and with him comes Cyane, her dress tucked up, carrying a flagon of wine for sale.' (20)

Here Juvenal is relying on his Roman reader's knowledge of the contemporary geography of ancient Rome as he is noting the Semitic tendency to hindle (21), but then telling us that this '*Syro-Phoenician*' is actually a reference to jews by noting that he is from Indumean gate where the majority of Rome's jewish population at that time resided. In effect the passage should be understood as '*a Jew runs forth to meet him*' rather than that which a literal interpretation would suggest.

Juvenal's remarks about the jews in this context are different version of his jewish beggary and dishonesty theme that we have covered throughout this article. He ascribes to the jew a place in an '*all-night tavern*' (22) where the jew appears to be waiting for the unsuspecting non-jewish customer; having dolled himself up with effeminate perfume which is clearly distasteful to Juvenal, (23) so that he can sell him as much wine as he can possibly drink (hence his acting like a host and the offering of a flagon of [probably cheap] wine for sale) with the additional incentive of a prostitute ('*her dress tucked up*') and then take advantage of the Roman's drunken stupor to proverbially rob him blind. The fact that the jew is ostensibly poor is also provided contextually by Juvenal reference to the Indumean gate, which was one of the poorest quarters of Rome.

So much as the jew of Martial is taught by his mother to beg properly (and falsely): the jew according to Juvenal has refined this process into an art of the conman, which entails playing the host, pawning off cheap wine at an exorbitant price with the help of a willing prostitute (possibly a jewess playing the part of Esther) and then clean out his customer's pockets and possessions.

So what of the satirist Juvenal: well he certainly was no friend of the jews and nor was he an anti-Semite in the actual sense of the term, but he strongly opposed the jews of his day in his beautiful verse. It is a shame that Juvenal's contribution to the anti-jewish cause has so long been forgotten by anti-Semites and it deserves to be remembered and honoured once again.

References

- (1) On Martial please see my article: '*Savage Poetry: Martial on the Jews*'. This is available at the following address: <http://semiticcontroversies.blogspot.com/2011/05/savage-poetry-martial-on-jews.html>.
- (2) On Philostratus please see my article: '*The First anti-Semite: Philostratus and the Jews*'. This is available at the following address: <http://semiticcontroversies.blogspot.com/2011/05/first-anti-semite-philostratus-and-jews.html>.
- (3) I am using slightly Hegelian language here, but it serves to demonstrate that the philo-Semites tend to conceive their ideas as the end of all interpretations as opposed to merely just another interpretation.
- (4) Juv. 3
- (5) For an excellent summary work of the economic life of the time which gave rise to the itinerant pedlar in popular myth and folklore see Christopher Dyer, 2005, '*Making a Living in the Middle Ages: The People of Britain 850 – 1520*', 2nd Edition, Yale University Press: New Haven; Georges Duby, Juliet Vale (Trans.), 1991, '*France in the Middle Ages 987 – 1460*', 1st Edition, Blackwell: Cambridge.
- (6) This is a serious gap in the literature and the only work I know of that deals with this economic phenomenon in detail and in any language is: Betty Nagggar, 1992, '*Jewish Pedlars and Hawkers 1740-1940*', 1st Edition, Porphyrogenitus: Camberley. Statistical backup for this argument is incidentally offered by the German statistical handbook on the jewish question: Institut zum Studium der Judenfrage, 1939, '*Die Juden in Deutschland: Herausgegeben vom Institut zum Studium der Judenfrage*', 8th Edition, Franz Eher Verlag: Munich, pp. 29-45
- (7) Juv. 8
- (8) Ibid. 6
- (9) Ibid. 14
- (10) Ibid. 6
- (11) An explicit example is provided by Myer Lew, 1944, '*The Jews of Poland: Their Political, Economic, Social and Communal Life in the Sixteenth Century as reflected by the Works of Rabbi Moses Isserls*', 1st Edition, Edward Goldston: London, n. 65 p. 129; Paul Kriwaczek, 2006, '*Yiddish Civilisation: The Rise and Fall of a Forgotten Nation*', 2nd Edition, Phoenix: London, p.

140. Also worth reading in this case is the testimony of Jacob Brafmann, Siegfried Passarge (Trans.), 1928, *'Das Buch vom Kahal'*, 2 Vols., 1st Edition, Hammer Verlag: Leipzig, which spends considerable time on this issue from the perspective of a jewish rabbinical convert to Christianity (on the reasons for Brafmann's conversion and the origins of the book please see Brafmann, Op. Cit., Vol. I, pp. 3-7).

(12) As one can ascertain by reading about the recent concern among jewish religious authorities that halakhah could be removed from its status of a separate legal authority under American law:

http://www.thejewishweek.com/news/national/anti_sharia_laws_stir_concerns_halachah_could_be_next. [Last Accessed: 14/05/2011]

(13) Surely giving credence to Philostratus' remark that the jews are in perpetual rebellion not only against Rome but humanity writ large as well. (Philostra. V A 5.33)

(14) On early Christianity and its conflict with Rome please see: Charles Freeman, 2009, *'A New History of Early Christianity'*, 1st Edition, Yale University Press: New Haven.

(15) Juv. 6

(16) Ibid. 3

(17) Mart. Epi. 12.57

(18) One could see this as an implicit nod to the egoistic theory of the jewish question as Juvenal is essentially telling us that every jew is an egomaniac who thinks he is the next Moses or David.

(19) Jerome Carcopino, E. O. Lorimer (Trans.), 1991, *'Daily Life in Ancient Rome: The People and the City at the Height of the Empire'*, 4th Edition, Penguin: New York, pp. 138-142

(20) Juv. 8

(21) To *'hondle'* means to informally bargain/negotiate in a commercial context in Yiddish.

(22) This can be compared to the frequent jewish occupation of running taverns and inns in Eastern Europe during the early modern period to the advent of the Soviet Union in late 1917.

(23) The conservative idea that a real man did not need to wear perfume as it was a mark of an effeminate nature was actually quite common in ancient Rome as it was frequently ascribed to the luxuries and degeneracy of the East with their fleshpots and loose sexual mores. That said the Spartans were known to perfume their heavily muscled bodies and long hair, but this was rejected by the Romans. In a modern context one might remark as did Henry Ford in *'The International Jew'* that the jew always tries too hard to fit in and as such simply gets it wrong often with hilarious results. Juvenal also implies just this in his first satire when he says: *'The day itself is marked out by a fine round of business. First comes the dole; then the courts, and Apollo learned in the law, and those triumphal statues among which some Egyptian Arabarc or other has dared to set up his titles; against whose statue more than one kind of nuisance may be committed! Wearied and hopeless, the old clients leave the door, though the last hope that a man relinquishes is that of a dinner; the poor wretches must buy their cabbage and their fuel. Meanwhile their lordly patron will be devouring the choicest products of wood and sea, lying alone upon an empty couch; for off those huge and splendid antique dinner-tables he will consume a whole patrimony at a single meal. Ere long no parasites will be left! Who can bear to see luxury so mean? What a huge gullet to have a whole boar---an animal created for conviviality---served up to it! But you will soon pay for it, my friend, when you take off your clothes, and with distended stomach carry your peacock into the bath undigested! Hence a sudden death, and an intestate old age; the new and merry tale runs the round of every dinner-table, and the corpse is carried forth to burial amid the cheers of enraged friends!'* (Juv. 1) [Arabarc is an allusion to the jewish Prefect of Egypt between 67 – 70 A.D.]

Suetonius on the Jews

Sun, 15 May 2011 15:17:00

Gaius Suetonius Tranquillus; better known to students of history everywhere as simply Suetonius, is one of the great historians of the Roman era who wrote twelve accounts of the various reigns of twelve Roman emperors. He continues to be a primary source for both popular historical accounts of this time period and as an invaluable source for academic historians studying both the empire and historical writing at the time. Suetonius; unlike other near contemporaries of his, did not make any attacks on the jews as such, but he; in the course of historical writing, does note upon their activities from time to time.

So what Suetonius has to say about this is of obvious interest to us from an anti-Semitic point of view, because as a source he is both neutral on the question of jews and in a position to take a wider view of events as opposed to the more usual narrow view that pervades Roman historical writing.

As Suetonius divides his work up into twelve different reigns and the comments about jews are made on three different occasions in three of these twelve books (i.e. one in each book). Thus we can only make very general surmises as to the situation as related by Suetonius, but they are still of value as they lend weight to the writings of more polemical authors on this question.

The first mention we find of jews in Suetonius' work is after the death of Julius Caesar where he records the following:

'Thereupon the musicians and professional mourners, who had walked in the funeral train wearing the robes that he had himself worn at his four triumphs, tore these in pieces and flung them on the flames – to which veterans who had assisted at his triumphs added the arms that they had then borne. Many women in the audience sacrificed their jewellery together with their children's breast-plaques and robes. Public grief was enhanced by crowds of foreigners lamenting in their own fashion, especially Jews, who came flocking to the forum several nights in succession.' (1)

There are several things to note on the basis of this history in that the it indicates that there was a significant colony of jews in Rome by the time of Caesar's death, which is important in that it tells us that jews could well have been playing a notable role in the affairs of state; albeit behind the scenes, at this fairly early stage.

The second is something Henry Ford most famously pointed out in *'The International Jew'* in so far as jews have a tendency to try to be something too hard. So in Ford's case: they tried to be American but ended up being hyper-American and in the case of Rome they ended up being hyper-Roman. This is demonstrated in the fact that jews *'especially' 'flocked to the forum'* to pay tribute to Caesar who they naturally saw as an object to venerate for their own best egoistic advantage as those who did not venerate Caesar would surely have been looked upon as siding with his murderers lead by Brutus.

The third is more conjectural in that Suetonius mentions how many Romans sacrificed jewellery to throw it in the flames as an offering to a great warrior and statesman in the true Roman model. Now obviously jewellery would have included large amounts of precious metals, stones and gems which would not have been melted or otherwise rendered useless by the funeral pyre (as it isn't likely to have been hot enough). Thus it is plausible to suggest that part of the reason for the jews flocking to the forum for several night was to pick clean the offerings to the divine Julius to clean up, re-use and sell on to the highest bidder.

It might be conjectural, but if Suetonius' account is accurate it firstly explains why the jews should flock to the forum at night in such numbers and secondly why Suetonius deigns to mention that the jews were particularly drawn to the forum under cover of darkness. Perhaps Suetonius suspected some mischief was afoot from the jews, but being the neutral (by Roman standards) scholar of history he was he could not uncover any proof that this was the case, but he could make mention of the fact that this was rather odd and hence worthy of being recorded. As otherwise why bother and single out the jews for special mention?

The next reference to the jews is from the reign of the Emperor Tiberius and reads as follows:

'He abolished foreign cults at Rome, particularly the Egyptian and Jewish, forcing all citizens who had embraced their superstitious faiths to burn their religious vestments and other accessories. Jews of military age were removed to unhealthy regions, on the pretext of drafting them into the army; the others of the same race or of similar beliefs were expelled from the city and threatened with slavery if they defied the order. Tiberius also banished all astrologers except such as asked for his forgiveness and undertook to make no more predictions.' (2)

Once again there are several points of note here in that Suetonius relates how Tiberius sought to suppress the growing

menace of foreign religious cults to Roman law and order. We can gather from Suetonius' wording that this was a wide problem and had greater implications than just the suppression of Judaism in the capital. That said Tiberius is telling us that by this time Judaism was aggressively seeking converts among Roman citizens and as it denied the very basis of both Roman law (the worship of the Emperor) and its adherents viewed themselves as above Roman law (only subject to Jewish religious law) then we can see that Tiberius was quite right to suppress it: as these fashionable cult followers of Judaism more than likely had no clue about the nature of the religion they were *joining*.

One may suspect that Judaism was presented by the Jews in Rome as another *'mystery cult'* which can be argued on the basis that Suetonius refers to it in the same breath as he does the worship of Isis (the Egyptian cult that needed fairly frequent suppression in Rome because of its subversive nature). The probability is that the Jews rationalised their biologically-based religion to gain converts by using one of two simple devices later used in Judaism in general: Jewish mysticism (which would in effect cover up the actual doctrines of the religion with appeals to the *'mystery'* of it all) and/or the use of an early form of the Noahide laws.

The Noahide laws; for those unacquainted with the concept, are a small set of mitzvot (commandments) that are supposed to be easy for non-Jews; who in Judaism are extremely subject to the *'evil inclination'* (which can be transliterated to mean *'the gentile spirit'*), to follow so that they can enter Gan Eden (heaven) with the Jews as the servants of the Jews. Since in Judaism observant Jews have to follow the taryag mitzvot (613 commandments) to go straight to Gan Eden; rather than going through Gehenna first (roughly equivalent to purgatory), and to break a commandment is to have sacrificed one's emunah (which can be transliterated to mean *'the Jewish spirit'* but is usually translated to mean faith which doesn't cover its actual meaning) to take the *'evil inclination'* in its stead (i.e. temporarily sacrificed their chosen status to enjoy the evil of the gentiles).

If one adds to that the biological dimension of Judaism; as represented in the Jewish caste system, then one realises that the basis of the idea of the *'Noahides'* is that those born non-Jews are genetically inferior to born Jews even if they come to be regarded as having been *'born with Jewish souls'* (the only way one is allowed to convert to Judaism in essence).

It is thus interesting to note that the Jews were attracted converts and to account for that we can only turn; as I have said, to either the Jews using a form of Jewish mysticism (to cover up the not very pleasant doctrines regarding non-Jews) and/or an early form of the Noahide laws.

It is interesting that Tiberius should have sent all the male Jews to the *'unhealthy regions'*; probably a reference to the marshes, under the pretext of trying to make men of the male Jews in the legions. (3) One wonders whether Tiberius saw that the Jews were trying to raise insurrection against him much as they did under the leadership of Chrestus during the reign of Claudius and took pre-emptive action to behead the conspiracy by taking away its followers and manpower. (4) Whether Tiberius left the male Jews to die in the *'unhealthy regions'* is not recorded, but we may presume that he did.

However I think it is likely that his action in sending the male Jews to the *'unhealthy regions'* was to behead such a conspiracy as is indicated by his banishing the remaining Jews and their converts and threatening them with the reduction to slavery if they tried to remain in Rome. This later points directly implies what Juvenal stated so well about Jews in that they thought they were above Roman law (5) and so Tiberius was forced to take drastic action to force them to leave Rome and stop trying to incite revolt against his rightful rule using their *'converts'* as a shield against the righteous fury of the Roman gladius.

The third and final direct mention of the Jews by Suetonius is; as previously pointed out, from his work on the reign of the Emperor Claudius. Suetonius tells us that:

'It now became illegal for foreigners to adopt the names of Roman families, and any who usurped the rights of Roman citizens were executed in the Esquiline Field.'

[...]

'Because the Jews at Rome caused continuous disturbances at the instigation of Chrestus, he expelled them from the city.' (6)

There are two things to note here. Firstly is the obvious connotation that the foreigners in general; including the Jews, were taking the names of Roman families; legally or not, and trying to claim the rights; including free bread and water paid for and provided by the Roman state, given to Roman citizens. I think it is important to realise here that when Suetonius says Roman citizens it would be better translated as *'citizens of the city of Rome'* as a Roman citizen is a general term, while a citizen of the city of Rome had more rights than did the ordinary citizen of the Roman empire. One of these; as I have said, was the right to have free bread and water provided by the state and another; which was exported to the provinces in later years, was the free attendance of public games, races and banquets.

It is therefore rather obvious why a foreigner; jews included, would want to get in on this particular act and we may also note that this may again be an example of jews adopting Roman names to camouflage the fact that they were jews. Much as jews in Judea often went one of two ways: either being hyper-jewish (i.e. the first Hasidim) (7) or they became hyper-Greek (i.e. the Hellenizing jews so abused in the later Tanakh).

In the latter case the jews tended to adopt Greek names, the Greek language and Greek ideas (in essence becoming hyper-Greek and therefore not very Greek at all) although there was some spectrum of compromise available as with one of the few jewish thinkers extant from this time: Philo (i.e. trying to reconcile the Torah with Greek philosophy much as Saadia Gaon later tried to do). One wonders why; if this example of the problem of jewish assimilation and all it entailed was in so well-known a classical work as Suetonius, the thinkers of the 19th and 20th centuries by enlarge couldn't recognise the basic danger. (8)

Secondly we come one of the largest and longest running academic controversies of all time: the issue of '*Chrestus*'. Christians tend to transliterate this into '*Christus*', but I am of the opinion; based on my own understanding of the issue, that this is wishful thinking on their part as scholars have outlined that the text clearly says '*Chrestus*' not '*Christus*' and even if it did say '*Christus*' there is no reason; as far as I can ascertain (i.e. without starting off having assumed your conclusion), for believing it to be anything more than a mention of an odd rebellious cult rather than the nascent Christians in Rome. (9) However having stated my opinion on that issue I will focus on the jewish aspect of this comment by Suetonius.

Here Suetonius is telling us simply that the jews had revolted against the Roman government in Rome itself and were causing '*continuous disturbance*' to the population. This probably indicates that what was happening was not a wholesale insurrection; as there certainly weren't enough jews or converts to do that, and there is no mention of the use of the Praetorian Guard, the Legions or the Auxilia to crush a rebellion which we would expect if it had been an insurrection.

The likelihood is that Chrestus; probably either a jewish rabble-rouser or mentally-ill mystic with delusions of grandeur, stirred up the jews to start a campaign against the Roman authorities under the likely presumption that divine aid would be forthcoming if he did so. Of course the legions of angels didn't turn up to massacre the goyim and Chrestus; who was probably crucified (ironically enough), lost the ensuing struggle. It is possible that Chrestus may have been influenced by the ideas of the Hasidim and particularly the zealot community (that were certainly at least somewhat known by the jewish communities throughout the empire), which advocated the violent and bloody overthrow of Roman government and power to bring about a jewish super power; lead by the jewish messiah, that would rule the goyim in the name of Yahweh.

Claudius; of course, took the logical option to deal with the problem after Chrestus had been suppressed: he expelled all the jews from Rome. In fact there is other evidence that Claudius was something of a budding anti-Semite as pointed out by the late and great anti-Semitic classicist Revilo Oliver. (10)

All in all Suetonius offers much information to us and can be used to back up quite a wide range of arguments about the conduct of the jews in ancient and classical times. Once again I am forced to note that anti-Semites have been very slow to appreciate the value of Suetonius' comments as they offer much opportunity to attack the jews from a direct they do not have prepared answers for.

References

(1) Suet. Iul. 84

(2) Ibid. Tib. 36

(3) Much as the Russian empire much later tried to do the same thing by selecting part of the male jew population every where and trying to raise them to be good Russian patriots and Orthodox Christians in the Tsars armies. This; of course, failed, was subject to jewish corruption (the rabbinical families never got their sons selected in this way) and only succeeded in creating a caste of potential jewish traitors inside the Russian army much like the Mamluks had earlier proved to be in the Ottoman empire.

(4) Suet. Claud. 25

(5) Juv. 14

(6) Suet. Claud. 25

(7) It should be understood that the followers of the movement that uses the Baal Shem Tov; or Besht, as its figurehead adopted its name from this time as a parallel they saw in the past for their own time. On the Baal Shem Tov's life see Moshe Rosman, 1996, '*Founder of Hasidim: A Quest for the Historical Ba'al Shem Tov*', 1st Edition, University of California Press: Berkeley and on his ideas see Jacob Schochet, 1995, '*The Mystical Dimension*', 3 Vols., 2nd Edition, Kehot: New York.

(8) An interesting anthology of discussions of the thought and reactions of intellectuals, politicians and the man in the street on this topic can be found in Helmut Walser-Smith (Ed.), 2001, '*Protestants, Catholics and Jews in Germany, 1800-1914*', 1st Edition, Berg: New York. Of particular note is Walser-Smith and Clark's assertion on p. 13 (in their chapter '*The*

Fate of Nathan) that by 1905 (based on the official jewish statistics compiled by the community) one third of all jewish marriages in Berlin were between a jew and a German. It seems that the lessons of Rome were not learned by the intellectuals and were just ignored in favour of the latest fashionable superstition.

(9) Compare to the clear mention of Christiani in Suet. Ner. 16.

(10) Revilo Oliver, 2007, *'The Jewish Strategy'*, 2nd Edition, Historical Review Press: Uckfield, pp. 17-23. Oliver produces a full English transcription (with the original Greek for those wishing the check the translation) of a papyrus letter from Claudius on the jews that is both authentic and rarely included in collections of documents about the reign of Claudius for reasons that become obvious upon the reading (as it relates to the anti-jewish riots in Alexandria which are a favourite hobbyhorse of modern jewish scholarship).

The Emperor Claudius on the Jews

Mon, 16 May 2011 18:31:00

Claudius is possibly one of the most famous of all Roman emperors largely thanks to Robert Graves' best-selling novel; '*I, Claudius*', and its subsequent television dramatisation starring Brian Blessed (as the Emperor Augustus) and the homosexual jew Derek Jacoby (as the future Emperor Claudius). (1)

During Claudius' reign there were increasing tensions between the jewish and non-jewish communities as evidenced by the jews of Rome causing a '*continuous disturbance*' under the leadership of a jew named Chrestus. (2) Claudius naturally took the logical course and expelled the jews; writ large, from Rome much as Tiberius had. (3)

In the A.D. 41 the jews and the Greeks of Alexandria began to clash again as they had for decades as the jews sought more privileges and to be allowed into Greek-only institutions such as the gymnasia. Of course the Greeks didn't fancy going and sitting in jew-only proto-yeshivot, but this didn't seem to matter to the jews for it was only about what they couldn't do and where they couldn't go. So naturally the jews decided to make a big fuss about being '*persecuted*', which began to cause riots to flare up again as the jews started swaggering around the streets in the belief that the extra privileges they had extracted from the Emperor Augustus were going to be upgraded yet further. (4)

However the Greeks of Alexandria having long been wise to the nuances of jewish behaviour and detesting the jews as usurpers and usurers didn't take this in their stride and instead clashed openly with the jews. Beating them in the streets and probably killing a few: this caused a series of public disturbances in Alexandria between the mainly Greek and the minority jewish population where running battles were fought on the streets.

This naturally caused the Roman authorities in Alexandria to appeal to the Emperor Claudius for aid and to which he sent the following public declaration after consultation with both the Greeks and the jews:

'As for who were responsible for the outbreak and insurrection, or rather, if we must designate it correctly, for the wars against the Jews , although your envoys and especially Dionysius son of Theon distinguished themselves in argument with their (Jewish) adversaries, I nevertheless decided not to investigate the matter thoroughly, and I entered into the ledgers of my mind a ruthless indignation against whichever nation recommences hostilities; I now emphatically give warning that if the two peoples do not desist from their disastrous and contumacious hatred of one another, I shall be compelled to show what a benevolent ruler can be when is roused to righteous anger. Therefore I solemnly conjure the Alexandrians to behave with forbearance and kindness towards the Jews who have for a long time lived in the same city, and not to obstruct any of their customary rites in the cult of their god, but to permit them to observe the customs they followed in the time of the Divine Augustus, which I now sanction, after hearing both sides of the case. On the other hand, I now order the Jews not to agitate for more privileges than those they have long enjoyed, and not again to have the unprecedented insolence to send out their own ambassadors as though they were living in a separate state, and furthermore (I order them) not to force their way into games and contests held by the gymnasiarchs and cosmetae (officers who presided over the physical and intellectual education of the Greek youth in Alexandria) while they (the Jews) reap the profits of their own special privileges and, living in a city that is not their own, enjoy all the bountiful advantages of that city, furthermore (I order the Jews) not to import or bring in (i.e., into Alexandria) by ship Jews from Asia Minor or Egypt (from which Alexandria was administratively separated) , a procedure that must excite in me the gravest suspicions. Otherwise (i.e., if the Jews do not obey), I will by all means take vengeance on them as fomenters of what is a universal plague throughout the civilised world.

If both peoples, desisting from these practices, are willing to live together with tolerance and kindness toward one another, I, for my part, will show the utmost concern for the prosperity of the city (Alexandria) as being one joined to us by friendship from the time of our ancestors.

I assure you that my friend, (Tiberius Claudius) Barbillus (one of six Roman citizens among the twelve envoys from Alexandria) , has always shown solicitude for your welfare whenever he appeared before me, and he now championed your cause with great zeal and distinction, and the same goes for my friend, Tiberius Claudius Archibius (another one of the envoys). Farewell.'
(5)

There are numerous points of interest in this letter that not only require but demand comment.

These are as follows:

A) The Greeks objected to the jewish '*cultic rights*'; i.e. the worship of Yahweh, being carried out as they rightly conceived that Judaism; then as now, rejects on its initial premise any other god but Yahweh; although the Decalogue does implicitly recognise that other gods actually exist, (6) which naturally offended the Greeks. They also probably held that evil rites

were being conducted on the jews based on numerous rumours that were circulating at the time, (7) which would have been exacerbated by the excessive secrecy with which the jews surrounded their religion. (8) This '*separateness*' and lack of ability to integrate or engage with the Imperial cult; because of their religion, is evinced by the jews daring to send their own ambassadors; as if they were a nation, to the Emperor which he obviously took great exception to.

B) The jews were; as Claudius states, '*agitating*' for more privileges for themselves beyond what was normal for citizens of the Roman Empire and this probably included further trade concessions in addition to the special privileges conferred on them as jews by the Emperor Augustus. We may particularly ascertain the jews were seeking to '*reap further profit*' from Claudius' wording that the jews should be pleased with the ability they have to '*reap the profits of their own special privileges*'. (9)

C) The jews were arrogantly and forcibly seeking access into Greek educational establishments and when the Greeks of Alexandria refused to grant this demand the jews tried force (probably using hired thugs from the local Egyptian population). (10)

D) The jews were importing large numbers of jews from Palestine and the rest of Egypt; openly and by stealth, in order to swell their ranks either as a form of proto-Zionist project, (11) a way to gain more privileges by the use of numbers and/or simply for the sake of avarice. (12)

E) That Claudius felt that the cause of the problems in Alexandria was the jews and not the Greeks, which maybe ascertained from the fact he only admonishes the Greeks to tolerate the jews and their rites, while he specifies what the jews have done wrong and should not do in the future if they wish to avoid imperial retribution.

We can see from this list that the actual grievances of the Greeks and their causes are very real and the Greeks of Alexandria were understandably worried about a jewish takeover being effected and the jews gaining yet more concessions which would inevitably cause Greek economic, social and political life to deteriorate. At this juncture it would be wise to point that the inevitable response of the philo-Semite here will be that these are socio-economic; not racial, cause, but while it is true the symptoms are socio-economic in nature: they are fundamentally caused by the collision of two biologically very different peoples and the resultant competition between the two. The socio-economic symptoms in essence are the way that the Greeks of Alexandria expressed their racial concern as a group about the competing biological group: the jews and the fact that they were favoured by the edict of the Emperor Augustine and were seeking further competitive advantage over the Greeks in the city.

So if this is true then the advocate of socio-economic causation will answer then how do you understand socio-economic symptoms with a racial basis as opposed to the socio-economic competition endemic in any social system.

To this we can simply respond that the key to recognising this is simply to realise that all biological groups; from the genus to the individual, are in competition with one another and that all socio-economic competition is an expression of the evolutionary need to compete. That means that all competition between groups is biological in nature and that competition between racial groups may be recognised simply through noting where biologically different groups are in evidence as they will naturally cluster together and as a broad generalised unit compete with the other biological group. In this case we are simply dealing with sub-species; i.e. racial, competition between two different sub-species, which will inevitably lead to the victory of the one over the other either by driving the other off or by eliminating it as a threat. As it happens the Alexandrian Greeks did in fact eventually rise up against the jews and do just this when a jewish conspiracy emanating from Palestine sought to conquer the whole of North Africa in the name of Yahweh. (13)

If we understand all this it becomes clear to us that jewish behaviour has; as a rule, not changed much in almost two millennia and it says something for the racial understanding of the jewish question that jews behaviour is; if properly understood, largely consistent and what has changed over the years is the way of interpreting and understanding that behaviour.

Was the Emperor Claudius an anti-Semite?

I don't think we can go that far, but rather that Claudius' experiences dealing with the jews caused him to become increasingly opposed to the jews as a people and Judaism as a religion.

References

(1) The veracity of Robert Graves as the classical scholar his hagiographers and publishers claimed; and continue to claim, he has been spectacularly destroyed by the classicist Revilo Oliver in his 2006, '*America's Decline: The Education of a Conservative*', 2nd Edition, Historical Review Press: Uckfield, pp. 145-147

(2) Suet. Claud. 25

(3) Ibid. Tib. 36

(4) The jews were exempt from the heavy local and imperial taxes levied on the local Greek and Egyptian population by the Roman state due to the privileges conferred upon them by the Emperor Augustus. Revido Oliver, 2007, *'The Jewish Strategy'*, 2nd Edition, Historical Review Press: Uckfield, p. 23. He takes this from papyrus no. 8877 in Berlin.

(5) Ibid, pp. 22-23; Oliver offers an exact linguistic nuance breakdown of the translation of the key passage on p. 24 as an aid to the reader. I have retained Oliver's helpful in-line notes in the passage.

(6) *'You shall have no gods before me'*, which implies that other gods exist and that Yahweh; rather than saying that other gods don't is saying that they do but that he is the supreme god. That said all three Abrahamic faiths assume there is only one and has only ever been one god.

(7) For example the Greek Grammarian Apion is cited by Josephus in *'Against Apion'* as asserting that the jews worshipped the head of an ass in the Temple at Jerusalem and sacrificed non-jewish children to Yahweh.

(8) Juv. 14

(9) I am reminded here of Juvenal's comment that the jews are obsessed with money and will do anything to get it. I.e. *'No sooner has that fellow departed than a palsied Jewess, leaving her basket and her truss of hay, comes begging to her secret ear; she is an interpreter of the laws of Jerusalem, a high priestess of the tree, a trusty go-between of highest heaven. She, too, fills her palm, but more sparingly, for a Jew will tell you dreams of any kind you please for the smallest of coins.'* (Juv. 6)

(10) This is reminiscent of the story of Mordechai and Esther in Persia as celebrated by the jews; historically and currently, on Purim with a night of drunken gratitude and quite often violence towards non-jews by way of celebration. On this see Elliot Horowitz, 2007, *'Reckless Rites: Purim and the Legacy of Jewish Violence'*, 1st Edition, Princeton University Press: Princeton.

(11) For further context of this jewish habit please see Strab. 16.2.28:38 and/or my article; *'Strabo on the Jews'*, which is available at the following address: <http://semiticcontroversies.blogspot.com/2011/05/strabo-on-jews.html>.

(12) This idea is sometimes expressed colloquially today in the jewish phrase: *'Oy what a bargain!'*

(13) John Allegro, 1971, *'The Chosen People: A Study of Jewish History from the time of the Exile until the Revolt of Bar Kochaba'*, 1st Edition, Hodder & Stoughton: London, pp. 243-249

Some Thoughts on Ilan Pappé

Tue, 17 May 2011 20:16:00

Ilan Pappé; sometime professor at the University of Exeter and formerly of the University of Haifa, is something of a rarity among Jewish scholars of Jewish history: as critical of Jews as he is of Gentiles. That might sound like a harsh judgement to those unacquainted with the field of Jewish studies, but it is unfortunately if anything something of an understatement of the situation in which we find ourselves. In that the academics, researchers and general odd-bods who populate the field of Jewish studies tend to churn out apologetics for Jewry rather than taking a critical view of their subject.

The focus; in spite of the various Jewish studies '*mission statements*', in essence is not to critically study Jews, Judaism and the interaction with the societies in which they lived and still live, but rather to find excuses as to why the Jews aren't to blame for anything that happened to; or anything that has been said about, them. Literally gallons of ink is spilled every year in the field in great tomes and numerous journal articles wondering out loud how anyone could think ill of the Jews and how anyone who did; or does, is ipso facto irrational and otherwise a '*nazi-who-wants-to-kill-six-millions-Jews*'. (1)

Pappé is something rather different and it is refreshing to see some kind of critical attitude to the Jewish role in Jewish history as an active; as opposed to passive, factor in their '*persecution*' and why people might not like Jews. What is interesting is that the Israeli '*revisionist historians*' are not actually revisionists in the historical sense at all as revisionism is a form of historical skepticism and a demand for facts to back up bland assertions and wide interpretations. In essence then revisionism in the historical sense is the constant revision of the interpretation of history in close reference to the facts including extensive source criticism.

Israeli historical revisionism; as recently pointed out by a colleague of Pappé's, (2) is actually a more sophisticated form of non-biblical literalist apologia for Israel's existence and the Jewish people in general. Rather than using the old methods of Israeli historiography; backed up by a few credulous or nefarious Christian academics in the United States, which were in effect to present a wholly incredible history of the Jews from the time of the final destruction of the Jewish kingdom by the Emperor Hadrian to the beginning of the occupation of Palestine by the Jews as the logic end of Yahweh's plan for them. All that they needed was the Messiah to turn up and the Jews would literally be ruling the world!

Israeli '*historical revisionism*' by contrast simply does away with the old pure certainties and claims that while Zionism was desirable it has not been without problems and that it is possible that the Messiah might not turn up: such is the historical position of the ilk of Benny Morris. Who has for reasons unknown to me long been feted on the leftist side of the fence, but they have suddenly and violently rejected him after his vicious defamation of Pappé proving what some of us had long suspected. (3) Benny Morris and his ilk are just more sophisticated proponents of the Jews as the proverbial master race theory of traditional (i.e. from Labour to Revisionist) Zionist; and most schools of Israeli, historiography.

Although the Messiah does appear to be rather late (or perhaps he has just been a very naughty boy): hence why the Jews in New York take the occasional trip out to the backwoods of America to con the proverbial yokels out of their hard-earned savings to '*send more Jews to Israel*' (or to be pedantic '*make Aliyah*') so that the '*end times*' scenario can start. Of course Israel has its own modern day zealots who deny anything remotely science related (unless they can claim Hashem inspired a Jew to create it or assist in its creation) and periodically demand that Israel start the long-awaited slaughter of the goyim (as Hashem will surely marshal his celestial armies in support). (4)

With all that is going on in academe Pappé is something of a breath of fresh intellectual air; in spite and not because of his foetor Judaicus, in his honesty to tackle the proverbial '*pink elephant in the room*' in Jewish studies: i.e. that the Jews might just have caused much of the reaction to their own behaviour. Such a revolutionary thought is not really brought up by Pappé in his most famous book; '*The Ethnic Cleansing of Palestine*', (5) and neither is it really considered in his journal articles or other academic or popular books of his that I have read.

Instead Pappé focuses on proving that the anti-Gentile genocide; let's not beat around the linguistic bush shall we, committed by Israel during the supposed '*War of Independence*'; perhaps more aptly named the '*War of Western Dependence*', were:

- A) The logical result of Zionist political philosophy.
- B) Systematically planned and organised before hand by major Jewish figures.

With his first point I think Pappé has stayed his own hand considerably as Zionism as a political philosophy was implicitly genocidal towards Gentiles from its very earliest days as the basic ideological plank that informs Zionism is the '*chosen*' nature of the Jewish people and how they are called to rule the world (as the priestly class and proverbial interface between Yahweh and the world). You can read that suggestion in both Herzl and Hess: the two intellectual fathers of Zionism. (6) You can also read that attitude among Zionism's early major rabbinical supporters such as the Baseler Rav (7) and Rav Abraham Kook. (8)

Perhaps that just cuts too close to the bone for Pappé?

With the second point Pappé is much stronger and provides ample evidence for the existence of Plan Dalet; the plan to kill, torture and generally terrorism the native Arab population to leave so that the self-chosen could move in and steal (or rather '*find*' halakhically speaking) everything that

wasn't nailed down, which actively included such major figures in Jewish history as Moshe Dayan, Yigael Yadin and David Ben-Gurion i.e. the founding fathers of modern Israel.

Pappe notes; not incorrectly, that it is hard to argue that this coordinated activity wasn't the centralised organised conspiracy that he evidences it to have been. Indeed those Israeli apologists who argue that either Arab losses have been grossly exaggerated (i.e. *'there was no Nakba'*) or that there was no conspiracy, but what massacres there were merely the work of a few Jewish extremists (i.e. Benny Morris and the Israeli *'historical revisionists'*) are offering utterly fanciful interpretations of Israeli history according to Pappe.

Interestingly Pappe hints that the basis of much of this assumption of general Jewish innocence in Israeli history is the sentimental notion that Jews like Ben Gurion, Yadin and Dayan cannot be held up to the same intellectual scrutiny as others as they are part of hero-pantheon of Israel's national mythos (pun not intended).

In essence Pappe tells us that some Jews are open to criticism from other Jews; although one can imagine that there will be screams of *'Jewish self-hatred'* and *'anti-Semitism'* from some quarters, but that other Jews; perceived to be the *'chosen of the chosen'* if you will, are immune from non-superficial criticism in Israeli historical circles because to criticise them would in effect mean criticising Israel and doubting Israel's right to exist as an entity squatting on Arab land.

According to Pappe and those Jewish historians who agree with him; like Shlomo Sand, no Jew should be immune from criticism and that historical research serves a higher purpose than adjunct propaganda for the Israeli state.

Now that's a first: I agree with a Jew!

References

- (1) Possibly the classic example of this attitude may be found in Moshe Zimmerman, 1988, *'Wilhelm Marr: The Patriarch of anti-Semitism'*, 1st Edition, Oxford University Press: New York, where he spends the entire somewhat detailed biography trying to invent reasons why Marr was completely irrational, was jealous of Jews and otherwise invented his anti-Semitic attitudes because the Jews rejected him.
 - (2) In Shlomo Sand, 2010, *'The Invention of the Jewish People'*, 1st Edition, Verso: New York
 - (3) For example: http://www.palestinechronicle.com/view_article_details.php?id=16848 [Last Accessed: 17/05/2011]
 - (4) I pointed out just an instance in my article; *'Rabbi Lazer Brody: 'Hashem will Slaughter the Goyim'*, which is available at the following address: <http://semiticcontroversies.blogspot.com/2011/05/rabbi-lazer-brody-hashem-will-slaughter.html>.
 - (5) Ilan Pappe, 2007, *'The Ethnic Cleansing of Palestine'*, 1st Edition, One World: New York
 - (6) This is most easily found and described in Alan Clark, 2005-10, *'Zionism: The Real Enemy of the Jews'*, 3 Vols., 1st Edition, World Focus/Clarity: London, but it may be found in numerous works on the question of Israeli history and the history of Zionism.
 - (7) Arthur Cohn, 1972, *'Of Israel's Teachings and Destiny: Sermons, Studies and Essays'*, 1st Edition, Ahron Press: New York, pp. 111-113
 - (8) Roger Friedland, Richard Hecht, 1996, *'To Rule Jerusalem'*, 1st Edition, Cambridge University Press: New York, pp. 200-209
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And now for something completely different...

Wed, 18 May 2011 06:08:00

The Israel Ministry of Foreign Affairs announced the following on 17/05/2011:

'DFM Ayalon said that the denunciation reveals double-standards towards Israel: "It is incumbent on that a United Nations senior official will denounce the provocative violence against Israel, its citizens and its sovereignty, instead of pointing the finger at a democracy trying to defend itself". Ayalon added that "Israel's territory is not worthless and will not be abandoned. Israel has the right and duty, as does any nation, to defend itself and its borders. It is disappointing that the person in charge of humanitarian affairs at the UN requires explanations on why defensible borders are a fundamental right of Israel's citizens. Israelis are not second class citizens and they are entitled to all the rights of citizens of other nations".

Ayalon also expressed another protest against the false representation of Israel contained in the OCHA reports . "There is not now, nor has there been, a humanitarian crisis in the Palestinian territories, these reports are inflaming the atmosphere and hurting regional stability," Ayalon said.'

I will provide a translation of what Deputy Foreign Minister Ayalon should have said:

'DFM Ayalon said that the denunciation reveals Israel's double-standards towards the United Nations: "It is incumbent on that a senior Israeli official will denounce the provocative violence against Palestine, its citizens and its sovereignty, instead of pointing the finger at a democracy trying to defend itself". Ayalon added that "The Palestinian territories are not worthless and will not be abandoned. Palestine has the right and duty, as does any nation, to defend itself and its borders. It is disappointing that the person in charge of humanitarian affairs in Israel requires explanations on why defensible borders are a fundamental right of Palestine's citizens. Palestinians are not second class citizens and they are entitled to all the rights of citizens of other nations".

Ayalon also expressed another protest against the false representation of Palestine contained in the Israel Lobby's reports. "There is a humanitarian crisis in the Palestinian territories, these reports are inflaming the atmosphere and hurting regional stability," Ayalon said.'

Oy vey!

Serious Technical Problems with Blogger

Wed, 18 May 2011 21:04:00

And We're Back

Fri, 20 May 2011 17:26:00

Normal posting will resume as of tomorrow on the assumption that Blogger's software and hosting hasn't gone bananas again...

I have also been discovering that Internet Explorer 9 isn't able to talk to 'Blogger' very well...

From the Archive: Edouard Drumont's 'Les Juifs Contre la France'

Sun, 22 May 2011 17:31:00

As I haven't had as much time this weekend (blame the wife) as I'd have liked to complete my forthcoming articles on Geoffrey Chaucer's *'The Prioress' Tale'*, Celsus the Epicurean's and Porhyry of Tyre's anti-Judaism and Che Guevara's anti-Semitism. I decided than rather than not publish anything I'd reproduce something that one of the great founding fathers of anti-Semitism; Edouard Drumont, (1) wrote at the time of the Dreyfus Affair. (2)

Let us allow the great man to speak for himself:

'What is the exact meaning of the frenzied campaign organized by world Jewry to panic France, dishonor the French army and, in so doing, put it in no condition to play a role in Europe?

This campaign simply means that the totality of interests of which Jewry is composed has taken a position against France and finds it advantageous that France cease to be a great European power.

It seems pointless to me in these articles, which are written from a philosophical and social point of view, to give myself over to puerile indignation and vain declamations on this subject.

If the circumstances were such that I was invested with an authority that would permit me to save my country I would turn the big Jews and their accomplices over to a court martial that would have them executed. But in the theoretical and speculative domains I find it quite natural and logical that the Jews do what they do. To think otherwise would mean falling into the mania common among Frenchmen, who find themselves so lovable that they imagine that the whole world should love them.

The Jews formerly had a nationality. They lost it because of their divisions and their absolute lack of any instinct of hierarchy and order. Thanks to their genius as conspirators and traffickers they reconstituted a money power that is formidable, not only though the force that money itself possesses, but because the Jews have diminished or destroyed the other powers so that only theirs remain, because they have modeled, fashioned, molded a society where money is the true master of all.

This money power, like all powers, is only inspired by its own interests. It goes in the direction that seems most profitable to it. At the time of the Revolution it was for us; it then supported Bonaparte; in 1815 it was clearly against him and, at the time of Waterloo it fought with Rothschild as energetically as did Wellington.

It was for the Second Empire at the beginning, and was against it at the end. It worked for Germany. It provided funds for republican newspapers of the Ferry tendency just as today it supports internationalist and anarchist newspapers. It prepared our destruction then as it prepares it today.

After our disasters this power came back over to us. It gave us an appearance or an illusion of revival and prosperity through financial movement, and it profited from this by making France a prey upon which all the Jews of the world fell. Financiers have grabbed all our savings, the others have invaded the posts and great worldly situations and shared honors and decorations among themselves.

Today the Jews think that there is nothing else they can get from us, aside from the last honorary baubles from the World's Fair. They know our cashboxes are empty, that the savings banks will be unable to reimburse the billions that were confided to them. They know the depths of the abyss hidden by the false décor of our budgets. They are preparing to liquidate France the same way they liquidated Spain.

If the anti-Semites don't manage to save France by the means used by Danton this liquidation will be carried out in the blink of an eye.

Never has there been a more serious moment. We are going to witness: we already are witnessing a new sharing out of the world. The question is: are we going to intervene in this sharing out or will we be excluded. When the Russian alliance was concluded it was decided that we would take part in this; today they no longer see the necessity of giving us our share.

The true goal of the campaign organized by the Jews, and for which Dreyfus was only ever a pretext, was to destroy the might, or the appearance of might, that was given by an army that only a few years ago seemed to be an element which Europe had to take into account.

An autocratic government like that of the Tsar had to pass through many prejudices and hesitations in bringing about a rapprochement with a government as unstable and bizarre as ours. What decided the Tsar was obviously not the sympathy inspired in him by our politicians, it was that still imposing and solid mass that was the French army barely three years ago.

The Jews said to Russia:

"You believe this? You are naïve. We are going to make a consortium, add a few million to those that Germany will give us, group together all the frothers of the press, all the worm-eaten crooks of Panama and the Chemins de fer du Sud. After all this you'll see what's left of the army.

"Every day you'll be able to read in the newspapers in huge print that General Mercier, who had pushed his audacity so far as to arrest a wretched Jew who had turned French military secrets over to Germany, should be sent to a prison camp. As for Boisdeffre, he who we believed would play the role of Moltke, the high chief of the General Staff, the general who placed his name at the bottom of the Franco-Russian military accord, he will piously disappear without even trying to defend himself before a handful of rogues who all would have joined Baihaut at Mazas [prison] if Loubet hadn't committed a veritable crime by hiding the list of Panamists from justice...Incidentally, for this act Loubet was unanimously condemned by the Chamber before being acclaimed by it after been booed at Auteuil by the people of Paris."

The Jews have done what they announced, and we must recognize that they have proceeded to this moral destruction of the French army with unequalled virtuosity.' (3)

References

- (1) There is quite a lot of work in French and German about Drumont, but little in English. Fortunately part of that slim amount is a decent biography in the form of Frederick Busi, 1986, *'The Pope of Antisemitism: The Life and Legacy of Edouard-Adolphe Drumont'*, 1st Edition, University Press of America: New York.
- (2) I intend to go into the Dreyfus affair in some detail, but it will take a lot of literary and archival research on the subject (as the literature on it is vast and primarily in four languages). For a very brief pro-jewish (Dreyfusard) summary please see Albert Lindemann, 1993, *'The Jew Accused: Three Anti-Semitic Affairs (Dreyfus, Beilis, Frank) 1894-1915'*, 2nd Edition, Cambridge University Press: New York, pp. 57-128
- (3) I take the article from the small Marxists.org archive on the Dreyfus affair:
<http://www.marxists.org/history/france/dreyfus-affair/drumont.htm> (Last Accessed: 22/05/2011)

Fried Hasid

Mon, 23 May 2011 22:38:00

You couldn't make it up if you tried: the Hasids are at it again here in NY.

A religious rift in a Rockland County Hasidic town turned violent Sunday when a man was severely burned.

Cops arrested a man from a rival synagogue, according to The Journal News.

Aron Rottenberg, 43, suffered third-degree burns to more than 50% of his body when Shaul Spitzer attacked him with a rag soaked in flammable fluid, police told the newspaper.

Police arrested Spitzer after the attack at 4 a.m. in New Square and charged him with first-degree attempted arson and first-degree assault.

Spitzer also suffered severe burns to his hands and arms, police told the newspaper.

Members of the Friedwald Center, where Rottenberg and his family worship, have split from the congregation of David Twersky, the Hasidic community's grand rabbi and leader.' (1)

I wonder what Martin Buber; the great jewish apologist for Hasidim, would make of this?

References

(1) http://www.nydailynews.com/news/ny_crime/2011/05/23/2011-05-23_badly_burned_in_hasidic_rift.html [Last Accessed: 23/05/2011]

Shoah or Ritual Murder?

Mon, 23 May 2011 18:28:00

When I wake every morning one of the first things I do; other than get a cup of tea and have a shower, is to browse the morning's latest news about all things jewish. It never ceases to amaze me that during that morning browse I usually find multiple references to the '*holocaust*' or how some '*holocaust survivor*' has decided to grace the world with his or her '*memories*' about the event some 60-70 years after the fact. However I am forced to wonder how holocaustians account for the sheer chutzpah they are engaging in by '*collecting*' this '*oral testimony*' to serve as '*evidence*' for alleged crimes that occurred decades ago (not that I am impugning the gathering of claims and data).

Perhaps they realise that the '*holocaust*' theory of what happened to the jews of Europe is based largely on a few dozen testimonies, which with a little bit of creative editing can be made to fit a preconceived thesis that also happens to then be re-confirmed by scholars who believe in the theory and therefore see the evidence through that lens. It is rather like believing in say the Illuminati and looking at history with the idea that there is a great rationalist conspiracy against religious belief going on. You are going to find what you want to see in history and you can then present your theory to the world with all its accompanying evidence.

The difference between a believer in the Illuminati and the '*holocaust*' is essentially that the latter is far better educated, holds higher social position and is able to call upon the assistance of a wider range of fellow researchers who also happen to be staunch believers. It isn't an uncommon tactic in debate to simply bombard your opponent with references and points until they cry for mercy and retreat, which is essentially what holocaustians habitually do in their literature.

We need to realise that historical fact is largely historical theory and like in scientific theory we are never totally sure something happened or didn't happen, but we can be as sure as we can be that something did based on what currently know. The difference between historical theory and scientific theory however is that the later is testable while the former is generally not.

The only way we can almost totally sure that something happened; and we should realise that this is constantly evolving, is if all the evidence we have points to the same conclusion. What you might call '*convergence of evidence*', but again a difference between science and history rears its ugly head. You can pick a hole in a historical theory easily enough by using linguistics, archaeology and so forth. It isn't hard to find something to attack a theory with, but in science the proof is in the pudding. If you say you can build a perpetual motion machine or think Einstein's theories are junk then the onus is on you to prove it, because if you are right and truly believe you are so then you should be able to do what you claim you can.

In history things are rather different, because even the most apparently objective fact is often not what it seems because other historians have picked away at it for some time and come up with other theories and related evidence that you should (and indeed must) address in order for your interpretation (i.e. your theory) to have a seat at the proverbial table. And let us get another thing clear shall we: the popularity of a theory doesn't make it right, but rather the best propagandised theory.

The interesting thing about all this is that the jewish historians; particularly of anti-Semitism, try to have their historical cake and eat it to. What do I mean by that?

Well on the one hand we have ritual murder; supposedly committed by the jews and the evidence for which is largely based on eyewitness testimony, and on the other we have the Shoah: supposedly committed by the Germans and the evidence for which is largely based on eyewitness testimony.

Yet our jewish historians tell us that the first; ritual murder, is an outrageous lie made up by an evil anti-Semites to defame the jews, while the second; the Shoah, is the lord's honest truth and was carried out by evil anti-Semites to exterminate the jews.

Notice a pattern there?

In both statements of belief we see that the jews assume the anti-Semite; otherwise known in Judaism as Amalek (the eternal enemy), to be both completely evil and obsessed with hurting the jews: the Chosen people of Yahweh.

So what are the jewish historians doing?

Well it should be obvious by now: they are applying the ideas of Judaism; consciously or not, to their positions in order to deal with uncomfortable evidential realities where they should know; as some jewish historians have covered both ritual murder and the Shoah in their research (Leon Poliakov is a good example who published extensively on both issues), that their two evidential standards are incompatible especially considering that there were several major ritual murder trials in the 18th and 19th centuries (which are often touched on by literature on the '*holocaust*').

That said they simply ignore this and carry on purporting their double standard as if it were the most logical thing in the world. However that said it is logical in its way, but only if we take as read the assumptions that underlie both Judaism and to a large extent secular jewish culture as the truth.

We; of course, would dispute the logicity of those assumptions (as; I suspect, would many jewish historians), but it doesn't stop them from being implicitly made by jewish historians as a group (and they have been transferred in varying degrees to non-jewish historians of jewry).

That is the problem with historical theory in many ways: in that with science one has the ability to experiment, but in history one has no such recourse outside of the growing field of experimental history where historians and experts physically test different things to see if the historical record is credible.

However in most cases; outside of testing whether something could have worked or physically happened, experimental history is of little use. We can't really test historical theories outside of their purely physical properties; which means that the '*holocaust*' is actually a testable theory as many of its claims are purely physical and fantastic. But then it depends whose testimony you take to be credible doesn't it?

As you can see history is not really an objective science (as wishful thinking historians of many different disciplines like to pretend), but in fact the creation of a believable and arguable pseudo-mythology supported by a cloud of interpretation and data in the same way that believing in Thor's hammer is backed by the existence of thunder clouds.

So the question remains: what do you want believe in?

You pick: the Shoah or Ritual Murder?

The Jew as Untermensch: Celsus the Epicurean on the Jews

Tue, 24 May 2011 18:12:00

Celsus the Epicurean; usually known as simply Celsus, was a pagan intellectual who wrote a book; *'On the True Doctrine'*, that attacked the growing; then largely jewish, sect of Christianity in Rome. We do not; in fact, have a copy of Celsus' original work, but what we do have is quotations from Origen's reply to him; *'Against Celsus'*, some years later that reproduces something of the work and presuming that Origen's reproduction is a reasonably honest representation of Celsus' original (possible although hard to definitively prove or disprove). Celsus has been called many names throughout the years; largely by Christian scholars who have sought to dismiss him, but he has had something of a renaissance since the secularisation of the study of the fathers of the Church and the later pagan thinkers. (1)

This revival of more impartial scholarship of the later pagan intellectuals has fortunately lead to Hoffmann extracting and making sense of what we have of Celsus' original text. This was then drawn up into a small book of the flowing text of Celsus' thought that would have formed part; although certainly not all or probably even most, of *'On the True Doctrine'*. (2)

As *'On the True Doctrine'* is a work against Christianity which uses Judaism as part of the means to attack Christianity we have to think slightly laterally here and think of the meaning behind his arguments as opposed to the ostensible argument themselves, which are; as we have said, primarily directed against Christianity not Judaism.

When Celsus first mentions the jews; by this we should understand that Celsus means jew as a follower of Judaism not jews here, he is using them as an example of the fact that Christianity to him was not an original religion and borrowed many of its ideas from other *'Eastern'* as well as *'Western'* religions. (3) Celsus also anticipates modern theological criticism when he notes that Christian (and by extension jewish) doctrines in fact largely come from other religions and he particularly notes; in line with the normal trend in Roman thought regarding the jews, that Judaism is a corruption of the religion of the Egyptians (4) and perhaps Celsus more particularly means the worship of Isis, which he would have known of in his day and age. (5)

This suggests that Celsus saw the jewish religion as largely a subversive cult, but which unlike Christianity was not as aggressive or as open in its pretensions to rule the world. This is confirmed when Celsus notes that the Torah is nonsense and derides the very idea that the jews are *'chosen'* by an all-powerful god as he tells us that the Torah is but *'one among many'*. (6) However in spite of his derision of the notion of the *'chosen'* status of the jews: Celsus explicitly recognises that the jews are a nation whose national religion is Judaism. (7) Celsus at a fundamental level recognises that Judaism is a biological religion that is unique to one people and does not function in the same way religions in general are assumed to (historically and currently).

It is also noteworthy that Celsus finds the followers of Judaism to be *'gullible'* (8) and that the principle deceiver of the jews was Moses himself. (9) This forms the basis of one of Celsus' principle arguments against Judaism in that he recounts that the basis of Judaism; and indeed for him most forms of cultic religion, is defrauding people to believe that there is one god in the sky with no proof for crediting such a fantastic intellectual position. Indeed Celsus goes as far as to state that Moses fought against the *'natural inclination'* of man to believe in many different gods and goddesses and did so by dishonest means. (10)

Celsus asserts that much of Moses' aforesaid dishonest means relates to Moses being *'a magician'*; i.e. a trickster and con-artist, (11) and he held such power over the jews because they were naturally superstitious (i.e. very gullible) and were *'addicted to sorcery'* according to the Torah. (12) It is interesting to note that the jews being regarded as the principle sorcerer and black magician is a common theme in European witchcraft literature (13) and indeed the jews may have been responsible; in large part, for the much overstated and oft little understood *'witch craze'* due to their close association with witch beliefs and magical practices in Christianity. (14) We can remind ourselves that jews are still heavily involved with the *'occult'* and that much *'occult'* literature takes its cue from Judaism; directly or not, (15) as well as the fact that many major occultist figures have been jews. (16)

Celsus also declares that the jews *'worship angels'* (17) meaning by it that the jewish obsession with name-based magic (18) and the use of angelic invocation as an intercession between Yahweh and jew is actually similar to the pagan concept of a leading god with numerous subordinate gods. Celsus' point is simple: that if one uses angels to intercede between jew and Yahweh then surely that is using the same mechanism as does paganism with its lower order of gods and goddesses. Therefore Celsus asserts; correctly I think, that jewish claims; then and now, to be monotheists are doubtful at best and at worst patently absurd as many; i.e. orthodox and ultra-orthodox, jews still worship Yahweh through the medium of a sub-ordinate goddess (the Shekhina/Shekhinah) (19) who the jews *'make love to'* in order to attract the attention and favour of Yahweh. (20)

Celsus however does mistakenly attribute one angel as being the Sabbath, (21) but his point is ironically somewhat valid in that the Sabbath; or Shabbos, is almost an object of worship in Judaism as it does revolve almost entirely around Shabbos even with jewish festivals one of the first questions to be answered in the major commentators on the halakhah; jewish religious law, is *'what do you do if it falls upon the Sabbath?'*

This might seem inconsequential to some, but we can regard it as an important point to make in that Judaism revolves around the act of the creation of the universe by Yahweh which reinforces the idea of the chosen status of the jews and the difference between Adam (jews) and the

lesser orders of beings (haAdam [non-jews] and animals).

The jew in Judaism is in essence able to celebrate Shabbos; and has a biological right to do so, while a non-jew in Judaism does not and merely plays the part of a spectator who doesn't know on a biological level; i.e. is inferior to the jew, what he/she has done wrong, while a jew is far more able to discern right/wrong and good/evil than a non-jew because they are far less subject to the '*evil inclination*' (the '*gentile spirit*' in essence).

So what Celsus; probably accidentally, has stumbled upon here is at the very core of Judaism there lies idol worship with that idol being themselves as the apex of all that Yahweh has ever wanted his creation to be.

Celsus then; in a section entitled the '*Address to the Jews*', indicates that he has made a study of Judaism when he rhetorically addresses the jews on the subject of jewish converts to Christianity. This is shown by the fact that he refers to the jews; writ large, in their own; biologically-based, terminology as '*Israel*'. (22) It is interesting to note that Celsus here seems to be on the cusp of comprehending Judaism; as Juvenal did, (23) as a biological group who happen to have a religion when he asserts that he '*addresses the jewish believers*' who have become Christians. (24)

It is plausible to conversely argue here that because Celsus conceived of Christianity as an off-shoot of Judaism (25) and Celsus means that the jews who converted to Christianity did so because they believed Jesus to be the Messiah as predicted in Judaism. I reject this argument because it fails to take into account that Celsus argues that Judaism was not an original religion and moreover gained all of its ideas from different '*Eastern*' and '*Western*' religions. (26) If Judaism was not; per Celsus' reasoning, an original religion then how can we ascertain that Celsus' '*jewish believers*' were actually viewing Jesus as the Messiah predicted by Judaism?

This argument; that Celsus is referring to the logical progression from Judaism to Christianity, is flawed precisely because the assumption that underlies it is that Judaism was just another religion and that therefore the '*believers*' merely changed religions, which undermines the argument as it presumes that Celsus views Judaism as an original religion (which he explicitly tells us he does not) and that '*jewish believers*' could only have come from Judaism.

By Celsus' use of '*Israel*' and '*jewish believers*' for Judaism we can see that he recognises the jews as a people separate from their religion, but that their national existence is owed largely to that religion which has separated them from the rest of humanity. (27)

This view is perhaps somewhat muddled on a first reading in view of Celsus' own unfortunate habit of using Judaism as a club with which to hit Christianity over the head, but this is more because Christians of the time often appealed to Judaism for their historical tradition as a way to backfill the story of Jesus of Nazareth. Celsus; in fact, explains this very point early on in '*On the True Doctrine*' when he speaks of the use the Christians make of the '*books of Moses*' as an intellectual base from which to work. (28)

Celsus however makes it quite clear that he is using Judaism to attack Christianity because of its use by Christians and not because he views it as a superior religion or that he views the jews as unobjectionable. (29) He even adopts the common Greek rhetorical tool of taking the jewish position to criticise Christian ideas, but we can hardly suggest on that basis that he was a philo-Semite (30) as he also uses a Greek similarly. (31)

We can see Celsus hostility to jews and Judaism explicitly on occasion in '*On the True Doctrine*' and in one such instance he remarks in relation to '*miracles*' and '*wonders*' claimed by the jews that: '*yet I am also bound to say that the jews have a knack for generating such nonsense*.' (32) This is partly a repetition of his anti-jewish theme that the jews are a gullible and superstitious people, but also a wider condemnation of the practises of Judaism and the habit of the jews of lying about religious experiences for their own benefit. (33)

Another instance of this hostility may be found in Celsus' point that the Christians are a prideful group and that in this they are just as proud as the jews. (34) This is clearly not a comparison that Celsus considers to be favourable in relation to his extremely hostile attitude towards Christians as a group and the fact that he considers them to be a subversive secret society devoted to anti-Roman attitudes. (35)

Interestingly Celsus makes an allusion when discussing Egyptian religion to the jews worshipping various animal heads in the seclusion of their temple and tents. (36) This can be compared to Apion's argument that the jews worshipped an asses head in the Temple in Jerusalem, (37) but as there is no proof other than testimony of this kind and the periodic reference in the Torah and Tanakh to '*idol worship*' then it is difficult to argue definitively that the jews did indeed worship craven images. However it cannot be abandoned as a real possibility either.

Celsus continues his assault on Judaism by addressing the concept of the Messiah that we have already touched on. He firstly makes reference to the Christian argument that the Messiah has already come and then immediately refers to the jewish argument that he simply hasn't turned up yet as being '*shameful*' and '*not worth refuting*'. (38) The basis of Celsus thought here is simply that at least Christians can identify their living god, while the jews simply don't bother and just claim that the invisible all-knowing god will send one at some indeterminate point in the future and the jews will naturally recognise him via '*miracles*' and '*wonders*'; (39) which Celsus so rightly derides as both intellectual absurdity and insanity. (40)

So; contrary to Freeman's view, to Celsus the Christians are not always worse than the jews, (41) but in fact quite a lot of the time the jews are worse than the Christians! (42)

Celsus also points out; in the course of attacking the concept of the Messiah, that the *'jews say that as life is filled with all manner of evil, it is necessary for God to send someone down so that the wicked may be punished and everything purified, as it was when the first flood occurred.'* (43)

Celsus here implicitly recognises the distinction that is dominant within Judaism between Adam (jews) and haAdam (gentiles) whereby jews are regarded as a race apart from the gentiles; which we discussed earlier, (44) and that their actions are the only important factor as to whether the rest of the world gets punished. (45) Celsus is also here implicitly pointing to the concept of the *'evil inclination'* in Judaism where-by the *'spirit of the gentile'* replaces the emunah (46) of the jews making them perform *'evil'* thus incurring the wrath of Yahweh for daring to emulate the lower orders of his creatures (i.e. gentiles and/or animals).

Celsus sees this; and rightly so, as a positively idiotic idea in that it asserts that man; the jew, was created imperfect by a perfect being who then decides to take vengeance on said imperfect creation by using such innovative genocidal ideas as smiting cities (47) and flooding the world with water created from nothing. (48) Indeed Celsus enjoys poking fun at the absurdity of a supposedly perfect being; who is neither capricious or shares any human characteristic, who delights in *'reducing cities to rubble'* for no reason other than their citizens obeying the biological instincts that he supposedly gave them in the first place. (49)

Celsus then proceeds to offer possibly the ultimate insult to jews; in light of the laws of kashrut and the idea of their *'chosen'* status, by referring to them as being intellectually lower than *'worms and frogs'* in their intellectual *'squabbles'* and sophistries. (50) Celsus also later refers to Judaism as the *'thoughts of worms'*; perhaps a parallel concept of Nietzsche's *'untermensch'* and Stoddard's *'underman'*, suggesting as he does several times that the jews are *'uncivilised'* and *'barbarians'* incapable of culture.

This is further backed up by his reference to their origins being of *'dark obscurity'*, which is a direct assault on their *'chosen'* status that Celsus clearly; and rightly, believes is not only intellectually false but utterly stupid. (51) He then once again proceeds to further insult the jews by pointing out; once again, that according to their own Torah they are merely runaway slaves (52) and the offspring of *'sorcerers and deceivers.'* (53)

Celsus then proceeds to press his attack on jews; as a people and a religion, yet further by assailing the story of Adam and Eve in Genesis. He points out that the jews are completely uncivilised creatures and are unable to comprehend the beauties of Greek poetry such as that of Hesiod. (54) Celsus laughs at the very notion that a serpent could have bested the perfect jewish god; Yahweh, and declares that the idea that Adam was originally a mud pie and Eve a mud pie's rib is *'crude and fantastic'*, (55) which plays into one of his argument's themes in that the jews are a superstitious, credulous, uncivilised and fundamentally stupid people (and that the Christians are also such by extension for copying the jews).

Celsus then proceeds to insult the jews even more by declaring that if their god; Yahweh, isn't even able to control his own creation and is also unable to best a lowly serpent then he is a *'weakling'* (56) and presumably is going to run scared from a proverbial fly like his *'chosen'* people.

As proof of this weakness of both Yahweh and his *'chosen'* people Celsus points out that a man is angry with the jews: he exterminates them all. (57) While; according to Celsus, the supposed supreme deity merely sends letters of complaint in the form of the Messiah. Here; of course, Celsus is confusing the jewish and Christian concepts of the Messiah and does not realise; perhaps understandably so, that the jewish messiah is the *'son of Yahweh'* who will turn up and then lead the jews to rule the world as is their destiny according to Judaism.

Celsus moves on once more to poke fun at the jews by pointing out that the jews supposed *'land of milk and honey'* in Palestine was a barren wasteland. Celsus here is possibly referring to Strabo's comment regarding it being inhospitable and generally hostile: so much so that nobody else wanted it. (58) Celsus means very simply that if the jews are the *'chosen'* people of the one supreme god; who is omniscient and omnipotent, then why didn't he assign to them one of the great fertile bits of land where they could have prospered? (59)

No; Celsus tells the jews, you aren't the *'chosen'* of the supreme god, but rather you simply chose yourselves or were duped by a barely literate trickster's sleight of hand! (60)

Celsus develops his argument that the jews are a nation and have chosen themselves; rather than having been chosen by the supreme lord of the universe, when he points out directly this time that the problem with jews is not so much that they believe such things (as Celsus regards these weird beliefs as essentially harmless although probably subversive), but rather that jews abandon their weird beliefs, profess the ideas of other nations and then warp them to fit the assumptions that underlie both Judaism and the customs of the jews. (61)

In this we can see Celsus' development of the parallel to Nietzsche's idea of the *'untermensch'* and Stoddard's conception of the *'underman'* in so far as Celsus is asserting that the uncivilised and barbarous nations of the world; notably the jews, will always try to ape the more advanced and able civilisations leading to the corruption of those civilisations if they allow the uncivilised and barbarous nations among them to appropriate their ideas, corrupt them and eventually turn them against their creators in newly modified form.

Celsus' comments also in a sense anticipate socio-biology's fundamental argument that although organisms are part of nature they also try to change nature around them in order to make nature fit their own evolutionary stratagem. Are not Celsus' comments to the same basic affect in that they suggest that a nation will seek to change the evolutionary environment in which it competes; e.g. the empire that has conquered and attempted to integrate it, in order to best fit its own evolutionary stratagem?

In this case we can see that the attempted general usage; although certainly not the only one, was most likely the medium of religion to which the jews presented to the Romans in the age-old alluring form of the mystery cult. (62)

Indeed Celsus is so hostile to Judaism that goes so far as to call the Torah '*absolute rubbish*'! (63)

He makes further comment regarding this when he asserts how superstitious and idiotic; i.e. how barbaric and uncivilised, the jews are in so far as Judea is filled with mentally-ill prophets proclaiming absurdities which'*no sane or intelligent person would trouble himself to figure out*.' (64) Celsus' point here is that the Torah (and presumably the part of Tanakh he knew) could just have easily been concocted by any number of proverbial lunatics high on anything from their own ego, their own stewed brains and/or magic mushrooms than those whose writings form its substance. (65)

Celsus takes this even further when he all but declares the jews to be contrary to humanity as a whole; much as Philostratus argued, (66) by pointing out that the jews under the direction of Moses and Yahweh slaughtered '*whole races of people*'; including infants, in order that they might be '*rich and famous*' and '*populate the earth*'. (67)

Celsus then; gleefully, turns this on its head and kicks the jews in the intellectual groin by pointing out that their supposed status as the '*chosen*' people of Yahweh surely indicates that if they disobey their supreme god they will too get exterminated if he is so inclined. (68) The jews think this is unlikely of course, but Celsus certainly didn't think so given that if one follows the logic of the Torah and Judaism that is one of the inevitable consequences of the assumptions and intellectual positions that are taken.

Celsus then; as we have discussed, was certainly no friend to the jews and indeed viewed them as one of the most dangerous foes that Rome had ever faced in that he saw them as a subversive threat to the national fabric of Roman society who would not integrate and used others to do their bidding while remaining smirking in the background peddling their wares much as Martial attacked them as doing in a notable epigram. (69)

Is Celsus' proto-anti-Semitism the reason that his writings were actively destroyed and only survive in quotation from the Fathers of the Church?

We'll never know for sure, but it is certainly an intriguing possibility: is it not?

References

(1) One can hardly assert that the study of Cicero, Plato or Aristotle had ever been lacking as neither of those thinkers have ever been a direct threat to Christian thought as such, but later pagan and agnostic thinkers did confront Christianity directly and were dismissed without answer by those after the fathers of the Church had attacked their work. For example John Calvin read Cicero regularly, Martin Luther hated learning and teaching Aristotle and Saint Thomas Aquinas' '*Summa Theologica*' is an attempt to synthesize Platonic and Aristotelian ideas with Christian theology (Saint Augustine's theology having become largely untenable by the rediscovery of Aristotle's '*Physics*').

(2) R. Joseph Hoffmann, 1987, '*Celsus - On the True Doctrine: A Discourse Against the Christians*', 1st Edition, OxfordUniversity Press: New York

(3) Ibid, p. 55

(4) For example Strab 16.2.35; Diod. Sic. 1.28; Tac. Hist. 5.2-4

(5) Suet. Tib. 36: suggests by implication the association of the worship of Isis and Judaism in Rome and Celsus supports just such an association in Hoffmann, Op. Cit., pp. 88; 98

(6) Ibid, pp. 55-56

(7) Ibid.

(8) Ibid, pp. 54; 57; 59-60; 73; 106

(9) Ibid, p. 56

(10) Ibid. pp. 56; 70-71; 94-95; 108

(11) Ibid, pp. 56; 59-60; 64; 69; 79; 85-86; 89-90

(12) Ibid. p. 56

(13) Ronnie Po-Chia Hsia, 1988, '*The Myth of Ritual Murder: Jews and Magic in Reformation Germany*', 1st Edition, YaleUniversity Press: New Haven, pp. 144-151; Joshua Trachtenberg, 1943, '*The Devil and the Jews: The Medieval Conception of the Jew and its Relation to Modern Antisemitism*', 1st Edition, YaleUniversity Press: New Haven, pp. 196-216

(14) Brian Levack, 1995, '*The Witch-Hunt in Early Modern Europe*', 2nd Edition, Longman: New York, pp. 228-229; Norman Cohn, 1993, '*Europe's Inner Demons: The Demonization of Christians in Medieval Christendom*', 2nd Edition, Pimlico: London, pp. 5-8; Jeffrey Burton Russell, 1972, '*Witchcraft in the Middle Ages*', 1st Edition, Cornell University Press: New York, pp. 167-169

(15) Usually using Kabbalah as a starting point for their effusions of mumbo-jumbo.

(16) A good example is Anton La Vey: the jewish founder of the '*Church of Satan*'.

(17) Hoffmann, Op. Cit., pp. 56; 96-97

(18) Name-based magic is the basis for much of the theory of witchcraft in Europe interestingly enough: most notably the idea of the '*evil eye*' and '*being overlooked*'.

(19) Formerly the Canaanite goddess Astarte: it is worth noting that the ancient jews stole Yahweh from the Canaanites too so it was only right that they steal both parties in the celestial couple.

(20) On this see William Dever, 2005, '*Did God have a Wife?: Archaeology and Folk Religion in Ancient Israel*', 1st Edition, Eerdmans: Grand Rapids and Erich Brauer, Raphael Patai, 1990, '*The Hebrew Goddess*', 3rd Edition, WayneStateUniversity Press: Detroit.

- (21) Hoffmann, Op. Cit., p. 56
- (22) Ibid, p. 60
- (23) On this see my article; *'Lampooning the Jew: The Depiction of the Jews in Juvenal's 'Satires''*, which is available at the following address:
<http://semiticcontroversies.blogspot.com/2011/05/lampooning-jew-depiction-of-jews-in.html>.
- (24) Hoffmann, Op. Cit., p. 60
- (25) Ibid, p. 59
- (26) Ibid, pp. 55-56
- (27) Similar to Philostr. V A 5.33
- (28) Hoffmann, Op. Cit., pp. 55; 67
- (29) Ibid, p. 56; 69
- (30) Ibid, pp. 61-64
- (31) Ibid, pp. 69-76
- (32) Ibid, p. 69
- (33) Still one of the best run-downs of absurd jewish '*miracles*' and '*wonders*' can be found in Joshua Trachtenberg, 1939, *'Jewish Magic and Superstition: A Study in Folk Religion'*, 1st Edition, Behrman's Jewish Book House: New York.
- (34) Hoffmann, Op. Cit., p. 70
- (35) Ibid, pp. 53; 74-75
- (36) Ibid, pp. 71; 117
- (37) Joseph. Ap. 2:8
- (38) Hoffmann, Op. Cit., p. 76
- (39) Ibid, p. 69
- (40) Ibid, pp. 76-78
- (41) Charles Freeman, 2009, *'A New History of Early Christianity'*, 1st Edition, YaleUniversity Press: New Haven, pp. 172-173, which; although Freeman doesn't cite it as such, is probably based on Hoffmann, Op. Cit., p. 87 where Celsus seems to suggest that the Christians are all jews but what he in fact means is that Christianity simply isn't an original religion in that it takes a lot of justifications and ideas from Judaism (which is not an original religion either) as Celsus himself clarifies on Ibid, pp. 89; 105.
- (42) As implicitly claimed by Hoffmann in his introduction. Ibid, pp. 5-6
- (43) Ibid, p. 78
- (44) Ibid, pp. 55-56; 83; 87-88
- (45) Ibid, p. 78
- (46) Usually translated as '*faith*', but that doesn't clarify its meaning hence my use of '*spirit of the jews*' rather than '*faith*' as the former makes the meaning obvious while the latter conceals it via literality.
- (47) Hoffmann, Op. Cit., p. 78
- (48) I.e. Noah's flood.
- (49) Hoffmann, Op. Cit., pp. 78-79; 96
- (50) Ibid, pp. 79; 81
- (51) Ibid., p. 79
- (52) Effectively calling them mamzerim (lit. '*bastards*') i.e. those of illegitimate origin. This is possibly one of the greatest insults that can be levelled at jews as it directly calls into question their '*chosen*' status by suggesting they are not born of a suitably jewish union.
- (53) Hoffmann, Op. Cit., pp. 79; 85-86
- (54) Ibid, p. 80
- (55) Ibid. pp. 80; 104-105
- (56) Ibid, p. 80
- (57) Ibid, p. 82
- (58) Strab. 16.2.37-38
- (59) Hoffmann, Op. Cit., pp. 89; 105
- (60) Ibid, p. 89
- (61) Ibid.
- (62) Suet. Tib. 36. I have discussed this passage in some detail in my article; *'Suetonius on the Jews'*, which is available at the following address:
<http://semiticcontroversies.blogspot.com/2011/05/suetonius-on-jews.html>.
- (63) Hoffmann, Op. Cit., p. 101
- (64) Ibid, p. 107
- (65) I have covered part of this argument in my article; *'Strabo on the Jews'*, which is available at the following address:
<http://semiticcontroversies.blogspot.com/2011/05/strabo-on-jews.html>.
- (66) Philostr. V A 5.33
- (67) Hoffmann, Op. Cit., pp. 108-109
- (68) Ibid, p. 108
- (69) Mart. Epi. 12:57

An Overbearing Lawyer and a Kiddy Fiddler Accountant: Wallace Bock and Irving Kamsler

Wed, 25 May 2011 20:43:00

I note from *'The Atlantic Wire's'* article on the death of New York heiress and famous society recluse Huguette Clark in regard to her jewish lawyer; Wallace Bock, that:

'Clark's charitable donations have already lead to some scrutiny of Bock. Dedman reported on MSNBC that, shortly after the terrorist attacks of Sept. 11, 2001, "he had solicited a donation from Clark of more than \$1.5 million, which she gave to a West Bank community where his daughter is a settler." Such a solicitation is prohibited under New York ethics rules, so a court could conceivably intervene, but it would be hard to prove a charitable donation was made under coercion. Clark doesn't seem to be much of a philanthropist.' (1)

So basically Bock aggressively solicited his own elderly client for \$1.5 million that he promptly gave directly to Israel and indirectly his own daughter. Nice: so basically Bock feels that it is ethical for a lawyer for all but force his elderly client to give money to his family and his pet causes?

Bock needs to be struck off and imprisoned until he pays the estate of Mrs Clark back with the \$1.5 million he owes it (with a usurious rate of interest of course).

Oh and before anyone tries to tell me he isn't jewish: he is one of two things if he has a daughter who is an Israeli settler in the West Bank (i.e. fanatical right wing zealots in the main). He either married a jewess (quite possible) or he is himself a jew: the latter seems to me the more likely of the two, but either way he is not the most reputable of individuals in any sense.

The article also mentions the late Mrs Clark's jewish accountant; Irving Kamsler, who has been convicted of being a paedophile. I quote the article as follows:

'All of Clark's affairs are handled by her lawyer, Wallace Bock and her accountant, Irving Kamsler, who themselves are the object of some suspicion. A series of report on MSNBC last year led to an investigation, still underway, into whether the pair have been inappropriately taking advantage of their positions of power over Clark's fortunes. Kamsler has been convicted of distributing indecent material to 13 and 15-year-old girls in an AOL chatroom.' (2)

This is even more disgusting and the fact is that that Kamsler is indisputably jewish as he was the President of the Board of Congregation Shaarei Shalom in 2007-2008 before he was caught trying to groom underage gentile girls for sex. (3)

I quote:

'Mr. Kamsler, a Riverdalian who is a certified public accountant, tasted a little bit of heaven and a whole lot of hell over the course of last summer. On June 21, 2007, Congregation Shaarei Shalom announced he was named president of the board of the reform temple, which broke off from RiverdaleTemple. But less than a month later, "IRV1040," the Internet handle the DA says Mr. Kamsler used, sent pornographic pictures to an undercover Nassau County agent posing as a 15-year-old girl in a chat room, according to court documents.

Mr. Kamsler even allegedly went as far as to describe sexual acts, according to his felony complaint.

According to the original felony complaint and the indictment, "IRV1040" engaged in graphic discussions with girls he thought were as young as 13.

[...]

The new charges include allegations of attempting to endanger the welfare of a child on three times in eight days in September 2005 and three times in a five-day span in November 2005.' (4)

And jews wonder why they get stereotyped negatively?

Here's an answer for you boys: you might just be somewhat like those stereotypes!

References

(1) http://news.yahoo.com/s/atlantic/20110524/ts_atlantic/fatehuguetteclarksfortune38100 [Last Accessed: 25/05/2011]
(2) Ibid.
(3) <http://www.riverdalepress.com/stories/Kamsler-pleads-not-guilty-to-porn-charge,28095> [Last Accessed: 25/05/2011]
(4) Ibid.

Yet another Kosher Communist: Amy Levy

Wed, 25 May 2011 17:36:00

Long-time readers of SC will remember that I occasionally comment on the goings-on the various learned societies and interest groups of which I am a member. One of these groups is the ‘*Socialist History Society*’; or SHS, and I have pointed out several times before the absolute profusion of work about the ‘*chosen*’; (1) as well as the fact that most of the officers and major figures in the society have Yahweh’s holy ichor flowing through their veins, (2) that the SHS produces, sponsors and propagandises for.

Yet another kosher communist is now being promoted by the SHS in the form of the jewish communist, writer and probable lesbian: Amy Levy.

Levy was something a novelist; perhaps the Israel Zangwill of her day, although not in the same league as her jewish contemporary Benjamin Disraeli. That said Levy does seem to have shared Disraeli’s radical political interests to a degree (in spite of Disraeli’s supposed ‘*Conservatism*’). (3)

Levy is also famous for being a friend of Eleanor Marx; favourite daughter of the infamous Karl Marx (and his battered and abused wife Jenny von Westphalen), (4) and although she doesn’t come in for a mention in any biography or work on Marx or Engels I have read she does get a mention in Yvonne Kapp’s superb work on Eleanor that has yet to be surpassed. (5)

Amy Levy is; of course, long-dead, (6) but her legacy of jewish involvement with communism apparently lives on in the SHS with not one but three female scholars (one of whom is; surprise surprise, also a jewess [Nadia Valman of the University of London]) (7) giving separate talks about her at the Bishopsgate Institute in London (in the United Kingdom for those with limited geographical knowledge).

One wonders why the scholars; historians and otherwise, who are sympathetic to Marxism (all of those presenting on Amy Levy have fairly open positive biases towards their subject) (8) are so obsessed with jews when one of the basic postulates of both Marxism and most modern; although not historic, socialist thought is that every individual has an equal right to be part of the community and get an equal share in its general fortunes (ergo the socialist slogan: ‘*from each according to their ability, to each according to their need*’). (9)

The question remains: why out of all the ‘*proletarian*’ activists and ‘*de-classed*’ intellectuals do the leftists seem so obsessed with Shylock and not with Bassanio or Antonio?

Could it be I wonder that so many of their ‘*proletarian*’ activists and ‘*de-classed*’ intellectuals just so happen to be past or present members of tribe? (10)

References

- (1) See for example my article; ‘*A Little More Gefilte in the Socialist History Society*’, which is available at the following address: <http://semiticcontroversies.blogspot.com/2010/08/in-brief-little-more-gefilte-in.html>.
- (2) See my article; ‘*The Socialist History Society does Auschwitz*’, which is available at the following address: <http://semiticcontroversies.blogspot.com/2010/11/socialist-history-society-does.html>.
- (3) Cecil Roth, 1952, ‘*Benjamin Disraeli: The Earl of Beaconsfield*’, 1st Edition, Philosophical Library: New York, pp. 40-48; Sarah Bradford, 1996, ‘*Disraeli*’, 2nd Edition, Phoenix: London, pp. 40-44
- (4) Heinz Frederick Peters, 1986, ‘*Red Jenny: A Life with Karl Marx*’, 1st Edition, St. Martin’s Press: New York remains the best biography of Jenny von Westphalen I know of and is preferable to the more commonly-cited hagiographic account offered by Luise Dornemann, 1971, ‘*Jenny Marx: Der Lebensweg einer Sozialistin*’, 1st Edition, Dietz Verlag: Berlin, which builds its case on the same logic used by Pierre Durand, 1970, ‘*La vie amoureuse de Karl Marx*’, 1st Edition, Julliard: Paris, which Peters rightly takes explicit and frequent issue with.
- (5) Yvonne Kapp, 1979, ‘*Eleanor Marx*’, 2 Vols., 1st Edition, Virago: London. Levy’s relationship with Eleanor is described in detail by Kapp in Vol. II, pp. 258-260.
- (6) She committed suicide after becoming depressed possibly because of her lesbianism.
- (7) <http://www.english.qmul.ac.uk/staff/valmann.html> [Last Accessed: 24/05/2011]
- (8) To be fair to Levy she is the subject of general scholarly inquiry from a literary standpoint for example in Kate Flint, 2009, ‘*Photographic Memory*’, Romanticism and Victorianism on the Net, Vol. 53, pp. 1-4. Flint also touches on one of my favourite authors; Thomas de Quincey, in the course of her article whose work I thoroughly recommend for both its comic and intellectual value.
- (9) I might add that that necessarily implies that those who are given more according to their need are essentially extorting those who are giving more according to their ability and nullifying natural selection in the process, which is just what happened in countries that follow the castles in the sky of most socialists (although let it be known that I am no friend of capitalism either).
- (10) I have pointed this out in passing in another article; ‘*Another Kosher Communist Obituary*’, concerning the obsession the SHS has with the self-chosen ones, which is available at the following address: <http://semiticcontroversies.blogspot.com/2010/09/another-kosher-communist-obituary.html>.

In Brief: Job Cuts for the Gentiles and £2 Million for Auschwitz

Thu, 26 May 2011 19:25:00

I learn from page 2 of *'The Jewish News'* of 26th May 2011 that the British government in its *'wisdom'* has decided in a time when there are over 2 million Britons unemployed to give £2.15 million of tax payers money to Auschwitz. Yes: you heard me correctly the British government is cutting thousands of jobs and demanding that its serving soldiers take pay cuts, while it gives £2.15 million to the jews as a proverbial slush fund to help preserve a bunch of decaying sheds which serve as a kind of historical Disneyland for Israeli tourists.

Now hang on a minute, but surely the British government's priorities are arse-about-face here in that they are preaching absolute austerity on the one hand, but are happy to donate millions of pounds to something not even in the British national interest while they allow women and children to starve because the jews have demanded they stump up cash to pay for the expenses the jews have in forcing the *'holocaust'* on just about everyone.

Why isn't Israel the one paying for the upkeep of Auschwitz as they after all benefit most from it and make the most use of it?

When is somebody just going to say *'no'* to the jews?

Reader Mail (26/05/2011)

Thu, 26 May 2011 17:48:00

I received the following letter from a reader yesterday and I think it provides a unique and highly original insight into the jews from a differing intellectual perspective and background than my own:

'Dear Karl Radl

I read with interest your post about Strabo's writing on the Jews. Having been a Fundamentalist Christian in my youth before coming to believe that the Bible was mostly mythical in nature, and rather ugly besides, I read Strabo and other early gentile writings about the Jews in order to try to learn more about the origin of the Judaeo-Christian myth. I was prompted to re-read Strabo's passage after reading your post, and came across this surprising passage:

From superstition arose abstinence from flesh, from the eating of which it is now the custom to refrain, circumcision, cliterodectomy, and other practices which the people observe. <http://www.jewishvirtuallibrary.org/jsource/History/strabo.html>

I totally missed the reference to cliterodectomy on my first read- perhaps it is not in all versions? It seems unprecedented that the Jews were credited with the practice, I wonder how Strabo came to believe it was the case? Could he be right, or is he falling victim to a Hellenistic polemic? It's also strange that he credits circumcision as a post-Mosaic corruption, this is surely the Greek hatred of bodily mutilation being exhibited.

The Egyptians and West Semites practiced circumcision so we should probably assume this is where they got the practice.

Having said that, however, it occurs to me that a tradition existed of Moses not circumcising his son- in that instance Yahweh attacked him and nearly killed him until his wife performed the magical ceremony necessary to avert Yahweh's wrath.

Exodus 4: 24. And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. [25](#) Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. [26](#) So he let him go: then she said, A bloody husband thou art, because of the circumcision.

(What a bizarre tale- Yahweh is some sort of assassin that assaults his followers in a hotel? And Moses sees him coming for him? How exactly did this go down?)

Regarding Moses and entheogens, I doubt we will ever know anything about the true Moses, since the books credited to him are very obviously later composite compositions. Having recently read Wellhausen's Prolegomena to the History of Israel, I can say that the endless sacrifices, tithes and atonements, offerings for uncleanness, land apportioning etc. in the Priestly sources (Leviticus and part of Joshua) show the hand of a caste of parasites, the Levites, whose subsistence was from the labors of the am ha eretz, the common folk from the other tribes. Remember, somebody ate all those "burnt offerings", the temple complex was a massive barbecue pit for the priests. Eventually, the temple became a monopoly, and the privileges of priesthood were disputed among the various sub-castes.

Anyway, just some thoughts.'

Karl replies:

'Thank you for your fascinating letter.

The issue of the origins of the covenant (represented by circumcision); are as you say, shrouded in mystery (my article on Strabo was primarily meant to make people think about the whole of what Strabo says rather than one or two quotations), but I think you are right to suggest that Strabo is wrong about his idea that circumcision is post-mosaic and that it stems from the Greek habit of condemning such bodily mutilation as unmanly.

I think we may plausibly locate the reason why Strabo antedates it to after Moses in his fundamental admiration for Moses (as is evident from the tone he uses in dealing with Moses as an individual being rather laudatory as opposed to antagonistic in the same way that say Tacitus, Celsus and Diodorus Siculus are in their comments on the origins of jews and Judaism) as the innovator of what was in Strabo's eyes a pleasant enough little religion. Perhaps the only general attitude I know of similar to Strabo's in this regard is Pliny the Elder's in regard to the Essenes, which he seems to have seen more positively than say Porphyry of Tyre in his 'On Abstinence from Animal Flesh' (Book 4:11-14 if you are interested) [on whom I am currently writing an article for publication in the next few days].

This admiration therefore potentially leads Strabo to antedate the rite of circumcision to after Moses, because otherwise Strabo felt that he could not reasonably write admirably of the man and potentially be taken seriously on the subject by his fellow

Hellenes.

On the issue of cliterodectomy appearing: you are quite right it doesn't seem to appear in a few translations (including the two I used in my article) being simply rendered in with circumcision and bodily mutilation. That is obviously arguable, but I'd suggest it is a case of a translator; consciously or not, using literality to subtly change the meaning of a given passage. It is not dissimilar with the Hebrew of the Kitzur Schulchan Aruch; for example, where the English translation of Goldin uses half the thesaurus to come up with different ways of saying 'non-jew' (pagan, idolators, non-Israel, gentiles, heathens, people of the earth etc) when Ganzfried's original text is clear in its meaning and intent.

If cliterodectomy is indeed in the original Greek then it would indeed further suggest the practice of circumcision has its origins among the Egyptians and West Semites. Although it could conceivably been transmitted from the worship of Yahweh and Astarte [YHWH and the Shekhina in Judaism] when they took those gods from the Canaanites (much as one could see the occasional reference to child sacrifice in Torah as being related to the worship of Baal [where they threw live babies into a fire] etc).

As to Moses not circumcising his son and causing the wrath of Yahweh to descend upon him: the key point to me would be the parallel this suggests in the rabbinic and kabbalistic literature of the use of imaginary 'cautionary tales'; usually with supernatural actors, forcing them to conform to the will of their vengeful god.

The best way to understand this I think would be to point out that it is probably not meant to be literally understood in terms of Moses' action, but rather as an allegorical tale which cautions the jews to observe the rite of circumcision imposed by Moses on his son precisely because if they do not it invokes the wrath of Hashem. You can find an excellent list and summary of similar tales in Joshua Trachtenberg, 1939, 'Jewish Magic and Superstition: A Study in Folk Religion' and Aryeh Wineman's, 1988, 'Beyond Appearances'.

However I think we can also understand this on a more literal level when we look at the passage you cite from Exodus when it talks of the circumcision of Moses' son in that:

A) How did Moses recognise Yahweh? Why did Yahweh attack Moses in an inn? Why did Moses attribute such an attack to Yahweh?

This is; of course, a rationalistic point, but I believe such questions necessarily lead us to the conclusion that either the story is an allegory, Moses was mentally-ill, Moses lied in order to hide how he had been hurt etc (a tryst with a prostitute leading to a confrontation with her pimp or the innkeeper perhaps which would make sense of Zipporah's weird reaction), Yahweh is a very strange god or some/all of these conclusions at once.

B) Zipporah's reaction is absolutely hysterical and out of all proportion to the preceeding passage. This could be understood egocentrically to point to the idea that I echoed above that she thought; rightly or wrongly, that Moses had been with another woman or loved someone else (etc). Leading her to take revenge on the proverbial 'child of the devil' by doing some DIY with a handy bit of knapped flint.

You could also regard the way the passage is phrased to be an inclination in favour of human sacrifice in Judaism. Interestingly it is one of the very few religions that according to (mainstream) scholars hasn't had anything to do with human sacrifice at any time: another one is Christianity although like Judaism I would personally dispute that (since the early Christians were accused of just that by the Romans which is conventionally understood as being a misunderstanding of the sacrament of eucharist).

Regarding the use of entheogens my point was largely to put forward the argument that Strabo's wording suggests that Moses was engaging in something like this as it illustrates a use of Strabo's 'Geography' that people can put it to, which is; propagandistically speaking, highly effective particularly if combined with a decent knowledge of the stories, legends and folklore of the Tanakh.

I haven't read Wellhausen although I am contemplating writing a commentary on the Tanakh (all sections) to explain its message from a viewpoint critical of the jews and then using that in abridged form to create a daily comment on the verses concerned.

You are however quite right in your notes on the Tanakh and I get the impression: that you know far more about it than I do!

However your comment about the 'burnt offerings' did remind me of Homer's two great ballads where he describes how the Greeks kill a goat/sheep, butcher it, remove the thigh bones wrap them in slabs of meat and then roast them in honour of the

gods. They would then 'taste the inner meats', drink their wine offerings and proceed to feast on the proverbial divine barbeque.'

Ernesta Drinker Bullitt: ‘The Jews hate the Germans, Poles and Russians’

Fri, 27 May 2011 06:57:00

I was doing some research today and I stumbled across a particularly apposite quote from the wife of the famous American politician: William C. Bullitt. I thought I would share it with the world as it seems to have typically been largely ignored:

‘The only things left of Brest Litovsk are three churches and a new rock-garden, flowers and “verboten” sign complete, built amid the ruins by the Germans. Warsaw is much the same as ever. Whoever spread the rumour that all children under seven years of age were dead in Poland, probably went through Warsaw in the night. The Jews to whom Billy [William C. Bullitt – KR] spoke said they hated Germans, Poles, and Russians equally, but at least no one shied bricks at them under German rule.’
(1)

This is quite interesting in that it gives us very blunt testimony that the jews in the pale of settlement; i.e. a good part of the territory given to Germany by the Treaty of Brest Litovsk, really didn’t want anybody but jews to rule them, which adds yet another nail in the coffin of the philo-Semitic myth that the jews were; and are, *‘just another religious minority’*.

How can a religious minority use nationality to determine who it wants to rule it? After all surely if it were just a normal religious minority; say like Buddhists, then they would simply wish for a Buddhist to rule them not for a separate country for themselves because they were a nationality (which is the sub-text to Bullitt’s remarks).

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Israel steals from the United States yet again...

Fri, 27 May 2011 20:01:00

We've all heard of Jonathan Pollard, the Sayanim network and the Anti-Defamation League of B'nai Brith being prosecuted for helping Israel in various nefarious ways in its apparent quest for world domination. However it seems that fortunately there are groups in the United States who are willing to oppose this agenda in spite of the potential hot water it will tend to land them in to do so. However it seems some brave souls are beginning a quest to decapitate the monstrous hydra that is the Israel Lobby at its very heart: by bankrupting AIPAC. I know AIPAC is swimming in funds by Political Action Committee standards, but even it would be hard-pressed to come up with \$6.64 billion, especially in the wake of the financial destruction that the self-chosen suffered in the wake of the collapse of Bernie Madoff's ponzi schemes.

To wit:

'WASHINGTON--([BUSINESS WIRE](#))--Today the Section 301 Committee of the US Trade Representative formally received a petition demanding \$6.64 billion in compensation for US exporters. In 1984 US exporters were urged to submit business confidential data about their prices, market share, internal costs and market strategy to the International Trade Commission. The USTR guaranteed confidentiality and compiled the data into a classified report for use in negotiating the US-Israel Free Trade Agreement.

The Israeli government obtained the classified USTR report and passed it to the American Israel Public Affairs Committee to use in lobbying and public relations. Declassified FBI investigation files in the petition reveal AIPAC's legislative director made illicit duplications before returning the report by order of the USTR. The FBI interviewed Israeli Minister of Economics Dan Halpern who admitted obtaining the classified document and giving it to AIPAC.

According to the petition Israel unfairly leveraged the business confidential data stolen from US corporations and industry groups to create new export oriented industries to penetrate the American market. Israel thereby gained an unwarranted systemic advantage. The US-Israel FTA is an anomaly among all bilateral FTAs in that it principally benefits the foreign party, providing a destination for 40% of Israel's exports. The petition claims it is now a private industry funded foreign aid program. In 2010 the US Israel FTA produced an \$11.2 billion US deficit in goods trade. Over a decade the US deficit has averaged \$7.09 billion per year. The cumulative US-Israel deficit in current dollars since 1985 is \$80.9 billion.

Analysis of all other US-bilateral FTAs reveals that they do not deliver a systemic advantage to either partner. In 2010, the US had a \$31.43 billion total surplus with its other bilateral FTA partners, though in 2006 and 2007 these same agreements produced a narrow US deficit.

The petition recommends the \$6.64 billion be proportionally divided between nearly 80 US organizations according to their trailing 10 year revenues. If the Israeli government will not pay damages directly, the petition recommends the US implement a five year import duty over all Israeli exports to the United States to generate the compensation.' (1)

Oh please let this go to court and allow just some of the iceberg of the Israel Lobby's dirty laundry to come out!

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Rabbis, Informers and Paedophiles

Sat, 28 May 2011 08:27:00

I am informed by the Jewish Daily Forward of 25th May 2011 that the ultra-Orthodox rabbinical authorities have established two recent rulings on the issue of jews going to secular authorities about cases of paedophilia within the ultra-Orthodox community. (1) Now the issue of paedophilia inside the ultra-Orthodox has always been something of an open secret that while the mainstream media is content to attack Catholic priests for similar vile activities it simply ignores the problem when jews are involved.

The first ruling by Rav Shalom Elyashiv states that frum jews with a '*reasonable suspicion*' of paedophilic abuse inside the community can go to the secular authorities and that does not count as being an '*informer*' in halakhah (jewish religious law). The second clarifying ruling by Rav Shlomo Gottesman clarifies Elyashiv's ruling to define what '*reasonable suspicion*' in fact is as Elyashiv hadn't; predictably enough, qualified his meaning enough to enable it to be put into practice.

The qualified ruling is essentially no change at all from the current halakhic status quo in ultra-orthodoxy with the jew who suspects that paedophilic abuse is going forced to '*consult*' a rabbi '*with experience in these matters*'. Rav Gottesman doesn't define what he means by '*experience in these matters*', but I must admit I am unsure as to whether he means a rabbi who happens to be a '*reformed paedophile*' or one who specialises in the halakhah surrounding deviant sexuality.

He probably means the latter, but I think it speaks volumes that he could within reason mean the former as each jew supposedly possesses a '*special soul*' that is born within a '*special body*'. So taking a matter to those who aren't born with a '*special soul*' born in a '*special body*' is rather galling for a jew to say the least. Hence jews don't tend to go to secular authorities and even often try (sometimes successfully) to manipulate them to their advantage. (2)

This is one of the problem that philo-Semites have long struggled with in that Judaism explicitly believes in the superiority of the jew over the gentile and that said superiority is innate. It isn't even remotely arguable that is not the case, because the halakhah on the subject and the rabbinic literature make this very clear. However it doesn't stop them trying to say that Judaism is a '*universalist religion*'! (3)

One symptom of this idea of superiority of the jew over the non-jew can be found in the idea of the '*informer*' in Judaism, which simply means a jew who goes to secular authorities without permission to report anything to them. Usually the example given by jews to justify this particular part of the halakhah and its rabbinic commentary is that of the jew who goes to the secular authorities lying about the jews and causing said authorities to swoop down on the jewish community. The implied assumption there; of course, is that what all the jews who have gone to the secular communities without permission have done so to report imagined crimes and libels against their fellow jews.

This disgust is still evident in modern secular jews when they discuss the motives of '*fellow jews*' who have turned against their people. (4) This is almost certainly in part due to the fact that Judaism conceives of the past, present and future being essentially the same. (5)

However as the famous Rabbi Solomon Luria himself implicitly tells us the '*informer*' did often have good reason to go to the secular authorities as; for example, the jewish authorities regularly disregarded the '*law of the land*' (6) which they claimed the halakhah tells them they should; note not must, obey and imposed death penalties by sanctioned mob lynching. (7) It is also quite probable that the rabbinical authorities in this case didn't want the secular authorities investigating their financial dealings either as that would almost certainly lead to reprisals for things like tax evasion and lead to the confiscation of the wealth they had accumulated as part of their holy industry.

So then is it any wonder that rabbinical authorities like Meir of Lublin demanded that '*informers*' be hunted down and killed by their fellow jews? (8)

What does this mean for ultra-orthodox paedophiles?

It means that Rav Elyashiv's ruling with Rav Gottesman's '*clarification*' is essentially a free licence to rape children precisely because the ruling refuses to get secular authorities involved because they aren't jewish. What is particularly galling about it is the fact that ultra-orthodoxy is notorious for helping sexual criminals within its own ranks escape justice and I remember read some years ago an account by a child of notable ultra-orthodox halakhic authority to the effect that when she was a few years old her father began raping her on a regular basis and the rest of the ultra-orthodox knew all about, but said nothing because her father was a great halakhic authority and was at the apex of a supposedly glittering career.

In essence then ultra-orthodoxy is telling the world in general that its jews are permitted to be paedophiles just so long as they don't annoy specific rabbis; who '*have experience in such matters*', and then only if the threat to the community of discovery outweighs the problem of having non-jews investigate the inner workings of community will an ultra-orthodox rabbi; who '*has experience in such matters*', go to the gentile police.

So we may reasonably say that ultra-Orthodoxy knowingly gives aid and succour to jewish paedophiles and with these two rulings will continue to do so. After all a jew is allowed to tell '*white lies*'! (9)

Don't let your children be around ultra-Orthodox jews!

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- (1) <http://forward.com/articles/138131/> [Accessed: 27/05/2011]
- (2) An excellent detailed case study of this maybe be found in Jonathon Frankel, 1997, *'The Damascus Affair: "Ritual Murder," Politics and the Jews in 1840'*, 1st Edition, Cambridge University Press: New York
- (3) Morris Kertzer, Lawrence Hoffman, 1996, *'What is a Jew?'*, 5th Edition, Simon & Schuster: New York, p. 114
- (4) Gavin Langmuir, 1984, *'Thomas of Monmouth: Detector of Ritual Murder'*, Speculum, Vol. 59, pp. 830-832
- (5) Moshe Davis, 1978, *'I am a Jew'*, 1st Edition, Mowbray: Oxford, pp. 132-134
- (6) Solomon Luria, 1859,*'Sheelot u-Teshubot Maharshal'*, 11
- (7) Paul Kriwaczek, 2006, *'Yiddish Civilisation: The Rise and Fall of a Forgotten Nation'*, 2nd Edition, Phoenix: London, p. 140
- (8) Myer Lew, 1944, *'The Jews of Poland: Their Political, Economic, Social and Communal Life in the Sixteenth Century as reflected in the Works of Rabbi Moses Isserls'*, 1st Edition, Edward Goldston: London, pp. 128-129
- (9) Davis, Op. Cit., p. 71

The Neo-Platonic Jew-Hater: Porphyry of Tyre on the Jews (Part I)

Sat, 28 May 2011 18:49:00

Porphyry of Tyre; like Celsus the Epicurean who he was influenced by, (1) was an anti-Christian pagan intellectual who wrote one of the best known anti-Christian works of the late classical world; *'Against the Christians'*, of which we only have fragments that have been preserved in the works of several of the Fathers of the Church and the early Christian intellectuals notably Eusebius of Caesarea, Jerome and Macarius. Unlike Origen who quoted Celsus' own words extensively these other Christian thinkers chose to attack Porphyry's arguments without quoting them in the main so we are forced to work heavily from a selection of fragments in their writings on the presumption that they are not misrepresenting Porphyry's arguments.

Fortunately we do have copies of some of Porphyry's other works such as *'On Abstinence from Animal Food'*, *'On the Cave of the Nymphs'* etc. This has allowed us to be able to compare; to a degree, the reasoning that the hostile Christian thinkers present as Porphyry's with that in his existent works.

The best way to proceed with our analysis of Porphyry is to focus on the work that we know he wrote and then use the fragments preserved by the highly partisan Christian thinkers to help illuminate them. Where there is no reference from Porphyry's known works: we are forced to rely on the later Christian interpretation of them. This is obviously a less than ideal situation to be in, but this is what we have to work with to understand Porphyry's comments on the jews.

Porphyry; like Celsus, attacked Judaism largely through the medium of his critique of Christianity which was to both himself and Celsus: the more aggressive of the two subversive cults that we then causing murder and mayhem in pagan Rome.

In his treatise; *'On Abstinence from Animal Food'*, Porphyry mentions the jewish custom of regarding pork as being a forbidden; i.e. treif, food. (2) One reason that Porphyry doesn't mention for why the jews may have originally felt that the pig was a particularly unclean animal is found in the fact that pigs will eat almost anything as part of their diet and a necessary implication of that is that they may drink/eat faeces, drink urine, roll around in cesspits to cool themselves etc. These are all things that both historically and currently jews have been particularly fearful of; i.e. their own bodily fluids, and have gone into great and frequent detail about the impact of faeces and urine on a jew's religious life. (3) We may even reasonably trace this hypochondria to be the origins of Freud's theory of psychoanalysis. (4)

However Porphyry's own reason; that there simply weren't any pigs where the jews lived, (5) can be dismissed as without foundation as we know of substantial deposits of pig bones in the kingdom of Judea for example. (6) We cannot criticise Porphyry much for this as many modern scholars have taken a similar line of thought as to the early date of the jews prohibition of pork and subsequent lack of development of pig husbandry. (7) Porphyry seems to have come to this conclusion on the basis of the practices of the Greeks and using a bit of lateral thinking in so far Porphyry tells us that the Greeks do not sacrifice camels or elephants to the gods, because they are not indigenous to Greece. (8) Porphyry then logically extrapolates that the reasons that the jews and Phoenicians did not eat pork was because there weren't pigs in their countries. Porphyry was however quite wrong on both counts. (9)

Porphyry then moves on to comment on the sacrificial practices within Judaism and in doing so he reveals his deep personal antipathy towards the jews as both a religion and as a people when he tells us as follows:

'But of the Syrians, the Jews indeed, through the sacrifice which they first made, even now, says Theophrastus, sacrifice animals, and if we were persuaded by them to sacrifice in the same way that they do, we should abstain from the deed. For they do not feast on the flesh of the sacrificed animals, but having thrown the whole of the victims into the fire, and poured much honey and wine on them during the night, they swiftly consume the sacrifice, in order that the all-seeing sun may not become a spectator of it. And they do this, fasting during all the intermediate days, and through the whole of this time, as belonging to the class of philosophers, and also discourse with each other about the divinity. But in the night, they apply themselves to the theory of the stars, surveying them, and through prayers invoking God. For these make offerings both of other animals and themselves, doing this from necessity, and not from their own will.' (10)

Here we find Porphyry's tone rather changed from his passing comments about his theories about the origin of jewish dietary requirements. Instead Porphyry is confronting the jews directly and pointing out to his reader just how vile and abusive are the chosen of Yahweh.

Interestingly Porphyry's argument points out that the jewish idea of the sacrifice was quite different to that as understood by the Roman and Greek world where the sacrifice of the chosen animal was a holy gift to the gods to win favour with them in their eternal whimsical existences. The method chosen; so Porphyry implies, was comparatively quick and involved the least amount of pain possible for the victim: an interpretation confirmed by Porphyry's own earlier argument that kindness towards animals is also important. (11)

Porphyry is even persuaded to inform his reader that if the Romans and Greeks performed their animal sacrifices like the jews and Syrians did they would simply abstain from them. For Roman and Greeks; while being no shrinking violets when it came to blood, violence and animal sacrifice, detested cruelty for its own sake and found it to a decidedly *'Eastern'* concept. We really cannot emphasise how unusual it is to find a Roman who

endorses the blood sacrifices of animals to the gods suggesting that another people's sacrifices are so cruel and evil that it would cause him and his nation to recoil in absolute horror!

Porphyry does not spare us the lurid details of the jewish ritual either and describes it in a manner that we would today more associate with witchcraft, Satanism and the Black Mass. (12) Indeed he recounts to us in detail that the jews; in a similar spirit as the sacrifice of children to the god Baal, throw their sacrificial victims into *'the fire'* watching them burn. A key issue here is whether the jews were at this point slitting the throats of the victims before they threw them in the fire: however this is very difficult to determine with any certainty precisely because we have little testimony about the order of the jewish sacrifice in this period other than what biblical tradition would have us believe and what the Romans believed to have been the case. (13)

We may however briefly note that Porphyry's picture of jewish sacrifice does; in fact, tally with that given by Apion when he accused the jews of keeping a gentile in the temple to fatten up, slaughter him and then *'taste his entrails'*.

To wit:

'Antiochus found in our temple a bed, and a man lying upon it, with a small table before him, full of dainties, from the [fishes of the] sea, and the fowls of the dry land... he fell down upon his knees, and begged to be released; and that when the king bid him sit down, and tell him who he was, and why he dwelt there, and what was the meaning of those various sorts of food that were set before him the man made a lamentable complaint, and with sighs, and tears in his eyes, gave him this account of the distress he was in; and said that he was a Greek and that as he went over this province, in order to get his living, he was seized upon by foreigners, on a sudden, and brought to this temple, and shut up therein, and was seen by nobody, but was fattened by these curious provisions thus set before him; and that truly at the first such unexpected advantages seemed to him matter of great joy; that after a while, he inquired of the servants that came to him and was by them informed that it was in order to the fulfilling a law of the Jews, which they must not tell him, that he was thus fed; and that they did the same at a set time every year: that they used to catch a Greek foreigner, and fat him thus up every year, and then lead him to a certain wood, and kill him, and sacrifice with their accustomed solemnities, and taste of his entrails, and take an oath upon this sacrificing a Greek, that they would ever be at enmity with the Greeks; and that then they threw the remaining parts of the miserable wretch into a certain pit.' (14)

Now if we compare that to what Porphyry describes the ritual of jewish sacrifice as follows: *'For they do not feast on the flesh of the sacrificed animals, but having thrown the whole of the victims into the fire, and poured much honey and wine on them during the night, they swiftly consume the sacrifice, in order that the all-seeing sun may not become a spectator of it.'* (15)

The only slight difference in the ritual here prescribed is that in the version of Apion there is no explicit mention of the sacrificial fire, but that may be inferred from Apion's assertion that the jews sacrifice the Greek *'with their accustomed solemnities'* and *'taste his entrails'*, which we may reasonably take to mean that they cooked him so as to *'taste his inner meats'* per one of the strange linguistic qwerks of ancient Greeks. (16)

Thus we can see that what Porphyry may; in fact, knowingly or unknowingly (the latter is more likely given the context and his lack of further mention) is a rite of human sacrifice within Judaism at this time. (17)

However if we assume; for the sake of argument, that he merely means the sacrifice of animals then the ritual that is being performed by the jews according to Porphyry has as its centre the consuming of the burnt offering by the jewish priests after engaging in a little culinary work by sprinkling generous doses of honey and wine on either the carcass or the dying animal. We may find in this ritual; if Porphyry's description of it is correct, the suggestion of the origins of Judaism being not from the supposedly beautiful and ethical monotheism that the jews have long claimed it to be, but rather as a form of cruel oriental cult bent like the Aztecs on sacrificing as many victims as possible to their vengeful god. After all he did spend much of the Tanakh variously smiting the jews did he not?

What makes the cult of Yahweh somewhat unusual in this regard is both the fact that the jewish priests seemed to treat their sacrifice as if it were lunch and undoubtedly kept that from the rest of the population who were providing them with their the actual victims or the money to purchase them. This compares quite differently to the general pagan practice where the sacrifice was in itself holy but after a prescribed time it was well-known to the populace that the food would be consumed by the priests or fed to the deserving and in need.

We may also point out that the jewish cult of the Essenes; an off-shoot of the original Hasidim, quite possibly shared sacrificial communal meals with the initiates in the community rather than have the priests consume them in secret by night. (18) Evidence of this may adduced for the number of specifically buried remnants of sacrificial meals that have been found in various site associated with the Essenes. (19)

This compares rather starkly with Roman and Greek ritual as we can just imagine the jewish priests gorging themselves on fine roasted meats in secret midnight ceremonies. It is this that is of particular interest to us, because it indicates that Porphyry saw Judaism as a form of dishonest mystery cult that was unique to the jewish nation.

That it was unique to the jewish nation we can see from Porphyry's earlier assertion that:

'From all these causes, therefore, we do not spare the life of brutes; but we destroy those who commence hostilities against us, as also those who do not, lest we should suffer any evil from them. For there is no one who, if he sees a serpent, will not, if he is able, destroy it, in order that neither it, nor any other serpent, may bite a man. And this arises, not only from our hatred of those that are the destroyers of our race, but likewise from that kindness which subsists between one man and another. But though the war against brutes is just, yet we abstain from many which associate with men.' (20)

We can see here that although Porphyry is only seemingly talking about animals his thought process is also applicable to peoples as well. He means very simply that we do not spare the life of psychotic or very bad-tempered animals, because they are likely to cause evil. So thus he logically reasons that it must also be so with humans and their groups; i.e. nations, suggesting implicitly that one should not be afraid to raise their hand against what they perceive to be evil and that which would do them harm.

That which Porphyry particularly wishes to erase is the Jewish cult; i.e. Judaism, that he considers so odious in its sacrifices that if the Greeks or Romans adopted a similar system they would reject sacrifice altogether!

Porphyry finds particular fault in the Jews *'discoursing on the nature of god'* after having partaken of such horrific sacrifices and tells us that in this time they apply themselves to the *'theory of the stars'* by which he means astrology for which the Jews have a particular penchant (21) and have long been under explicit halakhic ban to have no involvement with it.

It is also interesting to note that Porphyry's passing reference to the *'all-seeing sun'* is possibly a reference to the conjectured Atenist origins of Moses and the original Jews. (22)

So from this we begin to see that Porphyry is being a little less obvious in his animosity towards Jews than Celsus for example, but that animosity is still very much there and layered into his thought. All we need do is but extract it and boil it down to its essence to see that Porphyry really was no shrinking violet from implicitly advocating stringent measures against the Jews as a people and Judaism as a subversive cult.

References

- (1) On Celsus the Epicurean's anti-Semitism please see my article; *'The Jew as Untermensch: Celsus the Epicurean on the Jews'*, which is available at the following address: <http://semiticcontroversies.blogspot.com/2011/05/jew-as-untermensch-celsus-epicurean-on.html>.
- (2) Porph. Abst. 1.14
- (3) For example: Solomon Ganzfried, *Kitzur Schulchan Aruch*, 4; 5
- (4) I will be going deeply into the origins of Freudian psychoanalysis within Judaism in detail at a later date.
- (5) Porph. Abst. 1.14
- (6) Brian Hesse, Paula Wapnish, 1997, *'Can Pig Remains be used for Ethnic Diagnosis in the Ancient Near East?'* in Neil Asher Silberman, David Small (Eds.), 1997, *'The Archaeology of Israel: Constructing the Past, Interpreting the Present'*, 1st Edition, Sheffield Academic Press: Sheffield, pp. 251-253
- (7) Richard Hess, 1993, *'Early Israel in Canaan: A Survey for Recent Evidence and Interpretations'*, *Palestine Exploration Quarterly*, Vol. 125, No. 2, p. 138
- (8) Porph. Abst. 1.14
- (9) Brian Hesse, 1990, *'Pig Lovers and Pig Haters: Patterns of Palestinian Pork Production'*, *Journal of Ethnobiology*, Vol. 10, No. 2, pp. 195-225. This is in spite of the fact that Porphyry himself was of Phoenician origin and spent part of his life in and around the port of Tyre.
- (10) Porph. Abst. 2.26
- (11) Ibid, 1.12-14
- (12) In spite of his infinite credulity Montague Summers' extremely detailed and learned work is still the best run-down of satanic and witch real and alleged practices in my opinion. See Montague Summers, 1946, *'Witchcraft and Black Magic'*, 1st Edition, Rider: London and Montague Summers, 1994, [1925], *'The History of Witchcraft'*, 1st Edition, Senate: London.
- (13) The issue of animal and human sacrifice in Judaism will be treated in a separate article as it is much too complex and distracting to go into here. A comparative and useful treatise to consult on this matter; however indirectly, is Dennis Hughes, 1991, *'Human Sacrifice in Ancient Greece'*, 1st Edition, Routledge: New York and as a companion volume for context please see Michael Cosmopoulos, 2003, *'Greek Mysteries: The Archaeology and Ritual of Ancient Greek Secret Cults'*, 1st Edition, Routledge: New York
- (14) Joseph. Ap. 2.8
- (15) Porph. Abst. 2.26
- (16) Hom. Il. 1.450-470
- (17) As has been suggested to me in correspondence there is evidence in the Tanakh for just such a practice. For example Ex. 24; Lv. 27; Ez. 20; Jgs. 11
- (18) Geza Vermes, 1990, *'The Dead Sea Scrolls in English'*, 3rd Edition, Penguin: London, pp. 6-7; 51-52
- (19) John Allegro, 1959, *'The Dead Sea Scrolls'*, 3rd Edition, Penguin: London, pp. 114-116; John Allegro, 1985, *'Physician Heal Thyself...'*, 1st Edition, Prometheus: New York, p. 17
- (20) Porph. Abst. 1.14
- (21) The *Sefer Yetzirah* (or *'Book of Creation'*) makes explicit use of astrology for example and is one of the earliest Jewish texts extant. It is also a widely referred to text in Jewish mysticism that Saadia Gaon; for example, wrote a famous commentary on also using astrology in

combination with philosophy to support the Sefer Yetzilah.

(22) I have covered the Atenist theory in summary in my article; '*Strabo on the Jews*', which is available at the following address:

<http://semiticcontroversies.blogspot.com/2011/05/strabo-on-jews.html>.

In Brief: Strabo and Female Jewish Circumcision

Wed, 01 Jun 2011 19:50:00

It has been brought to my attention by a reader that Strabo 16.2.38 should read as follows:

‘From superstition arose abstinence from flesh, from the eating of which it is now the custom to refrain, circumcision, cliterodectomy, and other practices which the people observe.’ (1)

The Greek; regarding cliterodectomy, I am informed translated literally means *‘excisions’* and refers to the female body: therefore the translation of *‘female circumcision’* would have perhaps been more apposite as the use of *‘cliterodectomy’* forces one to think a moment about what that suggests and look it up in a dictionary for confirmation. *‘Cliterodectomy’* might be technically accurate, but it doesn’t convey the same point as the more meaning *‘female circumcision’* would.

The possibility that jews were engaging in this practice; now thankfully largely relegated to sub-Saharan Africa, as a companion ritual; much like the Bat Mitzvah is the female companion to the male Bar Mitzvah, to the mark of the covenant. If you think about it: it makes a perverted sort of sense in that if the male jew bears the mark of covenant then so should the female jew, but the female jew hasn’t had a mark of any kind for so long that people seem to have forgotten about the possibility of this having originally been the case.

I will write further on this in future, but it might be a while as this is new even to me and I am not persuaded it was necessarily the case as I can’t think of any direct or implicit references to it in the jewish literature.

References

(1) Strab. 16.2.38

Erich Bischoff contra Hermann Strack: A Forgotten Chapter in anti-Semitic History

Sat, 04 Jun 2011 18:23:00

Like most students of the jewish question I am well aware of Professor Hermann Strack; Protestant theologian and specialist in Hebraica, who wrote the classic defence of jewry against the charge of ritual murder or the *‘blood libel’*. (1) This eloquent and learned defence has often been; and continues to be, quoted and cited in jewry’s defence on this score. (2)

What I was unaware of however; and I haven’t seen any reference to this in literature so I can only presume it has been either left out or has been forgotten over time, was that Dr. Erich Bischoff; the anti-Semitic academic expert on theology and jewry, who argued that jews could read some of their own works; most notably certain passages in the Zohar, as injunctions on behalf of collecting gentile blood for ritual purposes, was in fact a disciple and student of Strack’s. (3)

We can see this in one of Bischoff’s first published works that I have been able to locate; *‘Jesus and the Rabbis’*, (4) which takes a detailed look at jewish traditions concerning Jesus. (5) In it Bischoff is not injudicious towards the jews, but takes; much as Strack himself did, strong offense about the various claims made about Jesus by the jews and points out that such traditions can be overcome, but not easily. Bischoff however tells us that his relationship with Strack was that of disciple with his master (6) and it is further confirmed by Strack’s contribution of an afterword to the work. (7) It also happens to have been published as part of a series of monographs by Strack’s own Institutum Judaicum in Berlin!

It seems that between 1906 and 1922; the year of Strack’s death, that Bischoff further developed his thought regarding the jews and seemingly unencumbered by Strack’s need to convert jews to Protestant Christianity by being friendly with them. Bischoff went somewhat further and argued that the jews had rendered themselves; via serving their own interests, contrary to Germans and Germany. (8)

It is quite possible; even probable, that the pivotal event in Bischoff’s scholarly development towards an actively anti-Semitic position in regards to jews was the first world war. As this helped to fuel the fire of German nationalism and the flowering of anti-Semitic thought in the wake of the Protocols of Zion and the Bolshevik revolution was helped along by this increasingly strident nationalist sentiment among gentiles as well as the rapid spread of militant forms of Zionist and Marxist ideology among the jews. (9)

We can see the culmination of Bischoff’s anti-Semitic intellectual development regarding the issue of jewish ritual murder in the publication of his forgotten demolition and critique of his mentor Strack’s case for the defence: *‘Das Blut in jüdischem Schriftum und Brauch’*. (10) This makes sense of Bischoff’s later appearance as the principal witness for the defence in the attempted libel suit against Julius Streicher and *‘Der Stürmer’* for arguing that jews have committed; and do commit, ritual murder for religious reasons. (11)

Bischoff’s standing as an highly-qualified expert and his then recent publication of a work that argues just what Streicher had done tells us why the German court dismissed the case against Streicher without resorting to the standard intellectual cop-out of arguing that the judge/court was anti-Semitic or *‘biased’* in some way used by some authors to make up for a lack of research on their part. (12)

The reason that Bischoff seems to have been forgotten by anti-Semites seems to be, because his writings on the subject of jews were only ever available in German and because of a considerable gap in the literature on anti-Semitism of this period relating to Hermann Strack, Julius Streicher and Theodor Fritsch: Erich Bischoff has simply been largely forgotten. (13)

It is somewhat bemusing to note that Alan Steinweis in his recent defamation of anti-Semitic scholars of this particular period seems not to even have known of Bischoff’s existence even though he discusses work in which Bischoff’s work is cited on numerous occasions! (14) That said his work has fortunately been noticed by the odd specialist. (15)

I will be commenting extensively on Bischoff’s work in the future and quite possibly translating some of it into English. Bischoff was certainly one of the very best anti-Semitism has ever had to offer; along with Karl Georg Kuhn and Gerhard Kittel, on the subject of the inhumanity and insanity of Judaism.

He deserves to be remembered as one of the greatest minds that anti-Semitism has ever produced rather than being simply consigned to obscurity.

References

(1) Hermann Strack, Henry Blauchamp (Trans.), 1909, *‘The Jew and Human Sacrifice: An Historical and Sociological Inquiry’*, 1st Edition, Bloch: New York

(2) For example in Jonathan Frankel, 1997, *‘The Damascus Affair: “Ritual Murder,” Politics, and the Jews in 1840’*, 1st Edition, Cambridge University Press: New York, p. 468

(3) Arnold Leese, 1938, *‘My Irrelevant Defence’*, 1st Edition, Imperial Fascist League: London, p. 5

(4) Erich Bischoff, 1905, *‘Jesus und die Rabbinen’*, 1st Edition, Schriften des Institutum Judaicum: Berlin

(5) Peter Schäfer, 2007, *‘Jesus in the Talmud’*, 1st Edition, Princeton University Press: Princeton echoes many of Bischoff’s judgements however implicitly and sometimes against his own explicit reasoning.

(6) Bischoff, *‘Jesus und die Rabbinen’*, Op. Cit.

(7) Ibid, pp. 104-107

(8) I infer this from Bischoff’s association with Theodor Fritsch after the First World War as this was Fritsch, the Reichshammerbund and Hammer Verlag’s general position on the matter. I can see nothing in Bischoff’s corpus of work to suggest otherwise.

(9) See for example Albert Lindemann, 1997, *‘Esau’s Tears: Modern Anti-Semitism and the Rise of the Jews’*, 1st Edition, Cambridge University Press: New York, pp. 100-101; Robert Lougee, 1962, *‘Paul de Lagarde 1827-1891: A Study of Radical Conservatism in Germany’*, 1st Edition, Harvard University Press: Cambridge, pp. 245-252

(10) Erich Bischoff, 1929, *‘Das Blut in jüdischem Schriftum und Brauch’*, 1st Edition, Hammer Verlag: Leipzig

(11) Leese, Op. Cit., p. 5

(12) Randall Bytwerk, 2001, *‘Julius Streicher: Nazi Editor of the Notorious Anti-Semitic Newspaper Der Stürmer’*, 1st Edition, Cooper Square Press: New York,pp. 126-130

(13) E. Klauke, 2011, *‘Theodor Fritsch (1852-1933): The ‘Godfather’ of German Antisemitism’* in R. Haynes, M. Rady (Eds.), 2011, *‘In the Shadow of Hitler: Personalities of the Right in Central and Eastern Europe’*, 1st Edition, I. B. Tauris: London has realised much as I did a few years ago that Fritsch has barely even been studied (although he has been noticed and commented on in passing by specialists such as Peter Pulzer, Fritz Stern and Richard Levy) by scholars of anti-Semitism in spite of his central importance to giving it much of its intellectual basis and popularising it as well as his important role in helping the NSDAP achieve power and enhancing Goebbels’ anti-Semitism for example. Klauke has promised a biography of Fritsch, which should make interesting reading although it will be no easy task considering the amount of correspondence Fritsch had and also how much he himself wrote in his periodicals.

(14) Alan Steinweis, 2008, *‘Studying the Jew: Scholarly anti-Semitism in Nazi Germany’*, 1st Edition, Princeton University Press: Princeton

(15) David Biale, 2007, *‘Blood and Belief: The Circulation of a Symbol between Jews and Christians’*, 1st Edition, University of California Press: Los Angeles, pp. 132-135

In Brief: An Early Origin for Dzhugashvili equating ‘Son of a Jew’

Sun, 05 Jun 2011 14:28:00

Recently re-reading Jerry Z. Muller’s *‘Capitalism and the Jews’* I was surprised by a reference to an early claim that Dzhugashvili equated *‘Son of a Jew’* in old Georgian. I reproduce the passage in full:

‘Were one to accept solely the definitions of anti-Semites , one might end up counting even those with no historical link to Jewry, such as Joseph Stalin, whose real surname of Dzhugashvili, according to one expatriate Ukrainian anti-Semite, is Georgian for “son of a Jew.”’ (1)

As I have already covered in an earlier article this is unfortunately complete nonsense as the two words for jew in old Georgian are *‘Ebraeli’* and *‘Uriya’* obviously nothing to do with Dzhugashvili the origin of which has remained obscure in spite of Simon Sebag Montefiore’s efforts to pin down a meaning for it. I have already stated that the name to my very limited understanding of old Georgian best translates as *‘son of steel’* not *‘son of a Jew’*, which makes sense of his later adoption of *‘Stalin’* (i.e. man of steel). I also pointed out that Maurice Pinay’s assertion that it meant *‘son of Djou’*; although far more plausible than *‘son of Jew’*, had no evidential backing either. (2)

It is interesting to note this precisely, because I had previously asserted in line with others who had looked into the matter that the origin of claim came from how Dzhugashvili is pronounced in the English language. I am pleased to say that I was incorrect in this assertion and that the claim does have a longer evidential basis than just being a recent innovation; as I had thought, in fact if Muller is right then it places the claim in the Ukrainian nationalist and anti-Semitic Diaspora in the 1920s/1930s , which makes perfect sense if we understand that Russian and Ukrainian claims of this kind about the leaders of the Soviet Union were not uncommon and varied widely in their substance, but not in their aim i.e. to prove that the Russian Empire had been seized by a bunch of marxist jews. (3)

The one problem with Muller here is that he does not cite an actual source for his assertion (in spite of it making sense) or give the name of the Ukrainian who originally made it: so I have taken the liberty of writing to him to ask him from whence he took the information as it is obviously of interest.

If we find an originating source then we can look to see if they had a source for their claims and also see if this isn’t yet another myth purported by anti-jewish White Russians and Ukrainian nationalists that has no foundation. I’d hope that it has some evidential basis, but based on my experience with East European sources of this kind: I very much doubt it.

References

- (1) Jerry Muller, 2010, *‘Capitalism and the Jews’*, 1st Edition, PrincetonUniversity Press: Princeton, p. 137
- (2) <http://semiticcontroversies.blogspot.com/2009/02/was-josef-stalin-jewish.html>
- (3) Michael Kellogg, 2005, *‘The Russian Roots of Nazism: White Émigrés and the making of National Socialism 1917-1945’*, 1st Edition, Cambridge University Press: New York, pp. 219-243

The Adventures of ‘Foreskin Man’

Sun, 05 Jun 2011 08:09:00

Yesterday my wife called me and told me that she’d just seen an article in the New York Daily News that stated; and displayed images, of an anti-circumcision comic book that is being produced in California. When I got the chance I took a peek at the Daily News; New York’s version of the Soviet daily ‘*Pravda*’, and I burst out laughing right then and there. (1)

The comic book; called ‘*Foreskin Man*’, (2) carries a cartoon version of a blonde; obviously Aryan, superhero fighting a corpulent, bloody beast; ‘*Dr. Mutilator*’, that could reasonably be interpreted as a jew. The jew; of course, is dressed in a doctor’s coat with blood spattered across it.

Another image carries a malevolent and gaunt (alright somewhat unrealistic there as most rabbis of any denomination seem to be habitually obese) Hasidic rabbi; ‘*Monster Mohel*’, with a satanic grin on his face obviously approves of the bodily mutilation of all and sundry. Who has a jewish goon; complete with a kippah, side-locks and an uzi, called ‘*Jorah*’ who helps him and Dr. Mutilator in their quest to lop foreskins off helpless male children.

The group responsible for this praiseworthy foray of anti-jewish imagery into the world of modern cartoons is called ‘*MGMBill*’ (2) based out of San Diego. ‘*Foreskin Man*’ is the brainchild of three people: Matthew Hess, Gledson Barreto and Ian Sokoliwski. Barreto seems to have written and designed the comic, while Sokoliwski took care of the colouration. (3)

Interestingly they are based out numerous different locales with Hess in San Diego, Barreto in Brazil and Sokoliwski in Canada, which suggests to my mind that all have a strong aversion to the rite of circumcision and forced mass circumcision in particular. From what I can see all three individuals involved have liberal credentials and quite probably are either pro-homosexual or have homosexual urges, but at the very least they are being logical in that belief system and opposing a barbaric practice in spite of all the pressure on them.

‘*Foreskin Man*’ is obviously a very clever bit of Public Relations in that it attracts a lot of attention to their cause and campaign. It is also fairly obvious that they expected to be called ‘*anti-Semitic*’ and almost seem to have counted on this fact by the obviously jewish imagery they are using. As Goebbels himself realised; and indeed this was the secret of much of his success as the Gauleiter of Berlin, one of the keys to a propaganda campaign is to get constantly talked about in the way you want to be discussed as that brings the oxygen of publicity to your cause.

The campaign for MGMBill is essentially part of the controversy surrounding San Franciscans sticking two fingers up at the self-chosen and demanding the jews follow the same laws and rules as everyone else by outlawing the barbaric practice of circumcision. This has caused the volume of kvetching in California to go up by several decibels as jews scream ‘*anti-Semite*’, ‘*Nazis*’, ‘*holocaust*’ in quick succession with little actual effect as the San Franciscans seem to be; for once, digging their heels in for the good guys and literally kicking the jews where their foreskins used to be.

The Anti-Defamation League of B’nai Brith; who obviously have a vested interest in lopping off foreskins the practice of which gave birth to their name, thinks it has found the obvious way to ‘*prove*’ to everyone that this is a ‘*Nazi conspiracy*’ against jews (and the next ‘*holocaust*’ is round the corner if people don’t send them lots of money now) in ‘*Foreskin Man*’. So they have been redeploying their resources to character assassinate anyone and everyone who gets involved with the anti-Circumcision bill as the Anti-Defamation League; rightly, believes that such actions are the ‘*thin end of the wedge*’ as it; along with other recent actions such as moves to ban the equally barbaric practice of Shechita, (4) gives a legal basis and precedent for future anti-jewish action.

The problem the Anti-Defamation League is now facing is two fold:

- A) The drying up of the rivers of jewish gold that have sustained it for so long to such an extent that it is having to get on the ‘*Charity Walk*’ circuit and is trying to recruit gullible goyim to defend the jews by giving it money.
- B) That they have called ‘*anti-Semite*’ too many times which has caused it to lose much of its previous vim and vigour as a charge.

Can the Anti-Defamation League adapt and overcome?

Possibly, but while the first problem is relatively easy to remedy: the second problem requires so massive a change and cutting back on the corporate strategy it has for so long successfully used that I doubt that the Anti-Defamation League will take the actions necessary to rectify the situation in their eyes.

In fact I would suggest that as time goes on we will see an increasingly frustrated Anti-Defamation League screaming ‘*anti-Semitism*’, ‘*Nazi*’ and ‘*Holocaust*’ to a dwindling audience of rabid Israel Firsters, while; in fact, public intellectual discourse begins to accept some basic anti-Semitic positions much as it has already done with the popularisation of the ‘*Israel Lobby*’ argument.

It appears that for all their frothing and spittle-flecked rage and paranoia: the jews might have got this one somewhat correct.

Anti-Semitism is back and this time it is seriously pissed off.

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(1) http://www.nydailynews.com/news/national/2011/06/04/2011-06-04_jewish_groups_blast_foreskin_man_comic_books_overly_antisemitic_images_on_circum.html [Last Accessed: 04/06/2011]
(2) <http://foreskinman.com/> [Last Accessed: 04/06/2011]
(3) <http://mgmbill.org/> [Last Accessed: 04/06/2011]
(4) The kosher method of slaughtering an animal.

The Socialist History Society obsesses over Jews (again)

Mon, 06 Jun 2011 17:45:00

Sometimes in this life we find it is impossible not to question what we see, read and hear. I had one such moment when I read the latest edition; May 2011, of the *‘Socialist History Society Newsletter’*. Aside from the mealy-mouthed excuses from Dr. Francis King about why he can’t work to a timetable like the rest of the world (ironic for a Marxist really): I find it bemusing that we have yet another two mentions of jews in this newsletter.

I haven’t catalogued the amount of mentions of jews in the Socialist History Society newsletter as yet, but I am beginning to think it might be worth doing as it is truly remarkable that a bunch of quite intelligent men and women; some ostensibly European and some not, would decide to spend so much time in their pages talking about a *‘small religious minority’* who they deny having a *‘chosen’* status.

It is truly bizarre unless one takes into account the historic overrepresentation of jews in the Communist Party of Great Britain and the fact that East London was from the 1880s till the 1960s a proverbial potpourri of jewish radicals from the marxists and anarchists to Zionists. (1) It was also home to some of the more radical anti-Semitic groups in Britain such as the Nordic League. (2) Related to this we find an obituary to a member of the tribe who claimed to be a *‘champion of the underprivileged’*; one *‘Wolf Wayne’*, in the last pages of this issue of the newsletter. (3)

I doubt *‘Wolf Wayne’* was this particular member of the tribe’s given name when he was spat out bawling into this world, but it is also quite possible that his jewish parents decided to give their little budding Karl Marx a leg up in the gentile world by not giving him a name that sounded like he’d just turned up from deepest, darkest Poland complete with caftan and side-locks.

The little darling is recorded by Morgan to have been a *‘lifelong communist’* who like several communists from the Socialist History Society I have noted on seems to have decided that the women of the tribe just aren’t the right type of meat for him. So our dear Wolfie decided to *‘marry out’*; or seems to have done, given his wife’s name (surname not given) was *‘Beryl’*, which without seeming too sweeping isn’t a name I have come across much in the British jewish community in this period.

Apparently Wolfie’s *‘strong secular beliefs’* didn’t stop him identifying as a jew and being a founding member of the *‘43 Group’*, which was essentially a group of jewish thugs who had formerly been employed by His Majesties government to torture and kill Germans, but now decided to use their publicly funded training to do exactly the same to patriotic Britons who didn’t want their country turning into Sodom and Gomorrah.

I always find it rather strange that a jewish communist is somehow allowed; by other communists, to believe that identifying as both a jew and a communist is somehow orthodox, while if a European communist identifies as a European and a communist then he is somehow heterodox. (4) I am sure some leftist out there will suggest it isn’t contradictory, but then I wonder how much the average leftist; or even their dedicated thinkers who spend hours studying the proverbial tea leaves, (5) knows about Judaism and the fact that jews is defined biologically (not by any other means) by both Judaism and jewish culture. You can’t be jewish in Judaism if you aren’t born a jew, but Marxism asserts you can!

So how can you be both? Well you can’t, but Wolfie among others seems to have thought otherwise, but it would appear that Wolfie was more interested in his fellow members of the tribe than his fellow commies. We can be ascertain this from the fact that his eulogy was given by two fellow circumcised ones: his nephew Mike Wayne (of BrunelUniversity) and one Dr. Stephen Amiel.

So where is the universal proletariat now then Wolfie?

References

- (1) Possibly still the best general study of this is William Fishman, 1975, *‘East End Jewish Radicals 1875-1914’*, 1st Edition, Duckworth: London
- (2) Richard Griffiths, 1998, *‘Patriotism Perverted: Captain Ramsay, the Right Club and British anti-Semitism 1939-1940’*, 1st Edition, Constable: London, pp. 109-111
- (3) David Morgan, *‘In Memory of Wolf Wayne’*, Socialist History Society Newsletter, May 2011, p. 14
- (4) This is directly suggested by David Morgan, *‘Celebrating a Modern Socialist Historian’*, Op. Cit., p. 10
- (5) Or as the jewish leader of the SHS; Eric Hobsbawm, put it in order to put an end to this leftist astrology: *‘Marx and Engels didn’t tell us how to create the revolution’* (I paraphrase). But Eric you know as well as I do that both Marx and Engels held that the concentration of capital in the hands of the ruling capitalist class and the impoverishment of the petit-bourgeois would naturally lead to the revolution (via the politicization of the working class because they would have Marx and Engels put it in *‘The Communist Manifesto’*: *‘nothing to lose but their chains’*) per the assumptions of their theory of dialectical materialism.

A Jew gets stereotypical about Jewesses: Anthony Weiner’s Faux Pas

Tue, 07 Jun 2011 21:36:00

I learn from RadarOnline that Anthony Weiner; a jew, has been caught lying about his ‘sexting’ a ‘middle-aged’ jewess about fellatio. (1) I usually would chalk this down to another jew thinking he is Hashem’s gift to the rest of humanity: it does after all come with the territory when your ancestral religion and culture tell you that you are the chosen of an omniscient and omnipotent tribal god with a serious anger management problem.

Weiner texted a picture of his genitals in ‘grey underwear’; well it could have been worse although not much worse, to said jewess on Twitter and was so thick as to post it to the whole world. Whoops eh Anthony: your ‘hot date’ turned into political suicide didn’t it?

Weiner is also recorded to have said: ‘wow a jewish girl who sucks cock! this thing is ready to do damage.’ (2)

Now Weiner; having lied to the world and told them that a ‘hacker’ had sent the picture, is trying to say that it ‘doesn’t matter’ that he managed to tell the world about his sexual preferences and the fact that jewesses have issues with jewish male members. I half expected to see a reference from Weiner that jewesses don’t like to swallow jewish sperm either.

Forgive me for being somewhat crude, but I find this genuinely hilarious especially as Weiner has the chutzpah to try to claim this in no way matters to the public. It is good to know that jews think that they have sex with anything that moves and that there should be no consequences for them what-so-ever.

However there are three things that are worth drawing attention to in regard to Weiner’s statement:

- 1) Jewish thinking revolves primarily around themselves not the jewish community as a group.
- 2) Jews think that female gentiles are proverbial whores.
- 3) Jewesses are regarded as a special kind of woman by jews: worthy of more respect than gentile women.

In the first point we can see that what Weiner has done is essentially for his own pleasure and his own ego. He doesn’t care what anyone else thinks; as confirmed by his later chutzpah, as long as he feels that he is the messiah in person and that every woman on the planet wants to have sex with him. (3)

In effect Weiner is boasting to the ‘middle-aged’ jewess that he has had numerous female partners; jewish and gentile, and that she is a rare kind of jewess precisely because she is willing to perform fellatio with him.

The necessary implication of this statement; and the second point, is that jewesses are less ‘dirty’ and ‘sexually experimental’ than gentile women in the bedroom. The contempt is found in this implication in the context of the fact that Weiner is pleased to find a jewess who wants to perform fellatio and necessarily regards a jewess who performs fellatio as being superior to a gentile woman who performs fellatio.

This is our third point and it is fairly obvious from what Weiner has said; in this publicly aired bit of pillow talk, that he holds the gentile women he has bedded to be manifestly inferior; one could almost say like mere soulless animals, to the jewesses he has bedded.

Not exactly the most flattering implication for Weiner is it?

Why is Weiner digging his heels in?

Well the answer is simple: he thinks he is Hashem’s gift to women and likewise we may extrapolate he believes himself to be Hashem’s holy priest for the American voters so that they can know Yahweh’s will manifest through him.

The jews are nature’s ultimate experiment in individualism and egocentrism.

References

- (1) <http://www.radaronline.com/exclusives/2011/06/weiner-used-jewish-sexual-stereotype-facebook-sexting-partner> [Last Accessed: 07/06/2011]
- (2) Ibid. I’ve restored the probable original sexual term from RadarOnline’s ‘bleep’ insert.
- (3) I am reminded of the inverse claim made by a jewess who spends most of her ‘memoirs’ talking how good the sex was with jews and how gentiles are to blame for her failures in life. Specifically see Reva Mann, 2008, ‘The Rabbi’s Daughter: A True Story of Sex, Drugs and Orthodoxy’, 2nd Edition, Hodder: London.

In Brief: Karl Liebknecht not a Jew?

Tue, 07 Jun 2011 18:04:00

I was browsing through the working papers on the Social Science Research Network and I came across a noteworthy work in progress by Nico Voigtländer and Hans-Joachim Voth, which was posted on May 27th of this year entitled: *‘Persecution Perpetuated: The Medieval Origins of Anti-Semitic Violence in Nazi Germany’*. (1)

As I was reading and mulling their presentation I happened to look at n. 14 on p. 8 of their working paper and I read the following in relation to the Marxist leader Karl Liebknecht with surprise:

‘Luxembourg and Liebknecht led the USPD, the ultra-left wing of the socialist party (SPD). Liebknecht was widely (and incorrectly) believed to be Jewish.’ (2)

I admit I haven’t kept up with the literature regarding Karl Liebknecht as he holds little interest for me outside of his being a favourite target of anti-Semites and the German radical right in the 1920s and the 1930s (as well as; along with Rosa Luxembourg, being a mythological figure for the KPD in the same period and the SED later). However this surprised me and as the authors don’t give the origin of this assertion I can’t see if it has a decent grounding in the evidence.

That said a little bit of checking lead me to Liebknecht’s father; Wilhelm Liebknecht, who was definitely German, but his wife; Liebknecht’s mother, was something quite different her maiden name being Reh. It is Liebknecht’s mother who is the potential jewess; especially as jewishness is largely carried maternally according to Judaism, as I can certainly find jews; specifically Czech ones, with the surname Reh. (3)

However I am finding it difficult to show definitively that Liebknecht’s mother was a jewess as there appears to be a real dearth of literature on the subject on the web and from what I can find there appears little actual evidence of a jewish origin for Liebknecht’s mother other than her unusual name; which doesn’t appear in Benzion Kaganoff’s *‘Dictionary of Jewish Names’*, (4) and her family's left-wing and radical political credentials. Nor does Karl Liebknecht appear in Geoffrey Wigoder’s *‘Dictionary of Jewish Biography’* as a jew (5) in spite appearing in Rosa Luxembourg’s entry, but as a gentile. (6)

I’ll have to have a look at the literature, but I thought this would surprise a great many people as I myself believed him to have been so. However I am certainly not going to rule him out as being a jew at this point as it might just be a case of presumption not evidence per se on the part of academia.

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On Holiday: Back on the 18/06/2011

Wed, 08 Jun 2011 19:58:00

As I am on holiday in Japan for the next week and a bit: I will not be posting anything on SC for that period, but rest assured I'll be back to normal from the 18th when I return.

I won't have access to my email during this period so any reader correspondence won't get its usual quick response from me. I will catch up with it when I get back.

Karl,

Jewish Sexual Predators: John Henry Mackay and Benedict Friedlaender

Sat, 18 Jun 2011 14:17:00

John Henry Mackay; a second or third rate anarchist *'intellectual'* depending how you want to look at him, is a rather unknown figure even inside the vile world of homosexuals and not the best known figure among anarchists either. However Mackay's friends and correspondents like Friedrich Ebert, Emma Goldman, Benjamin Tucker and Magnus Hirschfeld are well-known to many.

In spite of the title of this article: Mackay was not actually jewish and was born to a Scottish father and a German mother. Neither of who had any jewish ancestry as far as I can discover. The interest for us comes from Mackay's contacts and supporters: many of whom were jews and; as I have said, fairly well known both in their own day and to students of history today.

Mackay; as the title indicates, was a sexual predator and to be precise a pederast. His choice of victim was male and usually between thirteen and fifteen. (1) Mackay used to hang around the streets, popular sources of amusement and public swimming pools (particularly in and around Berlin) to find his victims whom he would then approach and try to persuade the victim that they were desperate to be raped by him. (2)

Mackay would also spend considerable amounts of money to gain the trust of the mothers of his victims by giving them clothes, paying for some of their son's schooling etc. (3) It is thus positively revolting that the then President of Germany; Friedrich Ebert, offered Mackay *'100,000 marks'* as a gift from the German state for his literary activities. (4) This in spite of the Prussian Police's strong (and correct) suspicion that Mackay had been publishing paedophilic and pederast propaganda through his jewish publisher: Bernhard Zack.

Mackay is somewhat unusual for a paedophile and pederast in that he didn't keep his activities on this score particularly secret and they were well known to his anarchist and/or homosexual friends. (5) However Mackay did make a belated attempt to conceal his almost daily excursions to sodomize young boys from the rest of the world (6) to avoid *'hurting'* the anarchist movement by giving its opponents even more ammunition to use against it. (7) Although this was somewhat difficult as the first homosexual periodical; *'Die Eigene'*, was openly both anarchist (of the variety advocated by Max Stirner) (8) and homosexual with the occasional plumbing of the depths of *'intellectual'* cretinism via suggesting that raping children was nothing to do with the state. (9)

'Die Eigene' was variously associated with the school of thought espoused by Magnus Hirschfeld; who was jewish, who claimed that there was a *'third sex'* and that homosexuality was superior to heterosexuality. Magnus Hirschfeld; with whom Mackay was acquainted in turn, reviewed some of Mackay's *'Books of Nameless Love'*; how he styled his pederasty and child exploitation, in publications associated with him and his disciples followed suit. Their pronouncements on Mackay's work; under the pen name *'Sagitta'*, were various but none condemned Mackay or paedophilia in any significant way, shape or form.

Indeed one of Mackay's close friends and one of Magnus Hirschfeld's major confreres; Benedict Friedlaender, who also happens to have been jewish, was positively voluminous in his praise for Mackay and was part of Mackay intimate paedophile circle who met frequently to discuss their exploits, share tips and possibly even share their child *'boyfriends'* with each other. (10) I don't know of any work that suggests that Friedlaender was actually a paedophile himself, but his exhortations for *'Greek love'* (11) and his close association with three paedophiles; Mackay, Dobe and Harwig, suggests precisely that.

Unless we can show that Friedlaender explicitly rejected pederasty (12) then we must conclude that the likelihood is that he; like so many jews expounding doctrines about *'free love'* and *'Greek love'*, was also a pederast and raped male children much as Mackay, Dobe and Harwig did. (13) It also noteworthy that Friedlaender shared both Mackay's jewish publisher; Bernhard Zack, who was charged and found guilty on numerous separate occasions for publishing homosexual and paedophilic material and Mackay's anarchist principles. (14)

I find it difficult to imagine that famous anarchists; with whom Mackay and Friedlaender were acquainted, such as Emma Goldman (15) would not have known what these two individuals were up to as I have already pointed out that their homosexuality and pederasty were fairly well known among the anarchist and/or homosexual community (the two being somewhat interchangeable both now and then). (16)

Indeed both Mackay and Friedlaender criticised Magnus Hirschfeld's development of the *'third sex'* theory (17) and attacked his strategy of *'trying to be respectable'* (or *'bourgeois'* as they put it) by attempting to legitimise and then legalise homosexuality while distancing it from paedophilia and pederasty that have justly long been linked with it. (18)

In response to Hirschfeld's *'bourgeois campaign'* Mackay with Friedlaender's financial backing (19) began his attempts to form his own campaign for the *'understanding'* of paedophilia and pederasty. (20) Mackay's attempt; which presumed that were numerous paedophiles and pederasts out there just *'waiting for a voice'*, was wholly unsuccessful and resulted in his; ironically for an anarchist of the Max Stirner school, ego being crushed by his absolute failure. (21)

Friedlaender further lent his financial muscle to publishing a large edition of a cheap pamphlet by Mackay titled: *'Gehör! Nur einen Augenblick!'* (literally: *'Listen! Only a Moment!'*) This pamphlet was a smorgasbord of *'arguments'* derived from Stirnerian anarchism in support of the *'freedom'* of

male pederasts to sexually abuse male children based on the assertion that they were capable of understanding what they wanted. (22) This is; of course, a typically cheap argument used by paedophiles and pederasts as a group to claim that they are *'doing nothing wrong'* and there is *'no harm'* involved as the child *'consents'* (and more over *'enjoys'* being abused).

Kennedy attempts to claim; on a similar basis, that to suppose that Mackay's paedophilia and pederasty lead him to become an anarchist in order to justify his mental illness and explain why society as a whole opposes both the idea of it and the act itself. Indeed he goes so far as to claim that to argue as such is *'simplistic'*, which I would point is a common point of departure for those engaged in sophistry in support of preconceived notions and ideas. Kennedy would have it that it the other way around: Mackay was a paedophile and a pederast because he was an anarchist who loved *'freedom'*. (23)

This reasoning is absurd because it presumes that if anybody was to *'love freedom'* they would love anything and everything down to the nth degree: in fact the more they *'loved'* the more they would *'break free'*, which shows that Kennedy is engaged in using circular logic to try and justify the indefensible. As in order to be *'free'* one has to *'love'*, but in order to actually *'love'* one also has to be *'free'*.

Kennedy however contradicts his own stated reasoning later when he asserts that Mackay claimed that *'society'* was to *'blame'* for the behaviour of male prostitutes (which he frequently used), which is clearly a case of Mackay blaming society for rejecting his mental illness as abnormal/criminal behaviour when Mackay regards it as normal/legal behaviour. (24) Thus Mackay concluded (quite correctly per his logic) that the problem was society itself, because it would not let him rape and sexually molest children: society had to go and a new society built that did. Mackay obviously saw the culmination of his own situation in this reasoning and chose to become an anarchist in order that his abnormal/criminal sexual orientation should become normal/legal.

Fortunately Mackay's pamphlet; in spite of its jewish financing, was yet another outright failure as he mailed over a thousand copies to fairly randomly selected individuals he thought might *'share'* his tastes and several hundred more to different newspapers, magazines and journals. Frustrated by a lack of reviews and positive feedback Mackey proceeded to mail more than a thousand copies (again funded by Friedlaender) to the same number of Protestant youth groups in northern Germany. This predictably provoked a response, but not the one that Mackay was expecting as the pastors weren't; by enlarge, prepared to allow their young charges to become the victims of a particularly vile sexual predator like Mackay. This also led to not a few court convictions and more fines for Mackay's jewish publisher: Bernard Zack. (25)

Mackay himself died in early 1933; just days after the accession to power of Adolf Hitler and the NSDAP, of a heart attack in his doctor's surgery. Had he lived I think we can say with some reasonable measure of assurance that he would have been tried, convicted and graced the hangman's noose in fairly short order.

That said the example of Mackay I have given here clearly illustrates the general link between the jews and the promotion of abnormal sexuality as many of the key players in both the anarchist thought and life of Mackey were jews. Indeed even those he opposed; but who were *'fellow travellers'* in terms of abnormal sexuality, were also frequently of jewish origin such as the famous Magnus Hirschfeld.

The question that I intend to answer a later date is what is the extent of this and just how reasonably can we make the assertion of jewish deviant sexuality being either the rule or much more significant per 100 jews than 100 Europeans. Also just how big a role did jews play in the so-called *'sexual revolution'* which included the decriminalization of homosexuality and the advent of mass pornography. This will come in due time, but I thought to give the readers of SC a taste of what is to come on this score.

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- (3) Kennedy, Op. Cit., p. 26
- (4) Dobe, Op. Cit., p. 19
- (5) Kennedy, Op. Cit., pp. 9-10; 17
- (6) Ibid, pp. 30-31; 43
- (7) Dobe, Op. Cit., p. 5
- (8) David McLellan, 1980, *'Karl Marx and the Young Hegelians'*, 3rd Edition, MacMillan: London, pp. 117-135
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- (12) He nowhere condemns; and indeed could be construed as supporting it on occasion, it in his two major statements on the subject i.e. Benedict Friedlaender, 1904, *'Die Renaissance des Eros Uranios: Die physiologische Freundschaft, ein normaler Grundtrieb des Menschen und eine Frage der männlichen Gesellungsfreiheit in naturwissenschaftlicher, naturrechtlicher, culturgeschichtlicher und sittenkritischer Beleuchtung'*, 1st Edition, Bernhard Zack: Berlin and Benedict Friedlaender, 1905, *'Entwurf zu einer reizphysiologische Analyse der erotischen Anziehung unter Zugrundlegung vorwiegend Homosexuellen Materials'*, 1st Edition, Spohr: Leipzig.
- (13) Dobe, Op. Cit., p. 53

(14) The most accessible of his anarchist writings is Benedict Friedlaender, 1901, *'Marxismus und Anarchismus'*, 1st Edition, Calvary: Berlin.

(15) Kennedy, Op. Cit., p. 8

(16) Ibid, p. 17

(17) Ibid, p. 9

(18) An excellent; although now dated, and highly detailed study of these kinds of tactics as used by homosexuals and their lobby organisations maybe found in Enrique Rueda, 1988, *'The Homosexual Network'*, 1st Edition, Devin Adair: New York.

(19) Kennedy, Op. Cit., p. 17

(20) Ibid, p. 9

(21) Ibid, p. 21

(22) Ibid, p. 17

(23) Ibid, p. 23

(24) Ibid, p. 41

(25) Ibid, p. 18

Two old anti-Einstein Opinions

Sat, 18 Jun 2011 04:16:00

Now although I oppose those who seek to claim that Einstein was a fraud and more specifically a plagiarist I found two opinions cited in a old work that I have recently read which I thought would be worth reproducing if only to point out that not everyone in physics generally agreed with Einstein till the 1950s and 1960s. As well as to remind people in general of them as much old work is forgotten unjustly (although sometimes justly) and it is worth remembering it even if it is incorrect from the current state of knowns and unknowns in science.

They are as follows:

‘Einstein interprets an identical equation, derived by some unknown mathematical process, as indicating and establishing a ‘new’ law of gravitation and the existence of a fourth and even a fifth dimension! But, in making this interpretation, he completely overlooks, or forgets his fundamental assumption in regard to time and time units. He overlooks the fact that his variable, hypothetical relativity time, the time to which his equation applies, differs from the ordinary time of astronomy., and that a century of mystic Mercurial time will not be 100 years of earthly time.

Now in support of his theory of variable time, Einstein has cited certain definite observations of physics and of astronomy, and has asserted that, on account of these observations, we ‘must’ accept the theory, no matter how it may conflict with our ordinary common-sense ideas.

The supposed astronomical proof of the theory, as cited and claimed by Einstein, does not exist.’ (1)

- Professor Charles Lane Poor

‘Einstein is neither astronomer, mathematician nor physicist. He is a confusionist. The Einstein theory is a fallacy. It is based on a glaring error of which Einstein is aware but which he refuses to recognize.... The Einstein theory that the ether does not exist and that gravity is not a force but a property of space can only be described as a crazy vagary, a disgrace to our age.’ (2)

- Professor Thomas Jefferson See

References

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- (2) Ibid, pp. 68-69

Lies, Damned Lies and Stephen Jay Gould

Sun, 19 Jun 2011 05:01:00

The late Stephen Jay Gould; jewish palaeontologist, public intellectual and marxist, has just received a lot of fresh attention in the science community as one of his specific claims from his odious book *‘The Mismeasure of Man’* (1) has recently been re-examined and found to be utterly spurious. (2) This seems to have surprised quite a few scientists, but for those of us in the ivory towers who are race realists and hereditarians it comes as little surprise.

That it comes as little surprise might raise an eyebrow for many, but Stephen Jay Gould’s *‘The Mismeasure of Man’* has long been ripped apart by hereditarians and proven to be a work of conscious deception on Gould’s part. Indeed Pearson has shown (3) that Gould’s involvement in Marxist causes; such as Students for a Democratic Society (along with his celebrated jewish confrere Richard Lewontin who still regularly writes for Trotskyite rags such as the *‘New Left Review’*), has meant that Gould’s conscious deception in relation to the inheritance of intelligence and behavioural traits in humans can fortunately be documented.

Naturally it is normally very difficult to convincingly document an individual; particularly an academic, actively distorting their work for a preconceived cause unless they write about it and it can be demonstrated that they have allowed personal conviction to form their conclusion before their review of the evidence has actually begun. However Gould was; like Lewontin, prolific in his support of Marxist causes and his involvement with far left politics is not even a subject for contention. Pearson also informs us of the fact that Gould and Lewontin were both also involved in the SDS campaign of intimidation against evolutionary scientists and socio-biologists who disagreed with their *‘science for the people’* pseudo-Lamarckian (or neo-Lysenkoist) approach to human biological and behavioural studies.

This has allowed the identification of Gould as a politicised scientist in the same sense that Bullert has shown Gould’s fellow-travelling jewish predecessor Franz Boas to have been. (4) Ironically Gould was caught out by the exactly the same thing that has happened to Boas years after their respective deaths: someone went back and checked their skull data. Boas was discovered several years ago; by one of his own followers no less, to have simply lied about his data and that lying can only have had a political motive as Boas openly used that lie to attack what has been called *‘racist approaches to anthropology’*. Now Gould has been found out to have been doing almost exactly the same thing in his work and perhaps even worse than Boas in that unlike Boas Gould claimed to be objective.

That said Gould’s partisans have been quick to try and save the reputation of their jewish master and have suggested (5) that Gould *‘proves his point’* by being wrong. This is easily pin-pricked per the discussion above precisely because their argument asserts two obvious fallacies:

- A) What Gould did was unconscious manipulation.
- B) Nobody believes in Morton’s *‘cranial capacity equals intelligence’* now anyway.

In the first instance Gould cannot be said to have just made a mistake or unconsciously manipulated the data, because if you read the paper as written by Lewis et al it is very clear that Gould suppressed and modified Morton’s own data. Now if this was a case of unconscious bias you’d expect something more akin to just not mentioning the sourcing Morton used or interpreting his data incorrectly, but Gould does far more than that according to Lewis et al: he simply makes up Morton’s data to fit his case.

That isn’t *‘unconscious bias’* dear boys: it is *‘conscious manipulation’*. There is one hell of a difference and notably if you claim that Gould was just being *‘unconsciously biased’* then why; I wonder, don’t you mention his long term involvement in anti-hereditarian politics in explicit support of his Marxist beliefs?

You can’t have Stephen Jay Gould without his openly professed beliefs: stop trying to have your cake and eat it at the same time!

As for the second instance: sorry chaps, but people do still argue this in peer-reviewed scientific journals (6) although we can understand why you claim they don’t and simply use the epithet *‘racist’* to describe anyone who opposes your egalitarian nut jobbery.

However lets perform a little thought experiment here to show how silly (and unscientific) such a position is to take: if one presumes that say Albert Einstein faked his mathematical proofs for the Special Theory of Relativity and this was discovered by several scientists who then published a critique in a scientific journal. Would this therefore mean that we should not go back and re-evaluate all our thought based on Einstein’s Special Theory of Relativity? Of course it does, because if as a scientist one discovers that the basis for ones work; i.e. Einstein’s theory, was not conceived via the scientific method; but for other reasons, then it suggests that the entire theory needs to be re-tested and re-evaluated as a whole in order to make sure that all the inferences, deductions and experiments based on it are scientifically correct.

I find it utterly nonsensical that professedly honest scientists would try to run away from something so obvious, but then I suppose I can agree in a sense Gould was right. Scientists do have *‘unconscious bias’* and that bias is shown not in what Gould did, but what his supporters are now doing to try and limit the damage to their jewish master’s reputation!

References

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Rabbi Nachum Shifren: ‘Serve the Jews or Die’

Tue, 21 Jun 2011 23:09:00

I was recently alerted to the presence of a video on Youtube (1) of an orthodox rabbi (2) Nachum Shifren; addressing a gathering of the *‘English Defence League’* (which might be better known as the *‘Israel Defence League’*), from Los Angeles. (3) It is one of those videos that makes you feel unclean and creates a great desire to promptly take a bath.

In it Rabbi Shifren lectures his audience; who from the general tenor of the remarks they make aren’t likely to know their halakhah from their sharia, on how there is a *‘war going on’* between Islam and the West. (4) He also hints that the war isn’t per se about religion, but rather between the Arabs and the *‘White race’*. (5)

The fact that Rabbi Shifren admits he isn’t a *‘paragon of virtue’* (6) is noteworthy in the sense that at least he isn’t lying; either outright or by omission, on that score and he certainly isn’t kidding about *‘lacking virtue’*.

Interestingly Rabbi Shifren quite spectacularly fails to inform his audience of honest; but supremely gullible, Britons of what he must himself believe in being an orthodox rabbi. More precisely that the jews are the link between the world and the jewish God (which he asserts the Christians also worship) (7) as well as being above non-jews (8) [which is implied by his outright sneer at those who dispute his representing Yahweh’s will to the gentiles]. He does however tell us; however implicitly, that the jews are not British or American and have a separate, superior existence. (9)

Indeed he even hints that the jews control the United States (10) as well as the West in general (11) and have dumbed Americans down via television, drugs (12) and Christianity. (13) He even has the (hilarious) chutzpah to claim that he; as a member of a *‘religious minority’* of *‘five million’* (presumably a rough figure for the amount of official jews in the United States), (14) speaks for all of America. (15)

This would; of course, be rather odd unless we take into account that both Rabbi Shifren’s specific remarks and his belief system as an orthodox jewish rabbi indicate that he views himself; as a jew generally and a rabbi specifically, as superior to gentiles.

Some of his specific remarks which are telling in what they leave out; as well as what they leave in, are that he specifically blames the power of Arabs in the West on Christian clergy not putting out a sufficiently pro-jewish message (16) while not even considering apportioning even a tiny percent of the blame for his perception of the current situation on his own people and religion.

Instead Rabbi Shifren’s just blames his audience for being *‘dumb goyim’* (17) and not following the jewish line diligently enough as well as actually believing some of the central assumptions behind Christianity.

Amazingly the audience is sufficiently clueless as to actually clap Rabbi Shifren when he says this, while he satanically smiles and briefly composes his next magic trick for his proverbial punters. This little trick is amazingly Shifren’s claim that those who follow the jews are the *‘enlightened’* ones (18), which is not dissimilar to trying to sell the audience a form of new age spirituality whereby if they believe such and such a bit of nonsense they are therefore going to enjoy some special benefit in the afterlife.

Rabbi Shifren doesn’t attempt to get his audience to buy into some hilarious nonsense like that propounded by Rabbi Michael Berg of the infamous KabbalahCenter in Shifren’s own neck of the woods. Instead Shifren constantly repeats emotion-laden appeals that if the audience don’t do something then they will have Muslim overlords rather than jewish ones. (19)

In fact Rabbi Shifren repeats the word *‘children’* so much in the course of just a few minutes that one is forced to wonder what Sigmund Freud would have made of it all. That is fairly obvious however in that Freud would almost have certainly claimed that Rabbi Shifren had been sexually abused by his mothers and was now a paedophile himself (or some such psychoanalytic drivel).

Rabbi Shifren then proceeds to emulate the Chinese Boxers; who practised shadowboxing in the belief that it made them immune to bullets and therefore invulnerable to Westerners, by claiming that those who follow the jews *‘cannot lose’* (20) presumably because Yahweh will flood the earth with the serried ranks of his heavenly armies that for some reason can’t win without the help of the jews.

Yet Rabbi Shifren goes further and asserts quite openly that all gentiles; represented by Muslims but Shifren does not exclude any non-jew in his remarks and the context in which he places them, who oppose jewish interests should be exterminated (21) as they are *‘despotic’* and *‘vicious’*. (22)

Shifren tells his listeners that they are *‘in a war’* (23) to save the jewish leadership of Western civilisation (24) and quite explicitly tells them to *‘take no prisoners’* (i.e. massacre those who oppose the jews). (25) He then goes on to tell his drooling audience that King Solomon; *‘the smartest man in the world’* (and a jew of course), (26) has authorized them to totally and utterly hate the enemies of the jews. (27)

It is quite clear that Shifren is exhorting his unfortunately cheering listeners; probably filled with not a little Dutch courage, to go out and murder those who oppose the jews (as can be substantiated from his responses during the question and answer session about guns and how he wants the English Defence League to be armed so they can *‘put down the Muslims’*). He then promptly tries to hide behind the intellectual shrubbery of the 1st

Amendment (along with Alan Dershowitz when he implicitly advocated using torture to defend Israeli interests), but Rabbi Shifren; being slightly on the porky side, isn't too good with the camouflage and just looks like a cowardly jew exhorting everyone to do what he himself wants to but is afraid he'll get hurt. Or perhaps he is afraid that he will break a fingernail?

Shifren then goes into what has been called; with some justification, '*voodoo history*' where he tries to construct some kind of justification for why it is absolutely necessary to go and kill those who oppose the will of Israel and its impotent '*god*': Yahweh. Apparently we are told that there is a vast Muslim conspiracy with millions upon millions of petro-dollars at its disposal (28) who have taken control of the world's media (29) and are currently re-editing the history textbooks (30) to include '*30 pages about Islam*' presumably in place of the '*30 pages about the holocaust*'.

Rabbi Shifren; who is obviously somewhat of an am ha-aretz (ignoramus) on the rabbinic scene, then proceeds to contradict himself by claiming that isn't really a Muslim conspiracy at all, but a communist one. (31) He also alleges that a bunch of nebulous and undefined '*leftists*' control the media (32): he pleasantly refers to them as '*lowlifes*'. (33) Indeed Rabbi Shifren seems to have forgotten that a very large; and well out of proportion, number of said '*communists*', '*leftists*' and '*Muslim-lovers*' are themselves jews (34) and members of his apparently inconsequential '*five million*'. (35)

Oh dear: Rabbi Shifren's little bit of '*voodoo history*' is coming apart at the edges isn't it?

He's resorting to a variant of the old leftist '*petro-dollar*' canard to finance his imagined '*communist conspiracy*' of mysterious and undefined '*insiders*' in a very similar meme to the line parroted by the John Birch Society after it had ceased to be a patriotic organisation and become merely a '*get even richer quicker*' vehicle by its founder: Robert Welch.

It seems that when the jews create a conspiracy theory they damn well expect the gullible goyim to believe it hook, line and sinker, but when someone has so evil an urge to point out the flaws in this conspiracy theory then they become an '*evil anti-Semite*' until they crawl on their knees begging for repentance, lovingly kiss the jew's feet and finally gain absolution from the self-appointed lords of the universe.

So where is the so-called '*Muslim and leftist controlled*' media bleating about this apparent '*pillar of the jewish community*' advocating genocide and mass murder?

Answers on a postcard please!

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- (3) Ibid, 19.52 minutes
- (4) Ibid, 06.00; 08.29; 13.53; 14.05; 17.00; 18.34; 20.27 minutes
- (5) Ibid, 10.14 minutes
- (6) Ibid, 05.52 minutes
- (7) Ibid, 09.27; 11.00; 12.10; 13.39 minutes
- (8) Ibid, 12.57 minutes
- (9) Ibid, 18.48 minutes
- (10) Ibid, 06.30 minutes
- (11) Ibid, 08.09 minutes
- (12) Ibid, 14.33-37 minutes
- (13) Ibid, 10.12 minutes
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- (19) Ibid, 24.20 minutes
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- (21) Ibid, 14.25; 15.11 minutes
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Stone the Bitch!

Tue, 21 Jun 2011 18:23:00

I learn from Ynet that a Jerusalem ultra-Orthodox jewish court has decided to *‘get medieval’* with its punishments (well more than usual anyway). Rather than putting beehives in the dock: they have arbitrarily sentenced a dog to death by stoning. (1) The reason for this weird sentence is that the rabbinical judges at the court; presumably a Beth Din, suspect *‘the hound was the reincarnation of a famous secular lawyer, who insulted the court’s judges 20 years ago.’* (2)

This is bemusing as it suggests that ultra-Orthodox are still living in a world reminiscent of the less intelligent discourse in the Islamic lands and to a lesser extent in the medieval era in Europe. It is somewhat to be expected because in the ultra-Orthodox the tendency is towards mysticism (Cabbalism) as opposed to legalism (Talmudism) that is more prevalent among the Orthodox. (3) This focus on mysticism; especially on the idea of the interplay of phonetics and numerology, means that a lot of very strange ideas have an odd attraction to the ultra-Orthodox in particular the mystical ideas behind reincarnation in the Hindu sense that seems to have introduced itself into jewish thought. A little like how jewish texts frequently warn of how easy it is to overlook a spot of blood in an egg’s yolk thus immediately rendering it treif as opposed to its assumed kosher status.

The reincarnated dog apparently *‘scared the court’s visitors’*; although why is unstated other than the general observation that I have made that jews as a rule aren’t inclined to be animal lovers, and *‘refused’* to be kicked, insulted and otherwise shooed away by the kvetching ultra-Orthodox.

One of the panel of judges; as in rabbinical courts decisions are nearly always made by a panel of *‘learned rabbis’*, then had a brainwave: he decided that the dog must be the *‘reincarnation’* of said secular lawyer who had been *‘cursed’* by the rabbis some twenty years before. Although I am somewhat surprised the rabbis knew said secular lawyer was dead unless they’d kept tabs on his health or killed him.

Whatever maybe the cause of the rabbis intimate knowledge of an opponent’s health: the judge decided that the secular lawyers had been brought back as a dog; being a treif animal in Judaism, as a judgement by Yahweh for his offense to the rabbis (as the rabbis had apparently cursed the secular lawyer to come back as a dog). The sheer audacity of the rabbis to implicitly claim that Yahweh; supposedly omnipresent and omniscient, is only the paid piper, while they call the tune is a good example of the sheer chutzpah so common in Judaism, but yet so little known outside of it and to those who follow its literature.

How the rabbis recalled that they had precisely cursed the secular lawyer to become a dog is; of course, not stated, but never-the-less lets not let the strangely specific and yet utterly implausible nature of jewish memory get in the way. One may observe however that jews don’t appear to have the best memories as they seem to frequently claim; in relation to the holocaust and other historical events, the physically impossible and then make very loud claims to be above nature when one asks so inappropriate a question as to how they can do the physically impossible.

Well they are the *‘chosen’* of Yahweh right? They apparently do greater things than us mere mortals daily.

The rabbis; apparently *‘offended’* (one notes the implication that if a jew is offended he is allowed to kill the offending party), decided to pass judgement (again) on the reincarnated dog and ordered the dog stoned for which purpose they recruited the local jewish children. After all jewish children are apparently suitable for being the executioners of the enemies of the ultra-Orthodox. The dog; just having a touch more common sense than most of his accusers, decided to run off at this point and was hotly pursued by bloodthirsty jewish children. One can only hope the dog managed to make the court impure so the ultra-Orthodox had to spend a lot of time and effort making everything kosher once again.

To cap it all off the chief rabbi of the court; Avraham Dov Levin, decided to lie to the world (when it got picked up by both world’s press agencies) and claim that it hadn’t happened at all, but was caught with his hand down his chazan’s wife’s blouse when one of the court staff confirmed that it had occurred to a Hebrew language Israeli newspaper independently of him.

One wonders where Daniel Pipes, David Horowitz and Robert Spencer are now screaming about the *‘barbarity’* and *‘evil’* of *‘stoning’* in the modern age?

Oh wait... it is jews doing the stoning not Muslims.

After all can’t be consistent in our criticism if jews are involved can we?

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An Alleged Jewish Holocaust in 1918

Thu, 23 Jun 2011 18:05:00

I recently came across a pamphlet published towards the end of the First World War about the treatment of the jews by the occupying Germans in Eastern Europe. I reproduce here my notes on the subject as it is worth others picking this theme up more although it has already received an notable treatment by Don Heddesheimer in recent years.

To wit:

Notes on Abraham Wallenstein, 1918, 'Jews and Germanism', 1st Edition, George H. Doran: New York

On p. 3 Wallenstein argues that *'especially harsh treatment has been deliberately imposed upon the unfortunate Jews living in the territories conquered by Germany.'* Wallenstein goes on to claim that the jews have been especially the butt of the war (offering no actual rationale for doing so but rather simply taking it as read). He then goes on to state that the *'restrictive legislation and active persecution'* under the Tsars was and is preferable to the German occupation.

On p. 4 Wallenstein goes on to claim that German actions are a *'deliberate anti-Semitic policy, the object of which would appear to be either to secure the support of the existing anti-Semitic party, which, at any rate in Poland, is an extremely large and powerful, by diverting against the Jews the unpopularity that is resulting from the policy of brutal repression'*. We should note here that Wallenstein is anticipating anti-German and *'holocaust'* propaganda by over twenty years and is making exactly the same kind of arguments that are used today by jews, philo-Semites and *'holocaust'* promoters.

On p. 5 Wallenstein claims that because there is an alleged prohibition on sending food to towns from the country without first giving it to the German authorities: it is an anti-Semitic conspiracy to starve all the jews to death, because the towns are where the jews are! Wallenstein doesn't explicitly state this, but rather is the only possible interpretation of the implications of his argument. On p. 6 Wallenstein claims that a neutral consul (no reference, name and/or country of origin provided); who had apparently seen these conditions for the jews only himself, had stated that in his own country that dogs were fed better than the jews in Poland. Well so they might: for Germany had only been at war and blockaded from food shipments for four years! Do the jews expect five course banquets?

Wallenstein (again on p. 6) writes that various unnamed jews in America who have *'escaped'* from these conditions confirm this... Well they would wouldn't they as to confirm it would mean a greater chance of staying in the US as refugees as well as potentially allowing them to make money by telling their grand old tale of suffering a-la *'holocaust survivors'*.

Wallenstein again claims by implication on p. 7 that the Germans are deliberately starving the jews of food and general necessities; such as bedding, as well as deliberately overcrowding them into hospitals. Even if true; which I doubt, this again points to the atrocity propaganda thesis in that it makes no allowance for the fact that Germany had been at work and blockaded for four years and was itself starving by this point.

On p. 8 Wallenstein claims that dead and dying jews are found in almost in every [jewish] household as well as often in the streets. Wallenstein also claims that the amount of dead jews are swamping the cemeteries and that the grave diggers are routinely working all night on pp. 8-9. Wallenstein on p. 9 also claims that jewish females are *'forced'* to loiter around military barracks in order to sell their bodies for food.

In yet another anticipation of atrocity propaganda from twenty years later: Wallenstein writes on p. 10 of the jews being conscripted as *'forced labour'* (more like actually being given a job to do that involved manual labour rather than them mouthing off at each other and hondling (lit. negotiating) with each other in the street as Wallenstein implies on pp. 12-14 where he spills a large amount of ink complaining that jews are forced to actually do a days work) and raw materials being confiscated (which is standard economic policy in war time and in particular with the jews as it prevents them selling them on the black market).

On p. 10 we find a particularly unfortunate mistake by Wallenstein in that in the midst of complaining that the Germans (again anticipating jewish atrocity propaganda of more than twenty years later) go into cafes and forcibly substitute marks for the patron's roubles. This Wallenstein claims; for some bizarre reason, devalues the rouble (which shouldn't be in use anyway considering that the mark was the German currency and Poland was now part of the German Empire). Then Wallenstein makes his mistake: he tells us in no uncertain terms that *'commerce is practically in their [i.e. jewish] hands, and they have no redress.'* (p. 10) Oy vey! What an anti-Semite!

Wallenstein; again on p. 10, then proceeds to accuse all Germans with no distinction whatsoever of inherited anti-Semitism (this is directly implied on p. 11) by arguing that the Germans are peculiarly responsible for all the *'personal indignities and*

brutalities’ suffered by jews in Poland.

On p. 11 Wallenstein blames the Germans for having a *‘bewildering mass of laws, rules and regulations’*, which the jews he claims didn’t understand and thus didn’t observe them. Wallenstein doesn’t not that the jews; being indisputably legalistic by nature, probably fully understood these new rules and promptly started to try and find loop holes through which they could crawl. Wallenstein on pp. 11-12 also manages to blame the Germans for fining the jews as this *‘depleted’* the *‘small stock’* of *‘shekels’* that the jews had. As if it were the Germans fault that the jews broke the law! The jews; who Wallenstein informs us were very poor and oppressed, were supposedly ruined by the German policies, but they still; after some time under these policies, were able to supposedly contribute 600,000 marks to the German cause in a *‘forced’* communal loan. Quite something for a bunch of *‘ruined’* and *‘poor’* individuals and communities: no?

I wonder where we have heard all of Wallenstein's claims before?

Yes in the orthodox holocaustian literature: strange that isn't it?

In Brief: Why the term 'Anti-Semitism'?

Thu, 23 Jun 2011 19:15:00

Recently I have noticed criticism of the use of the term anti-Semitism without the quotation marks around it i.e. '*anti-Semitism*' rather than anti-Semitism. The argument of those who attack this usage ; i.e. without the quotation marks, seems to be based on the amusing notion that it is a '*term of our enemies*' and that therefore one has to claim it is inaccurate or baseless by placing quotation marks around it (which incidentally confirms the philo-Semites argument about anti-Semites if they hadn't noticed).

This is a nonsensical argument really as it assumes that a term's meaning is indelibly fixed and does not change or evolve over time. Interestingly the term anti-Semitism that is now used today as a pejorative against people was actually originally a positive term when it was coined and popularised in Germany in the 1860s and 1870s. Indeed the pejorative term then wasn't anti-Semitism, but rather jew-baiter which later morphed during the 1930s to the 1950s into red-baiter in the Anglophone world.

In essence what has happened since 1945 is that the jews and philo-Semites have taken the term anti-Semitism and applied their meaning to it. To assume that this means that the term's meaning is now poisoned and we are unable to change it is quite absurd .As the homosexual lobby has managed to change the pejorative term '*faggot*' to be a positive homosexual term: much as negroes have taken the pejorative term '*nigger*' and turned it into a positive term in negro culture.

To therefore assume and/or argue that one cannot take a word's connotation back or change its meaning into something positive to your point of view is absurd and those who argue such should look to both their books on history and propaganda theory.

It is about time those who claimed to be opposed to the jews started to have a revolutionary ('*can do*') rather than a reactionary ('*can't do that*') attitude. The world is full of possibilities and only those who grasp the bull by the horns will ever be able to ride the tiger...

A 'Vile Nazi': Moi?

Fri, 24 Jun 2011 18:05:00

I was today sent an email by one '*Ben from Canada*'; one of '*MootStormfront*'s' members, about my notes on Abraham Wallenstein's book claiming that he'd criticised my notes (one would have presumed in the usual standards for academia as MSF members make much pretension about their abilities) which asked my response to his criticism. I responded; as is my custom, that I would be happy to debate in the usual fashion of mutual posting (i.e. the standard way anyone debates anyone else without things like forum dog piling going on).

This caused something of an outburst from '*Ben from Canada*' who couldn't understand why I wouldn't disadvantage myself, risk my anonymity and be personally attacked on his '*forum*'. This was bad enough; as my experience with MSF's membership's intellectual honesty is not good as it is, but I then happened to read his '*criticism*' of my notes; which didn't mention they were summary notes (strange that), on Abraham Wallenstein's 1918 '*Jews and Germanism*'.

Not only did '*Ben from Canada*' fail to appreciate the context of what I wrote he also misrepresented my points by declaring I was '*talking about X*' when in fact I was only ever talking about what Wallenstein wrote. This is the general tenor of '*Ben from Canada*'s' remarks in that he takes what I said out of context and tries to make it mean something different so he can claim anything and everything about me as a person. Not the best way to start off a debate: is it?

'*Ben from Canada*' seems also to have a strange idea of what scholarship is in that he begins his criticism by implying I hadn't read the pamphlet I said I had. Oh really Benny boy: then how did I magic up my notes? Oh that's right I invented them out of whole cloth according to you: right?

He misses the implications of Wallenstein's claims; regarding the fact that jews must have necessarily been over-represented in towns for example, and declares (hilariously) that you can't draw an inference like this from his text. He also amusingly declares that '*scholarship wasn't as tight*' in 1918, which is bemusing for precisely the fact that Benny boy doesn't understand that scholarship evolves and so does method and opinion: it is not a static entity. So please don't try to claim; by necessary consequence, that some how we are more '*objective*' now than we were in 1918: the tools and techniques have changed as has the amount of criticism available, but that doesn't mean we are any more objective now than we were in 1918.

That said Wallenstein's work is not one of scholarship, but one of wartime propaganda. Yet Benny boy claims to have read the work in question and that I haven't: yet he fails to note this and instead goes off half-cocked about how I have '*misrepresented the text*'. I'll tell you what '*Ben from Canada*': why don't you spend the time that you've just done attacking me for arguments you imagine I made in summary notes (not the '*in-depth analysis*' you seem to think I thought I was making) in actually reading what I wrote and then comparing the necessary implications of Wallenstein's statements as a propagandistic text against what I wrote.

You just proved why I refuse to debate '*MootStormfront*' members: you are not out to debate you are out to smear, lie and libel anyone who you believe to be remotely opposed to your egalitarian nut jobbery.

This '*vile Nazi*' has your number: kiddo.

Throwing the Jew down the Well

Fri, 24 Jun 2011 05:40:00

I learn from the BBC that the seventeen skeletons recently discovered down a medieval well in the English city of Norwich have been positively identified to be those of jews and moreover they include what is reasonably presumed to be whole families. (1)

Naturally everyone's ears pricked up when the time period was pinpointed to the 12th or 13th centuries in Norwich: this is because this would date the bodies to around the time of the ritual murder of William of Norwich, which is the first ritual murder case that we have detailed information about.

That said the BBC's declaration that the *'most likely explanation is that those down the well were Jewish and were probably murdered or forced to commit suicide'* is rather perfunctory given that what hasn't been established is if all the bodies were pushed down the well at the same time. We need to bear in mind here that the medieval world was a very violent place and murders were not uncommon and throwing your victim down a well to get rid of the evidence was a fairly common practice at the time.

What the BBC are doing is drawing a link between the time that the jews lived, that we know the jews were being attacked at this time by locals (although this; in spite of the BBC's insinuation, was nothing particularly unusual) and the famous William of Norwich ritual murder case. This is unfounded very simply, because it has not been demonstrated (merely presumed [which is understandable but not satisfactory]) that all the bodies are those of jews (only seven were successfully tested), that the bodies were all dumped in the well at the same time and that these bodies are in any way linked to the anti-jewish feeling in Norwich at the time.

Sue Black goes a long way out of acceptable academic standards when she compares this discovery with ethnic cleansing as she claims happened to the jews in the well. She draws comparisons to all the old horror stories: *'bayoneting babies'*, *'mass executions'* etc. Black should know better than to do that as she is prejudicing the discussion by using emotive language from the modern era to describe an event or series of events based on little to no actual evidence.

Indeed this is rather nicely demonstrated by a more detailed article about how this premise of the bodies being part of an anti-jewish massacre came about in so far as we are told that:

'In addition Jewish historian, Professor Miri Rubin confirmed to Dr Xanthe that the 13th Century was a time of religious persecution for the Jewish community: "In the late 12th and 13th Century as Europe becomes more Christian there was a real deepening of this sense of Jewish evil, so it is a picture of worsening and ultimately the age of expulsions."

These historical facts together with: natural death ruled out; the confirmation that the bodies being most likely of a Jewish family; the fact that neither Jewish or Christian communities would have treated members of their communities in such a disrespectful way at burial, leads Professor Sue Black to reach the conclusion that foul play of some kind was involved – either a mass murder or self inflicted death is likely.' (2)

Lets think about this for a moment: the basis of the claim that this is the result of a wholesale anti-jewish massacre has been established based on Rubin's testimony; I won't call it evidence, that the time was one of *'persecution'* for jews because Christians were becoming more Christian. This is; like Black, simply prejudicing the discussion by applying wide generalities to a very specific situation: now just because we find some jews in a well who may or may not have been murdered (suicide has not been ruled out) because they were jews (which hasn't been proven either merely presumed) it does not therefore mean that they died as part of an anti-jewish massacre as Black et al seem desperate to assume.

The central piece of evidence for assuming such a massacre seems to be the location of the well as it was a *'few hundred yards'* from a *'thriving jewish community'*. This sounds absolutely compelling doesn't it?

Think again: medieval Norwich was a fairly small place and a *'few hundred yards'* is actually quite a substantial difference in the terms of the settlement itself as one can easily ascertain by consulting Lipmann's *'The Jews of Medieval Norwich'*. (3) In essence what Black et al are probably doing here is presenting an a priori conclusion; based purely on the identification of the bodies as being jewish, as if it was a logical series of deductions from the evidence.

We can show this by the fact that Black et al have immediately abandoned their own stated possibility of a suicide or another rationale for the deaths (without evidence for doing so) and gone straight to the most extreme conclusion of the bodies being a bit of medieval ethnic cleansing of the self-chosen.

I always find this kind of academic blundering to be fairly amusing, but in this case it isn't quite so entertaining because it falls within the purview of my own research and I find it very hard to believe how irresponsible scientists and historians can be when something fits their preconceptions of the world resulting in them blabbering off half-cocked about the matter without first going through the properly scholarly channels of gaining a general consensus.

I will be coming back to the case of William of Norwich and the expulsion of the jews shortly so I feel able to end my very short rejoinder to Black et al here.

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Jews and the Balzan Prize

Mon, 21 Jan 2013 22:26:00

The Balzan Prize is one of several major annual academic cross-disciplinary prizes that can be awarded to an individual scholar and unlike many other similar prizes it works not on general categories of research, but rather on the principle that each year the Balzan Foundation and its appointed judges will decide on four specific areas in the sciences, the humanities and the arts, which it is to award prizes for that year. (1)

This is a novel approach to the problem; previously outlined, about the ever increasing specialization of academic work and knowledge, (2) which has rendered many broad category prizes; like the famous Nobels, redundant as totems of intellectual achievement. Precisely because if you are trying to judge content in a very broad research area you will invariably have specific biases based on your research interests and theories.

Indeed since the Balzan Prize became an annually awarded one in 1978 (although prizes had been awarded in 1961 and 1962 previous to this) the Balzan Prize; which is specifically a Swiss-Italian as opposed to the more normal Scandinavian affair, has become one of the most sought after of academic awards; albeit with an awarding bias towards ideologically and politically left-wing research, and focuses its selection criteria not on achievement as such, but rather on innovative work in a given field.

In essence the Balzan Prize tries; and in some respects succeeds, in dealing with the inherent subjectivity of the awarding of intellectual and academic laurels by embracing this subjectivity (i.e. focusing on intellectual innovation as opposed to the supposedly objective; but actually subjective, criterion of achievement which most intellectual and academic awards and prizes use as their selection cornerstone) and then focusing attention on randomly selected specific fields, which further prevents much of the problem presented by gaining and retaining of strong partisans in the selection committees.

Of course this would certainly still happen, but the system that the Balzan Foundation has adopted actively minimizes it and also presents us with a relatively good data set (as it dates back thirty-four years as an annual prize with usually four or more winners per year giving us [excluding organisations] one hundred and thirty-four occurrences to work with).

Now as with my comments on the Schock Prize: I can find no list of claimed jewish winners of the Balzan Prize currently extant and even our; often inaccurate, friends at J-Info have failed to provide such a list. This means that once we have to anticipate the eventual compilation of a list by jews and/or their supporters.

I should briefly point out that in counting the numbers of jews that I have adopted; per my previous comments about the use of a near-universal quasi-biological definition of jewishness by philo-Semitic list compilers, (3) a maximalist methodological position of assuming the simple position that any known jewish ancestry means that an individual should be counted as jewish. This then; as previously stated, means that we are giving the jews the best possible case that they can possibly have and thus remove any objection about too few jews being listed.

Now in relation to the Balzan Prize we have the following major contributors (in numerical from largest to smallest):

British:	22
French:	17
German:	16
Jewish:	16
American:	14
Italian:	12
Swiss:	6

From the above we can clearly see that those of European origin have again completely outclassed those of jewish origin in terms of single countries of origin: let alone the total figures. When we compute the total figures by biological origin (as remember we must compare like-for-like otherwise risk our statistical comparison meaningless as explained at length in a previous article) (4) we get the following situation:

European Winners:	108
Jewish Winners:	18
Pacific Asian Winners:	4
Other Winners:	4

Percentage of European Winners:	80.6 percent
Percentage of Jewish Winners:	13.4 percent
Percentage of Pacific Asian Winners:	3.0 percent
Percentage of Other Winners:	3.0 percent

Now from the above we can see that those of jewish origin are outnumbered and completely outclassed by those of European origin as the number of Balzan Prizes they have been awarded is six times less than the number that have been awarded to those of European origin. Indeed we should note that the statistical sample is a fairly reasonable; if perhaps still a touch small, and further we need to recognise that those of European descent have an almost total statistical domination over the awards.

This suggests that the European dominance among the winners of the Balzan Prize is unlikely to change in the near or even reasonably distant future unless there is an unlikely; although possible, surge of jewish winners in comparison to European winners, but even then the sheer number of winners of European descent will make it very difficult for those of jewish descent to even the score due to the decreasing power; expressed as a percentage, of each win as the years go by, which would suggest that the party most likely to suffer from degradation of their percentage of Balzan Prize winners would be those of jewish descent.

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Louis Althusser's Jewish Problem

Thu, 24 Jan 2013 21:40:00

Louis Althusser isn't a well-known figure to most people, but this isn't due to his lack of importance in the history of Marxism rather this is because he wrote comparatively little for possibly the most important Marxist thinker of the mid to late twentieth century. (1) Another reason that Althusser isn't particularly well-known outside of students and critics of Marxism is that he only wrote in French and his work is; with the best will in the world, very difficult to read even in the original French and tough-going even in the superb English translations of it that are available.

Indeed so important was Althusser to Marxism globally that his fellow; if rather heterodox, Marxist intellectual Maurice Godelier (2) and fellow radical leftist philosopher Christine Buci-Glucksmann (3) could point to Althusser's thought as being a kind of touchstone of international Marxist thought. Indeed though while Althusser was not always an original thinker: (4) he is always a challenging one as he asks his reader to; per his intensive reading of Marx and Machiavelli, to question all their assumptions and get back to the empirical core of any given issue.

Althusser was one of those rare butterflies among academic intellectuals who actually tried to practice what he preached and wasn't content to sit back and simply criticise every one else. A particularly valuable volume of his correspondence on this issue are his letters written to the Italian Marxist journalist and politician Maria Antonietta Macciocchi. (5) Macciocchi was campaigning in the predominantly working class Caserta district of Naples for election on the ticket of the PCI (the Italian Communist Party) and would explain the local and party situation to Althusser prompting him to then write back with guidance and encouragement from a neutral perspective.

Now Althusser is usually seen by anti-jewish academic intellectuals; as exemplified by MacDonald, (6) as being heavily influenced by Claude Levi-Strauss in his philosophic system of structuralism. This is; of course, quite true in that Althusser was well-disposed to Levi-Strauss' ideas as they were '*linked to hard science*' (7) (a-la Althusser's own position in '*Pour Marx*' about the need to base the philosophy on empirical fact not abstract speculation).

However it may also be reasonably pointed out that Levi-Strauss was not; as MacDonald would have it, the major source of Althusser's ideas (and hence the jewish influence on them) as another (non-jewish) philosopher that Althusser drew similar conclusions from was Giles Deleuze (8) and Lacan; who MacDonald rightly pointed out Althusser later lionized as a '*scientific return*' to Freud and drew heavily on this thought, (9) benefited from this idea; so central to Althusser's refocus on Marxism as a '*scientific*' system of philosophy [i.e. based on solid empirical demonstration as opposed to pointless theorizing] (10) and the need to remove the over-focus on Engels' later interpretation of Marx's work, (11) that; in Marxist terms, a '*return to the material base*' was needed.

Althusser was essentially looking for a solid foundation on which to base his philosophy having correctly perceived the intellectual absurdity of basing material actions and reactions on ideas developed independent of the material circumstances that gave rise to said actions and reactions. Althusser naturally found much talk; after his intellectual break with Catholicism, of this theoretical idea; although I would opine precious little of it in practice, in the then fashionable writings of an obscure, supercilious and difficult to read German jew named Karl Marx.

In doing so Althusser is in a sense giving us the intellectual key to his later infatuation with Lacan's '*return to Freud*': (12) if we factor in the fact that Althusser's own mental instability (probably not helped by the electro-shock treatments he was administered) led him to literally navel gaze and focus his brilliant; if erratic, mind on issues surrounding psychology and how the mentally ill are received and understood in society. (13) Essentially Althusser was searching for a material foundation for his philosophy and he believed he had found it in the twin (self-proclaimed) '*scientific truths*' of Marxism and Freudism as interpreted as previously misunderstood and perverted scientific systems.

Understanding this we can reject MacDonald's rather two dimensional interpretation of Althusser's intellectual lineage and his association with jewish thinkers; although we should note that Althusser had long had an interest in the ideas of Spinoza (which MacDonald doesn't mention) which was more of the origin of his philosophical structuralism than Levi-Strauss, (14) as although it has some truth to it: it simply doesn't account for Althusser's own eclectic ideas and life.

The source of Althusser's interest in jewish ideas; as well as according to some Communism (although he denied it), (15) was the jewish angle to his life that MacDonald et al have missed: his jewish wife (and fellow Communist) Helene Rytman. (16) What is interesting about Helene as a person is that she hated her mother: who; in classic Freudian speak, had rejected and abused her because she wasn't a boy and her mother wanted a boy so that she would be loved by her husband. So Helene hated her mother, but loved her father leading to her having a violent temper and being highly emotive, manipulative and controlling. (17)

Indeed we know that Helene was quite probably mentally-deranged herself as Althusser saw the same psychiatrist as Helene (18) and that she was a pathological and highly manipulative liar. (19) This is strengthened when we realise that Helene was herself a political radical who had professed ambitions; which she never seemed to have wanted to fulfil, of becoming a historian and who made herself so obnoxious to the French Communist Party that they tried to order Althusser to sever his relationship with her, because of her professed Trotskyite ideas and general disruptive influence on Althusser's work for the Communist Party. (20)

We further know that Helene took literal control of Althusser's manuscripts: deleting whole passages, adding others and generally preventing Althusser from working out his own ideas himself. (21) We also know that Helene added to and edited Althusser's correspondence with others: for example when she 'clarified' Althusser's ideas in letters for Macciocchi. (22) Friends of Althusser's were frequently concerned about the complete control she exerted over him (23) and further that she was 'impossible' to get along with (i.e. she wanted to control them or prevent them interfering with her dominance over Althusser). (24)

If we understand this and the necessary concomitant that Helene largely controlled the content of Althusser's written work and how he was thinking as well as what he was reading: then we can see that Helene and not Levi-Strauss is the real source of Althusser's plunge into jewish ideas and his ever worsening mental-illness. Althusser was a manic depressive who was living with and totally dependent on a jewess who was all but a psychopath. Indeed I think it not unreasonable to suggest that a lot of the Freudian obsessions (as well as the occasional dalliance with the idea he was a homosexual) with his mother and hatred of his father which Althusser evinces throughout his autobiographical notes ultimately stems from Helene's own neurosis and the projection of that onto Althusser who was her eternal punching bag, which she knew wouldn't punch back.

This picture of Althusser being in a highly abusive relationship accounts nicely for both his lack of productivity (as he was being controlled by Helene) and also why Althusser eventually killed Helene by strangling her (in the belief that she wanted to die). (25) Essentially Althusser had regained his sanity and in that brief time had realised that the source of much of the ills and failures of his life was the woman he believed himself to 'love' causing himself to strangle her as an 'act of mercy' for them both (i.e. they were 'destroying' each other).

The resultant overreaction by Althusser (26) is characteristic of the Stockholm Syndrome that he had been experiencing for so long as now he finally taken action to be rid of the psychopathic jewess in his bed, but yet this left a hole in his being as he simply couldn't live without Helene's abusive direction and exploitation after thirty years of it! (27)

We can then see Althusser's murder of Helene in their apartment in Paris as an (unsuccessful) attempt by him to exorcise the jewish demons that had by then made his mind their home. It was a last attempt to exorcise his 'will to power', which lead Althusser to become a kind of intellectual vegetable unable to think or write as he once had, because Helene had destroyed him and he had in turn destroyed her for poisoning his mind.

In conclusion then we can see that Althusser was less a man influenced by jews as MacDonald posits, but rather a great mind who was perverted and destroyed by his association and sexual relationships with jews.

References

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- (2) Maurice Godelier, Martin Thom (Trans.), 2011, *The Mental and the Material*, 3rd Edition, Verso: New York, pp. 148-149
- (3) Christine Buci-Glucksmann, 1976, *Sur la critique de gauche du stalinisme*, Dialectiques, Vol. 15, p. 28
- (4) Gary Cutting, 2001, *French Philosophy in the Twentieth Century*, 1st Edition, Cambridge University Press: New York, p. 40, n. 17
- (5) Maria Antonietta Macciocchi, 1973, *Letters from inside the Italian Communist Party to Louis Althusser*, 1st Edition, New Left Books: London
- (6) Kevin MacDonald, 2002, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements*, 2nd Edition, 1st Books: Long Beach, p. 21
- (7) Gregory Elliott, 1987, *Althusser: The Detour of Theory*, 1st Edition, Verso: New York, pp. 62-63; Daisuke Arie, 2006, *Marx and Distributive Justice*, pp. 66 in Hiroshi Uchida (Ed.), 2006, *Marx for the 21st Century*, 1st Edition, Routledge: New York
- (8) Elliott, Op. Cit., p. 61
- (9) MacDonald, Op. Cit., p. 143
- (10) Ably demonstrated by reading Macciocchi, Op. Cit., pp. 21-23
- (11) Tristram Hunt, 2009, *Marx's General: The Revolutionary Life of Friedrich Engels*, 1st Edition, Henry Holt: New York, p. 7

(12) Suggested by Elliott, Op. Cit., p. 321; also Althusser, Op. Cit., p. xii

(13) Ibid., pp. 21-30

(14) Elliott, Op. Cit., pp. 179-180

(15) Althusser, Op. Cit., p. 111; the fact that Althusser couldn't have become a Communist other than through Helene is pointed out on Ibid, p. ix

(16) Ibid, p. 117

(17) Ibid.

(18) Ibid, p. xvi

(19) Ibid, p. x

(20) Elliott, Op. Cit., p. 55, n. 110

(21) Althusser, Op. Cit., p. x

(22) Macciocchi, Op. Cit., pp. 56-57

(23) Althusser, Op. Cit., p. x

(24) Ibid, p. 63

(25) Ibid, p. 3

(26) Ibid, p. 16

(27) Ibid, p. xvi

Jews and the Abel Prize

Fri, 25 Jan 2013 23:02:00

The Abel Prize; along with the Fields Medal, (1) is often colloquially known as the ‘*Nobel Prizes of Mathematics*’ (2) and although it was originally proposed as an academic award in the late nineteenth century: it was only in 2003 that it was first awarded. (3) The Abel Prize is; like many academic awards, a largely Scandinavian affair with the Norwegian Academy of Sciences and Letters forming the deciding committee (i.e. literally voting on the nominees), but the nominees are put forward by committee comprising representatives of said Academy, the European Mathematical Union and the International Mathematical Union.

Now; in comparison to other selection procedures based purely on nomination, this is a fairly reasonable situation given that the three bodies who are contributing nominators (and thus nominations) are all both representative expert groups and discipline-focused in so far as they focus less on subjective intellectual fashion and more on perceived innovation and actual achievement. This is because; as I have described elsewhere, (4) mathematics has a pseudo-language; in terms of its use of symbols and structures of formal logic, of all its own, which can to an extent transcribe more conventional linguistic barriers leading a lessening of linguistic bias in favour of work in European languages.

Now the Abel Prize has not received any attention from the compilers of lists of jewish winners as of yet: this leaves us free to put a list together without having to correct the frequently weird reasoning such list compilers use in deciding who is; and under what objective circumstances they can be considered, jewish. As I have described elsewhere (5) these lists invariably use a quasi-biological definition of jewishness in order to maximize the number of individuals that they can label as jewish. This accordingly means that in order to compare like-for-like we have to group the non-jewish individuals into their relevant biological groups.

When we do this we get the following results in relation to the winners of the Abel Prize:

Jewish Winners: 2
European Winners: 8
Other Winners: 2

Percentage of Jewish Winners: 16.7 percent
Percentage of European Winners: 66.7 percent
Percentage of Other Winners: 16.7 percent

Now obviously with so small a statistical sample as twelve: we cannot draw any reasonable future conclusions other than to point out that Europeans as a group are once against consistently over-represented when compared to the jews as a group by a factor of four in this case and more usually three. This suggests to us that we are dealing with a consistent pattern of European over-achievement when compared to the jews and that; if we acknowledge that European population has grown significantly and the jewish population has not, the jews have actually significantly underachieved as they were a historically a larger proportion of the population than they are at present, while the Europeans have grown as a population but yet still significantly overachieved in spite of being an increasingly small minority in terms of the global population.

We should further remark that drawing any kind of percentage statistics from the Abel Prizes; as is often done in relation to other intellectual and academic awards/prizes by jewish intellectuals and websites such as J-Info, is intellectually misleading given that one Abel prize winner equates to a whopping 8.3 percent of the total: so it is very easy to come up with a large percentage statistic without that statistic meaning anything!

Indeed just about the only thing we can say at this point in relation to jews and the Abel Prize is that as of this writing: the jews have significantly under-performed when compared to those of European origin.

References

(1) I have covered the issue of jewish winners of the Fields Medal in the following article:
<http://semiticcontroversies.blogspot.com/2013/01/jews-and-fields-medal.html>
(2) http://www.maa.org/devlin/devlin_04_04.html
(3) <http://www.abelprize.no/c53671/artikkel/vis.html?tid=53702>
(4) <http://semiticcontroversies.blogspot.com/2013/01/jews-and-fields-medal.html>
(5) <http://semiticcontroversies.blogspot.com/2012/12/jews-and-nobel-prize-fantasy-versus.html>

The Morgan Prize and the Jews

Thu, 31 Jan 2013 20:30:00

The Frank and Brennie Morgan Prize for Outstanding Research by an Undergraduate Student; or the Morgan Prize for short, is an annual cash award made to an undergraduate student attending an American, Canadian or Mexican academic institution who has materially and significantly contributed to the forward intellectual motion of mathematics as an intellectual discipline. (1) It is important to realize that the Morgan Prize is part of the much wider academic system of awards and grants that underlies the perception of achievement in both the academic community and the general population.

Thus while it may seem tedious to some readers for me to continually look at these different awards and prizes: it is important that we deal with them all, because in doing so we both get a step ahead of those list compilers who would like to implicitly claim; by means fair or foul, that the jews are a cut above mere gentiles in achievement. Thus justifying a common Zionist; and increasingly mainstream jewish, trope that the jews have achieved so much, while being horrendously persecuted by those around them (with the implication that this was and is because they are very gifted and put their non-jewish neighbours to intellectual shame).

In order to deal a body blow to this nonsensical argument from the jews and their apologists: we need to go through every prize, every award and every possible permutation of the '*jewish achievement*' argument to divine fact from fiction. The Morgan Prize; as I have stated, is one of many, but noting the amounts of jews versus non-jews who are winners allows us to remove another alley by which the jews and their supporters would otherwise seek to use to push their claims to intellectual superiority.

To get back to the subject at hand: the Morgan Prize is awarded every year to one undergraduate student (with the use of '*honourable mentions*' to indicate close runners up) by a joint committee of the American Mathematical Society, the Mathematical Association of America and the Society for Industrial and Applied Mathematics. The nomination procedure is simply that of nomination by members of those societies to a central address, which is then scrutinized by a committee of well-regarded members of said societies (although how these are chosen is not stated) who then make the award.

As I have previously indicated the field of Mathematics benefits in terms of its scholarly objectivity about the relative contribution of individuals to it, because the formal logic of mathematical calculation acts as a kind of lingua franca for mathematicians allowing mathematicians to partially bypass normal linguistic issues attendant in objectively selecting those who have materially contributed to the advancement of the discipline. (2)

This is however somewhat moot in the case of the Morgan Prize due to its self-limitation that the award go to an undergraduate student attending an American, Canadian or Mexican academic institution, which necessarily requires a familiarity with English. This naturally means that there is even less of an issue with linguistic bias, because the award is only likely to be awarded to those who have published in English due to the geographic limitation.

Once we understand this we can move on to state that; as of this writing, there is no list of jewish Morgan Prize winners available so we have to compile our own based on the near-universal assumption implicit in the creation of these lists: that jewishness is biological in nature. (3) Accordingly we have to split the winners into their own biological groups in order to make the statistical populations like-for-like comparisons.

This then gives us the following list of jewish winners of the Morgan Prize:

Daniel Biss (1998)
Jacob Lurie (2000)
Joshua Greene (2002)
Nathan Kaplan (2008)

With the following jewish '*honourable mentions*':

Michael Levin (2001)
Jonathan Schneider (2013) (4)

This means that in the eighteen Morgan awards and seventeen '*honourable mentions*' that have been made since the prize was inaugurated in 1995: the jews have won four and had two '*honourable mentions*'. This seems large doesn't it, but for

this to be true we have to first look at the total split of Morgan Prizes and '*honourable mentions*' in order to get a sense of the statistical situation the jewish contributed finds itself in.

The breakdown is revealing:

Jewish Winners: 4
European Winners: 11
Indian Winners: 2
Pacific Asian Winners: 1

Percentage of Jewish Winners: 22.2 percent
Percentage of European Winners: 61.1 percent
Percentage of Indian Winners: 11.1 percent
Percentage of Pacific Asian Winners: 5.6 percent

Jewish '*Honourable Mentions*': 2
European '*Honourable Mentions*': 7
Indian '*Honourable Mentions*': 4
Pacific Asian '*Honourable Mentions*': 4

Percentage of Jewish '*Honourable Mentions*': 11.8 percent
Percentage of European '*Honourable Mentions*': 41.2 percent
Percentage of Indian '*Honourable Mentions*': 23.5 percent
Percentage of Pacific Asian '*Honourable Mentions*': 23.5 percent

Now although we only have a very small sample: we can point out that the Europeans have once again outperformed the jews by a factor of three in the amount of winners of the Morgan Prize they have contributed as well as outperforming the jews by a factor of four in the amount of '*honourable mentions*'. This should be taken in the context of previous discussions I have published of the fact that the jews continually under-perform when compared to Europeans using the same definition of '*who is European*' that they seek to apply to '*who is jewish*'.

Indeed we should note that while the jews outperformed their fellow North American biological minorities of Indians and Pacific Asians (by a factor of two and four respectively) in the amount of Morgan Prize winners they have contributed: they have been outperformed by both these groups by a factor of two in the amount of '*honourable mentions*'.

Although we would need a larger sample to prove the point: this can be reasonably taken to suggest; using the logic of '*jewish achievement*' list compilers, that the jews are actually not as intellectually gifted as Europeans and are on a general par with Indians and Pacific Asians. We should once again stress that although we have comparatively little data to work with: we can see a consistent pattern emerging in jewish under-performance when compared to Europeans defined in the same way as jews are defined.

References

- (1) <http://www.ams.org/profession/prizes-awards/ams-prizes/morgan-prize>
- (2) <http://semiticcontroversies.blogspot.com/2013/01/jews-and-fields-medal.html>
- (3) This issue is discussed in some detail in the following article: <http://semiticcontroversies.blogspot.com/2012/12/jews-and-nobel-prize-fantasy-versus.html>
- (4) I have assumed Schneider is jewish in part because it is a common jewish surname in the United States and the addition of the Old Testament first name suggests that this is the case. However I have also included Schneider as jewish on the principle that it is better safe than sorry to include as many probable jews as jews in order to put the pro-jewish statistics in their best possible light.

Joshua the Stylite on the Jews

Sat, 02 Feb 2013 20:43:00

Joshua the Stylite is the name given to the sixth century Christian author; or more correctly compiler, of a chronicle in Syriac of the later Roman Empire and in particular the relations between the late Roman Empire and the Persian Empire. The document is one of the most important we have for this period as the author is generally adjudged to have been an eye-witness to the events they are describing in spite of their anonymity.

What is interesting to us is that the chronicle includes several mentions of the jews, which are obviously important to quote and examine so that we can understand Joshua the Stylite's view of them.

The first of these is as follows:

'The governor himself set out to visit the emperor, girt with his sword, and left Eusebius to hold his post and govern the city. When this Eusebius saw that the bakers were not sufficient to make bread for the market, because of the multitude of country people, of whom the city was full, and because of the poor who had no bread in their houses, he gave an order that every one who chose might make bread and sell it in the market. And there came Jewish women, to whom he gave wheat from the public granary, and they made bread for the market. But even so the poor were in straits, because they had not money with which to buy bread; and they wandered about the streets and porticoes and courtyards to beg a morsel of bread, but there was no one in whose house bread was in superfluity. And when one of them had begged a few coins, but was unable to buy bread, he used it to purchase a turnip or a cabbage or a marrow, and eat it raw. And for this reason there was a scarcity of vegetables, and a lack of everything in the city and villages, so that people actually dared to enter the holy places and for sheer hunger to eat the consecrated bread as if it had been common bread. Others cut pieces off dead carcasses that ought not to be eaten, and cooked and ate them; to which things you in your truthfulness can bear witness.' (1)

Now in the above: the first reaction the reader may have upon reading the text is that it is a fairly common story of suffering in a city suffering the privations of war and housing a large number of additional people from country villages and towns who are sheltering behind its stout walls. However if we take a closer look at what precisely Joshua the Stylite is saying we can divine a different sub-text in relation to the jews.

Joshua is relating how the city was ruled; in the absence of the appointed governor, by a man named Eusebius who; enacting a similar policy to that of the Emperor Julian when dealing with a crisis of food in the Syrian city of Antioch a century earlier, (2) decided to try and stabilize prices for the staple foodstuffs in the city by increasing the amount of bread available by breaking the monopoly on the baking of bread naturally held by the bakers.

So far so good, but then we come to what Joshua says next: in so far as he states that the jewish women of the city turned up at the public granary on the grounds that they wished to bake bread. Now it is not stated whether the jews had to purchase the grain from Eusebius or whether they received it gratis on the explicit understanding that they were to use it to bake bread and then sell that bread to the poor with Joshua implicitly suggesting that this was to be at an affordable price.

We are then told by Joshua that the poor were not able to beg for bread due to a lack of supply of it (even though the jewesses were supposed to be baking it for them) and had to beg for coins with which to buy cheaper foodstuffs such as vegetables. This then in turn drove the prices of vegetables up as demand easily outstripped supply leading to the (non-jewish) poor turning up at Christian religious services simply in order to receive the communion wafer as some kind of meagre sustenance for their bodies.

Now the question we have to ask ourselves in this harrowing story of the starving poor is what happened to the public grain allotted to the jewesses by Eusebius so that they could bake bread for sale for a few coins to the poor?

It is clear that what Eusebius intended to happen was that public-spirited citizens would bake bread and then use that bread to both feed themselves and the poor, which would in turn alleviate the pressure on the other food resources of the city. This is the only possible rationale for why it is implied that Eusebius distributed grain to the jewesses of the city from the public granaries free of charge.

From Joshua's wording it is clear that this jewish bread never reached non-jews and rather stayed among the jews: who had taken advantage of Eusebius' desperation and naivete in order to make sure they had plenty of food without having to pay for it. This meant that the jews could then spend their money (which Joshua necessarily implies they had an abundance of) on supplementing their diet with other rarer foodstuffs such as meat.

However in order to not seem to be disobeying Eusebius' requirement for the distribution of grain in the first place: the jews put their excess bread on sale to the non-jewish inhabitants of the city, but at such high prices that the poor were never able to get enough money to purchase one loaf. This meant that the wealthier non-jews could purchase the bread made by the jews, which meant that the jews got rich off the desperation of others while not breaking the letter of their agreement (although outrageously flouting the spirit of it) with Eusebius to use the public grain to bake bread for the inhabitants of the city.

This means that the jews in effect gained control; as with the story of Joseph and Pharaoh in the Torah, of the food resources of a country (in this case the Roman province of Syria and in the Biblical case Egypt) and used it for speculative profiteering, while disregarding the suffering of the non-jewish poor who simply couldn't afford to pay the high prices the jews were demanding.

The moral of the story of the jewish monopoly on the food supply is clearly intended by Joshua to indicate the politically subversive and dangerous nature of the jews (3) and that they should not be given charge of anything.

This theme is echoed by Joshua in a somewhat off-hand comment that he makes in relation to a perceived '*sign of God*' in the night sky over the Middle East. To wit:

'We received, however, a letter from some acquaintances of ours, who were travelling to Jerusalem, in which it was stated that, on the same night in which that great blazing fire appeared, the city of Ptolemais or 'Akko was overturned, and nothing in it left standing. Again, a few days after, there came unto us some Tyrians and Sidonians, and told us that, on the very same day on which the fire appeared and Ptolemais was overturned, half of their cities fell, namely of Tyre and Sidon. In Beirut only the synagogue of the Jews fell down on the day when 'Akko was overturned.' (4)

The moral of this short note by Joshua is very simply that the fiery '*sign of God*' in the night sky over the Middle East signalled God's judgement of the wicked in that the city of Ptolemais (probably a reference to Antiochia Ptolemais [Acre]) was destroyed by an earthquake, which also caused damage to the houses of the wicked in the cities of Tyre and Sidon (in Lebanon). Part of that judgement of the wicked by earthquake; and the part which most concerns us, is that in the city of Beirut [ancient Berytus] the only building that collapsed was the city's synagogue.

The implication by Joshua is simple in so far as that the earthquake and the fiery astral symbol that preceded it is a judgement on the wicked elements of mankind, of which the jews are; to Joshua's mind, the premier example.

This jewish wickedness is demonstrated for Joshua by the jewish behaviour in relation to the siege of the city of Edessa by Kawad the King of Persia.

To wit:

'Not even this sign, however, restrained the wicked mind of Kawad from his evil purpose; but he set up a king in place of Na'man, and arose and went to battle. When he came to Tella, he encamped against it; and the Jews who were there plotted to surrender the city to him. They dug a hole in the tower of their synagogue, which had been committed to them to guard, and sent word to the Persians regarding it that they might dig into it and enter by it. This was found out by the Count Peter, who was in captivity, and he persuaded those who were guarding him to let him come near the wall, saying that there were clothes and articles of his of different kinds which he had left in the city, and he wished to ask the Tellenes to give them to him. The guards granted his request and let him go near. He said to the soldiers who were standing on the wall to call the Count Leontius, who at that time had charge of the city, and they called him and the officers. Peter spoke with them in Roman, and disclosed to them the treachery of the Jews. In order that the matter might not become known to the Persians, he asked them to give him a pair of trousers. They at first made a pretense of being angry with him; but afterwards they threw down to him from the wall a pair of trousers, because in reality he had need of clothes to wear. Then they went down from the wall, and as if they had learned nothing about the treachery of the Jews and did not know which was the place, they went round and examined the foundations of the whole wall, as if they wished to see whether it required strengthening. This they did for the sake of Peter, lest the Persians might become aware that he had disclosed the thing and might treat him much worse. At last they came to the place which the Jews were guarding, and found that it was mined, and that they had made ready in the centre of the tower a great hole, as they had been told. When the Romans saw what was there, they sallied out against them with great fury, and went round the whole city, and killed all the Jews whom they could find, men and women, old men and children. This they did for (several) days, and they would scarcely cease from killing them at the order of the Count Leontius and the entreaty of the blessed Bar-Hadad the bishop.' (5)

Now from the above we can unambiguously see that Joshua is telling us that when the Persians besieged the city of Edessa: the jews were told by Leontius; the governor of the city, that they were to guard the area of the city wall next to their synagogue. The jews promptly pretended to be guarding their section of the wall, but instead dug a tunnel outside of the walls from their synagogue in the direction of the Persian camp and then let the Persians know (presumably by firing a message wrapped around an arrow or by messages

written on rocks etc) where it was so they can use it to infiltrate Edessa. In doing this the jews were consciously and readily betraying their fellow citizens of Edessa in order that they could profit from the fall of the city to the Persian king.

Had Count Peter not discovered this plot or had the wherewithal to alert the defenders of Edessa by guile of it: then Edessa would have surely fallen to the Persians and the jews would have ruled the city by proxy as the new elite given their act of allegiance to the Persian king implicit in their betrayal of their fellow citizens to rape, theft and murder by the Persian army.

The non-jewish response was predictable in both its intensity as well as the speed at which it occurred and as with other similar situations in history where the jews have sought to betray gentile cities to invaders in order to profit from: it was a very bloody episode that had the ferocity of a pogrom combined with an unerringly rational justification for that ferocity. After all the jews had declared themselves; by their deliberate action, the enemy and they were prepared to see the rest of Edessa burned and its inhabitants slaughtered: so the citizens of Edessa reacted in one of the few ways they could: they killed all the jews without sparing jewish women or children as would normally be the case.

In summary then we can see that Joshua the Stylite; from the remarks he makes on the jews, is placing the jews firmly in the historical category of political subversives who will stop at literally nothing to profit from a given situation: starving the poor of one city to make a profit while attempting to betray another so that it would burned and its inhabitants slaughtered.

Is it any wonder then that Joshua the Stylite believed that the jews; when a major earthquake occurred in the Middle East, were being judged by God for their wickedness?

References

- (1) Josh. Sty. 40
 - (2) Glen Bowersock, 1978, '*Julian the Apostate*', 1st Edition, Harvard University Press: Cambridge, p. 96
 - (3) We are also told (Josh. Sty. 68) that the jews are prone to disbelief of any kind of non-jewish religious happening and believe (by implication) that they are necessarily fraudulent.
 - (4) Ibid. 47
 - (5) Ibid. 58
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Gildas the Wise on the Jews

Sun, 03 Feb 2013 19:52:00

Gildas; commonly known as *'the Wise'*, was a sixth century Christian cleric who; born in southern Scotland, spent a large part of his life in England and wrote most of his work about the British Isles. He is one of the few clerics related to Britain of this time that we know much about largely thanks to some of his literary output coming down to us largely complete, but also because he had two *'Lives'* written of him. One in the ninth century by a monk from Rhuys in Brittany and the other in the twelfth century by Caradoc of Llancarfan in Wales.

What is interesting to us is that Gildas' corpus; of which I use the only full English edition that as far as I know is available (1) although Keith Matthews has re-translated *'The Ruin of Britain'* but not Gildas' other texts or the fragments of his letters that have survived, (2) contains some comments from him on the subject of the jews. Accordingly it is of interest to us to quote this venerated individual in most European Christian traditions on this most important of subjects.

To wit in *'The Ruin of Britain'* Gildas remarks that:

'[...] after cutting down the wood in the grove of idolatry, which, in its moral interpretation, means thick and dark desire, and after the clear signs of the Jewish fleece without the moisture from heaven, and of the Gentile fleece made wet by the dew of the Holy Spirit?' (3)

Now the meaning of the above passage is not immediately apparent as I have made the decision to omit the profuse mentions that Gildas makes of the *'House of Israel'* given that they can be aptly summarized by explaining that Gildas is talking about the issue of supersession in Christian theology. In so far as God made a covenant with the Jews and then; when the Jews had fallen from grace after killing the long-awaited Messiah in Jesus, made his new covenant with the Gentiles through the body and blood of Jesus.

This means that Gildas' comment about the jewish and gentile fleeces is simply an metaphor for his point that the jews were; per the common Christian criticism of the time, worshiping an empty shell and simply upheld the supposed traditions of their ancestors for no other reason than that the were the traditions of their ancestors, while the Christians in Gildas' orthodox view worship the living God who continually blesses them with his benevolence.

The point Gildas is making then is that the jews worship nothing other than themselves (i.e. essentially idols in the Christian view) and that accordingly are the victims of God's wrath, because they are the conscious or unconscious agents of the devil.

This; of course, is an interesting juxtaposition to the modern and historic jewish view of their own history in so far as they see their history as a series of disasters and trials sent by Yahweh in order to punish them for their wickedness or lack of faith with the principle agents of that punishment being the gentiles.

Gildas by contrast sees the disasters and trials that pockmark jewish history as being symptomatic of the lack of faith exhibited by the jews not being followers of the Jesus and instead viciously clinging to outmoded tradition because it is tradition.

We can see that the two views are somewhat complimentary in that they describe the disasters and trials of jewish history as being sent by God because of the evil the jews have done, but where they differ is on identifying just what precisely the jews have done wrong. To the jews they have done wrong in not following the Mitzvoth of the Torah scrupulously enough, but to Gildas what the jews have done wrong is to cling too hard to those same traditions. So hard in fact that they have become Dostoevsky's Inquisitor who has to reject his own Messiah because of the recognition on his part of the Messiah would overturn everything he believed in.

This impression is confirmed when we later read in *'The Ruin of Britain'* that:

'Who of you, I ask, does not seek a field with the reward of iniquity? For Judas was wont to steal from coffers; you waste the church gifts and the souls of her sons. He went to the Jews to sell God; you to tyrants and your father the devil, to despise Christ. He held the Saviour of all as one to be sold for thirty pieces of silver; you for even a single penny.' (4)

In the above Gildas is again talking about the jews rejecting; like Dostoevsky's Inquisitor, their Messiah as being worthless (i.e. they value him only at thirty pieces of silver), because of their own uncritical self-belief that they; in Gildas' words, are the tribal *'elect of God'* and that accordingly the jews ended up selling God made flesh to tyrants (the Jewish high priesthood and through them to the Romans).

Gildas also clearly identifies that the jews do not worship God in his view, but rather because they worship their superseded traditions (and thus themselves) then the jews consciously or unconsciously worship the devil. Indeed Gildas implies that the jews; represented

by Judas, were; and are, a nation of thieves who stole; and continue to steal, money from other people and would sell their own mother if they thought it would bring them a suitable profit.

Gildas finishes his point by making a rhetorical exhortation that if Jesus was worth only thirty pieces of silver then jews themselves are hardly even worth a penny, because they cannot; as mere men not incarnate Gods (although Gildas is obviously using a pun here to attack the egotistic presumption of the jews in seeing themselves as the tribal '*elect of God*' but are only worth a tiny fraction of Jesus worth given that he was sold so cheaply by them), hold a candle in terms of worth to Jesus.

As such then we can see that Gildas is severely taking the jews to task for their starring role in the trial and crucifixion of Jesus and further criticising them for being a nation of thieves and swindlers incapable of seeing anything beyond their next victim. In essence Gildas is accusing the jews of being both completely egotistical and materialistic in comparison to the Christians who he views as being humble and ascetic. (5)

Thus we can see that Gildas was hardly friendly towards the jews and rather saw them as being the major enemy of Christianity and; as a doubtful mention of jews in the fragments of his letters tells us, '*the shadow of things to come*' (6) or put another way '*harbingers of the anti-Christ and the apocalypse*'. Essentially Gildas saw the jews as a nation worshiping tradition for the sake of tradition and through this unbridled egotism they sold their own Messiah for the measly sum of thirty pieces of silver and have been effectively servants of the devil ever since.

References

(1) Hugh Williams, (Ed and Trans) 1899, '*Gildas*', 1st Edition, David Nutt: London ; note that the work is in three separate volumes but numbers its pages continuously meaning that; per the custom, I will refer to the page and not the volume as it is not necessary.

(2) <http://www.kmatthews.org.uk/history/gildas/frames.html>

(3) Williams, Op. Cit., p. 181

(4) Ibid, p. 245

(5) See Gildas views on the importance of sincere Christian humility and penance in *ibid*, pp. 276-281

(6) Ibid, p. 269

Sarah Hoenig's imaginary 'Irish anti-Semitism'

Tue, 05 Feb 2013 22:26:00

I don't as a rule comment on the current events in part because so many do already, but I thought I would make an exception in the case of Sarah Hoenig's latest squawk about an Irish town in County Kerry called Cahersiveen. Before Christmas last year Hoenig claims that she was making her way merrily around and was accosted on the main thoroughfare; Church Street, by three teenagers with a *'Free Palestine'* sign (1) who were soliciting donations for a Catholic Irish charity which specializing in aid to third world or otherwise deprived countries. (2)

Hoenig claims that the exchange went something like this (although how she remembers the precise details and words spoken one or two months after the event is unclear):

I asked: "Free Palestine from whom?" The cheery trio's swift answer was unambiguous: "The Jews."

I pressed on: "Do you know where your money would go?" The boys: "To plant olive trees."

"Are you sure," I continued, as kindly-looking little old ladies generously opened their purses and dropped coins and bills in the collection box, "that this money wouldn't fund terrorists and murderers?" Their retort threw me for a loop: "What do you have against Palestinians? What have they done to you? They are only against Jews. Jews are evil."

I pried more. I asked what they know about the conflict. It was nothing except that Israel is the horrid ogre and the oppressed Palestinians are unquestionably worthy of compassion. Indeed the boys never stopped to question any of this.

I inquired who gave them these ideas and who sent them out to seek contributions in the town center. It turned out that it was a school-organized affair and that their teacher brought them all out, as a group, on a school day, during school hours, to do a pre-Christmas Christian good deed by "collecting donations for Palestine."

I ASKED if they knew of the Palestinian Authority's and Hamastan's persecutions of Christians, but my youthful interlocutors had never heard of the Palestinian Authority and didn't know that Palestinians are overwhelmingly Muslim.' (3)

Now from the above we can note several issues in what Hoenig is claiming that should make us suspicious that this is not an accurate account of the event.

The first is that very first passive-aggressive question by Hoenig: *'free Palestine from whom?'* Now that is obviously not the statement of somebody who would even consider donating money to purchase displaced Palestinian families olive trees (both a symbolic and practical gift I might add), but rather it is the statement of someone who has obviously found their political salvation and as such refuses to question its assumptions.

One such assumption; common to all Zionist thought, is that the jews have a special birthright to Palestine (one wonders precisely why [something the jews rarely seek to justify any more]) and that accordingly it has already been *'freed'* by the jews from; to use Efraim Karsh's term, *'Islamic imperialism'*. This means that to suggest that Palestine be freed to a Zionist is heterodoxy par extraordinaire and this leads the Zionist concerned to wonder why anyone would doubt the *'right'* of the jews to Palestine unless they were against the jews as a people. (4)

This brings us nicely onto the second issue, which lies at the heart of Hoenig's claim: criticism of Israel is (veiled) anti-Semitism and should be treated as such.

This means that any criticism of Zionists or of Israel's conduct; which lets not forget is implicit in both the idea of *'Freeing Palestine'* and also in having to help dispossessed Palestinians, is to Hoenig criticism of the jews more generally. Indeed another Israeli journalist has pointed out that Hoenig believes just this in addition to the fact that is the norm at the Likud-aligned Jerusalem Post to believe it and a history of fabricating such events. (5)

This can also be ascertained by the reader by noting that most of Hoenig's article is not actually about the supposed *'anti-Semitic event'* at all, but rather is a long and extremely historically inaccurate screed about *'Irish anti-Semitism'* being rampant throughout the centuries. Everything; from the Limerick pogrom of 1907 to the fact that the Irish government of the time had relatively warm relations with the Third Reich and was the only state which sent official condolences to the Third Reich after hearing of Adolf Hitler's suicide at

the end of the battle of Berlin, (6) is dragged out and flogged like a patchwork dead donkey in a desperate attempt to conjure up the phantom of pogroms in Dublin or Cork in the near future.

Now as Hoenig herself has been quick to point out: she isn't claiming the Irish are anti-Semites and tries to assert that she says they are largely nice people. (7) This is however a rather obvious bit of double-think on Hoenig's part as you can't claim there is a '*worrying phenomenon*' of anti-Semitism among Irish youth (which is the thrust and point of her article) and then claim that most Irish don't think this.

After all if it is to be a '*worrying phenomenon*' then it has to be something a little bit more than one drunk adolescent stopping to go to the toilet against a handy wall only to discover that it is a synagogue wall, which thus means he is urinating on the Jewish religion and thus is an evil anti-Semite.

I am using an analogy of course, but that is what Hoenig's claim boils down to in that any act against an individual Jew or even one that is perceived to be against the Jews in general is ipso facto anti-Semitic and thus needs to be '*combated*'. After all if most of the Irish don't do this then there can hardly be a '*worrying trend*' to '*combat*' now can there?

This brings us nicely onto the third issue that underlies Hoenig's claims in that Zionism, across the board, has as one of its central ideological linchpins: the idea that the Jews have historically been a meek people who went to their deaths without resistance. Thus it is beholden upon the supposedly newly invigorated Jewish people; as represented by Israel, to smash (or per the common euphemism 'educate') any dislike or criticism of Jews by anyone anywhere in the world, because such dislike or criticism will inevitably; in the Zionist view, lead to the dislike of the Jews, Jew hatred and then anti-Semitism.

That Hoenig obviously believes just this is indicated by her desperate defense of herself on the grounds that a chap named '*Charles*' wrote her a nasty email about her conduct towards Irish teenagers. (8) This Hoenig believes '*validates*' her claims, but she spectacularly fails to notice that '*Charles*' only wrote her a nasty email after she had written a nasty column about the Irish which basically impugned and libeled them as a people (a-la Daniel Goldhagen's vile claims about the Germans, which had they been written about the Jews would have quickly labelled as '*anti-Semitic*' as opposed to '*ground-breaking*') in a major Israeli newspaper. This is in direct contrast to her own uncritical hero-worship of a rather nasty pantheon of former Jewish terrorists turned politicians in the self-same article, which Silverstein has neatly skewered her for. (9)

Once we understand this then we can use it as a proverbial skeleton key to unlock the probable truth of the event by entering Hoenig's ideological system and working back from the ideological prism she is using to interpret events around her.

Acknowledging this then tells us that Hoenig has two central planks to her thinking: firstly that any negative comment about or criticism of Israel is de facto '*anti-Semitic*' and that it is beholden upon her as a Jew-at-large to 'combat it' so that she can proudly say '*Never Again!*'

This means that the exchange more likely went something like the below (I summarize):

Hoenig: *Free Palestine from who?*

Children: *The Jews/The Israelis.* (10)

Hoenig: *How do you know this money wouldn't fund terrorists and murderers (of Jews)?*

Children: *Why do you hate Palestinians so much?* (This is necessarily implicit in Hoenig's own stated remarks) *What have they done to you? What the Jews/Israelis are doing to them is evil!*

This then is a far more likely exchange and we can easily see; once we bear in mind Hoenig's belief system, how she would necessarily believe that the criticism of Israel implicit in the children's fund collection and responses were symptomatic of latent anti-Semitism. However because of her fanatical and uncritical beliefs about the righteousness of Israel: Hoenig loses all ability to understand nuance in criticism and ends up tarring anti-Zionism with anti-Semitism as if they were necessarily the same thing as opposed to two independent positions that historically and currently do not necessarily follow from one another.

We should also note that Hoenig is clearly the aggressor here and not the children or their teacher given that having a charity bucket rattled under your nose is not a rare event in Ireland, the UK or in any developed country. Everyone else would simply have donated, said '*no thank you*' or even just ignored the children, but not Hoenig no. Instead she decided to pick a fight with a bunch of school children for collected for charity: hardly the victim (as she is claiming) now is she?

In essence Hoenig has dug her own journalistic grave here as she is clearly not telling the whole truth as either the teacher, the children and the charity are wrong or Hoenig is wrong. (11) It is three on one and Hoenig hasn't a jot of evidence such as a recording of her conversation (easy to do on her mobile phoe that she snapped pictures of) or other witnesses to back up her claims.

So we have to agree with Silverstein: Hoenig likely made the whole thing up. Although not before the readers of Jerusalem Post started an impromptu campaign to boycott Ireland because of Hoenig's paranoid and unfounded claim that the Irish children were '*latent anti-Semites*'. (12)

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- (1) <http://www.jpost.com/Opinion/Columnists/Article.aspx?id=300877>
 - (2) <http://www.independent.ie/national-news/columnist-targeted-by-antisemitic-hate-mail-after-irish-trip-3375206.html>;
<http://www.irishexaminer.com/ireland/israeli-journalist-gets-hate-mail-over-irish-story-221349.html>
 - (3) <http://www.jpost.com/Opinion/Columnists/Article.aspx?id=300877>
 - (4) A good summary of the belief system that underlies this can be found in Avi Shlaim, 2010, '*Israel and Palestine: Reappraisals, Revisions, Refutations*', 2nd Edition, Verso: New York, pp. 114-115
 - (5) <http://www.richardsilverstein.com/2013/02/03/jerusalem-posts-anti-semitism-fetish-leads-to-likely-irish-hoax-report/>
 - (6) For the interested a good summary of Irish relations with the relatively few jews that have lived there maybe found in: Louis Hyman, 1972, '*The Jews of Ireland: From Earliest Times to the Year 1910*', 1st Edition, Israel Universities Press: Jerusalem.
 - (7) <http://www.independent.ie/national-news/columnist-targeted-by-antisemitic-hate-mail-after-irish-trip-3375206.html>
 - (8) Ibid.
 - (9) <http://www.richardsilverstein.com/2013/02/03/jerusalem-posts-anti-semitism-fetish-leads-to-likely-irish-hoax-report/>
 - (10) I am quite prepared to accept that the children concerned quite probably used the term '*Jews*' rather than '*Israelis*', but rather they clearly meant the latter not the former.
 - (11) <http://www.irishexaminer.com/ireland/israeli-journalist-gets-hate-mail-over-irish-story-221349.html>
 - (12) <http://m.irishtimes.com/newspaper/breaking/2013/0130/breaking43.htm?via=latest>
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Evagrius Scholasticus on the Jews

Wed, 06 Feb 2013 21:29:00

Evagrius Scholasticus is the name of a Christian historian from Syria who wrote a particularly useful chronicle of Christian history in the late sixth century, which was one of several works that he penned but unfortunately is the only one to come down to us. Evagrius Scholasticus is interesting to us primarily because he relates two interesting anecdotes about the jews. (1)

The first concerns the rescinding of a degree by the Emperor Theodosius about the confiscation of the synagogues of Antioch. To wit:

'In so great a measure had the power of divine grace taken possession of him, that, when Theodosius had issued a mandate, that the synagogues of which they had been previously deprived by the Christians, should be restored to the Jews of Antioch, he wrote to the emperor with so much freedom and vehement rebuke, as standing in awe of none but his own immediate sovereign, that Theodosius recalled his commands, and in every respect favoured the Christians, even superseding the prefect who had suggested the measure.' (2)

Now if we read between the lines the above passage we can quickly see that Theodosius; the arch-Christian Emperor (as it was he who made it all but illegal to practice paganism), has had a change of heart in relation to the city of Antioch (which had a very large jewish community) and has decided on the advice of a prefect to kick the Christians out of their newly consecrated churches and allow them to be used by the jews as synagogues again.

This prompts Simeon the Stylite to write to the Emperor to argue the case for keeping the former synagogues as churches rather than handing them back over to the jews. Simeon's letter succeeds and the Christians of Antioch see it is a sign of God's favour on them and disfavour on the jews that this decision went their way.

This is all well and good, but there are two issues here that don't make sense unless we fill in some necessary context. In so far as why would a Roman prefect be able to influence a fanatical Christian who was bent on persecuting non-Christians into not doing so?

The other is why the jews of Antioch weren't simply offered some new buildings to convert into synagogues by so fervent a Christian as opposed to acceding to the request from the prefect to kick his fellow Christians out of their new churches so that the jews could repossess them.

It presents us with something of a conundrum: doesn't it?

Solving this isn't as quite as difficult as it might at first appear given that the key here is who the prefect referred to by Evagrius Scholasticus is. That prefect has to have a specific reason for wanting to support the jews over the Christians and also sufficient influence with Theodosius in order to temporarily sway him towards such a policy.

One candidate in particular stands out in the form of Flavius Dexter who was Theodosius' High Chamberlain (i.e. he ran the Imperial Household) and who became a praetorian prefect under Theodosius' son the Emperor Honorius (i.e. the commanding of Honorius' bodyguard). Further Dexter was a friend of Saint Jerome (a leading Christian intellectual in his day) and the son of another leading Churchman: Saint Pacian.

It further just so happens that Pacian advocated tolerance and kindness to the jews as well as routinely championing the jews as possessors of *'imperfect revelation'* and thus far superior to the pagans that Theodosius was busy persecuting. (3)

Pacian also happens to suggestively mention that he at the very least considered himself jewish and; as I have discussed elsewhere, (4) there are good reasons for suggesting that Pacian himself was a jewish convert to Christianity or knew of some jewish ancestry in his family tree.

In Flavius Dexter we can find a specific candidate for reversing Theodosius' policy on the synagogues in Antioch in that he was very close to the Emperor, was close to major Christian figures such as Saint Pacian and Saint Jerome, was (albeit later) a prefect (5) and was the son of a major advocate of Christian tolerance of the jews as well as potentially from a family of jewish converts to Christianity.

This suggests that Flavius Dexter is very likely to be the prefect referred to by Evagrius Scholasticus in relation the reversal of Theodosius' policy on the conversion of the synagogues of the jews of Antioch into churches for Antioch's Christian population. In essence Dexter; if he was as I suspect of jewish origin, was acting as a deliberate mediating influence on Theodosius' policy on the jews and acted as proverbial stool pigeon in Theodosius' court: helping prevent the excesses of the Christians against the pagans (which he seems to have egged on) spreading to the jews in-line with Saint Pacian's; i.e. his father's, ideas.

Or in other words Flavius Dexter can be seen as an archetypal Israel Lobbyist in the classical world and a figure who suggests the presence of others like him in the courts of the Roman Emperors. The idea that jews helped fan the Christian brutality against the Empire's pagan population; who had after all been a major foe of the jews for centuries, in order both to revenge themselves for perceived slights and also to focus the Christian hatred on to the still numerous pagans: so that it would be less likely to spread to the jews. Is also a useful explanatory tool as it helps to locate the jewish policy as a short term measure to by themselves peace in their lifetime while mortgaging their future descendants on the logic that they would always maintain a significant hold over policy-making on the jews (which they didn't and resulted in both Christian and pagan attacks on the jews for just such reasons).

In essence we can see here an ancient Israel Lobby in action and in looking at it we can see also see the problem with such usage of influence in that groups don't tend to hold onto it forever and as time goes on the abuses mount up and previously policies come back to haunt the next generation of lobbyists until such a time as the lobby becomes the enemy of the state and is systematically eliminated.

The second mention of jews in Evagrius Scholasticus' *'Ecclesiastical History'* is as follows:

'It is an old custom in the imperial city, that, when there remains over a considerable quantity of the holy fragments of the immaculate body of Christ our God, boys of tender age should be fetched from among those who attend the schools, to eat them. On one occasion of this kind, there was included among them the son of a glass-worker, a Jew by faith; who, in reply to the inquiries of his parents respecting the cause of his delay, told them what had taken place, and what he had eaten in company with the other boys. The father, in his indignation and fury, places the boy in the furnace where he used to mould the glass.' (6)

Now the above is far more obvious than the first mention of the jews by Evagrius Scholasticus in so far as it is a straight forward miracle tale: whereby a jewish boy accidentally receives some of the consecrated Eucharistic wafer, which has been been donated by the Christian authorities of Antioch for schoolchildren to eat. This causes the jewish child to be late home, which causes his parents to demand to know where he has been: only for the child to disclose the fact that he has been at a Christian service and consumed the Eucharistic wafer.

This causes the jewish father to go into an uncontrollable homicidal rage and throw his son into his own glass oven; as he is a glass-blower by trade, with the stated goal of murdering him, because he had betrayed the jews by attending such a service.

Of course a miracle then occurs, the boy is somehow unharmed by the flames, is taken with his mother into the care of the Christian Church while his father is executed by the city authorities for attempted murder.

What is important to bring out here is mainly that in this story we can see the ugly side of the historical jewish community, which is so often suppressed and censored from orthodox works on the subject precisely because to suggest that the jews can do horrific things; as this jew tried to do, opens up the door to a lot of other historic charges against the jews; which orthodox scholars frequently dismiss without reasonable cause, such as ritual murder, host desecration, religious fanaticism, child murder etc being potentially genuine (if not necessarily widespread) phenomena.

As such then we can point out that the jews of history need to be seen less as the *'perfect beings'* that so often typifies analyses today, but rather as a people like any other: warts and all. Evagrius Scholasticus' account is good vehicle for doing just that as he doesn't obsessively condemn or attack the jews, but rather calmly mentions them on two occasions and as such we have to be inclined to take what he says very seriously given he has little motive for lying about the jews or the things that they had done.

References

- (1) I am here ignoring the pejorative reference that Evagrius Scholasticus makes to the followers of Nestorian Christianity as *'jewish'* (Evag. Sch. 1:2) as I would argue it has little relevance to the jews other than to point out that Christians frequently called opposing sects *'jewish'*.
- (2) Evag. Sch. 1:13
- (3) I have discussed Saint Pacian's ideas on the jews in the following article: <http://semiticcontroversies.blogspot.com/2012/12/saint-pacian-on-jews.html>
- (4) Ibid.
- (5) I would suggest that Evagrius Scholasticus was confused and used Dexter's later title under Honorius as opposed to this title under Theodosius.
- (6) Evag. Sch. 4:36

Why 'Jewish Achievement' Lists are Meaningless

Sat, 09 Feb 2013 17:59:00

I have written several articles now on the subject of different academic and intellectual awards and prizes. So before continuing to analyse them it is important to stop and consider something more fundamental about these lists than just the fact that jews and their supporters tend to massage and misrepresent the figures outrageously. That something is very simply the applicability or perhaps pointedly the fundamental utility of such lists as something more than a rhetorical device.

Said claim is commonly repeated by historians and popular writers on the subject of the jews and jewish history to the point where we are confronted by a narrative of jewish history dominated by three poles: the persecution of the jews, the innocence of the jews and the genius of the jews. These combine to form a modern belief system that has been of significant and lasting assistance to both the Zionist cause and jewish influence more broadly. The lay Catholic historian Paul Johnson summed up this view; which he himself professed, rather simply when he referred to jewish history as being written *'from the viewpoint of a learned and intelligent victim.'* (1)

This view; as Johnson himself typifies, leads the current jews; in a parody of the biblical narrative about the sufferings of the Israelites, to the creation of Israel as a result of their alleged (Johnson uncritically assumes them to simply be *'real'*) sufferings, which he even goes so far as to suggest are part of a divine plan. (2) One of the basic problems in this narrative however is that it is almost totally a-historical and the only way it actually works is if you assume the jews are universally (or almost universally) innocent of anything negative with which they are charged. (3)

This assumption of (near) universal innocence of course is hardly intellectually tenable, (4) but this argument was never really intellectually convincing but rather is very emotionally convincing if one accepts the supposed universal persecution of the jews as necessarily unjust and if this be the case then the jews should accordingly have a *'home of their own'*. Indeed if you combine this sense of (near) universal persecution with the accepted and ancestral belief among jews that they; as jews, have been chosen by Hashem (whether or not they actually believe in YHWH or not) then it is not difficult to see where this notion of all-consuming jewish achievement comes from.

To explain briefly: if you as a group believe that you have been subject to (near) universal persecution for the last two millennia by other groups for no good reason and further that you have been chosen by the omnipotent and omnipresent creator of the universe to be a special people then you will always view yourselves (consciously or unconsciously) as a cut above everyone else.

This will cause even the most desultory minds to pause and think as the odd intellectual inconsistency here. In that if the jews are (near) universally unjustly persecuted but yet are the specially favoured people of the omnipotent and omnipresent creator of the universe: then why is it that they are unjustly persecuted given that said all-powerful creator has chosen them?

The historical jewish answer to this question is very simply to assume that; as with the biblical Israelites, the jews are being punished for their sins and lack of correct Torah observance. The vehicle of this persecution are the peoples not chosen by this all-powerful creator god who are being guided in their hatred of the jews by his vengeful whim.

Now what happens when you take away this belief in the centrality of the cyclic nature of divine favour and punishment on; yet keeping the belief in the *'special nature'* of, the jews?

What then occurs is the need to find some non-metaphysical reason for the (near) universal persecution of the jews by non-jews and what is simpler and more pleasing to such a view than to argue the centrality of your own people to the advancement of the world. (5) Thus suggesting that the reason that the jews were persecuted was not because they had done wrong or because YHWH was in a bad mood, but rather it being attributable to the fact that the jews were a people of genius who had out-competed, out-performed and out-stripped their non-jewish neighbours across a broad spectrum of activities leading to jealousy. Thus leading to the intellectual rationalization of said jealousy by use of theology, nationalism, economics and so on to create jew hatred and anti-Semitism. (6)

This belief; which predates the rise of modern anti-Semitism by-the-way, (7) is easily found expressed in the contradictory claims of the jewish academic historian Cecil Roth (whose arguments have actually been recently pointed out to be completely biased and hardly academic) (8) who claimed that he *'only sought to provide a representative selection of jews who had significantly contributed to the advancement of civilization'*. (9) However the *'representative selection'* was actually designed to claim that jews had a major hand in any development that Roth considered positive and suppressed any mention of a jewish hand in the things that would be perceived as negative that they had been involved with. (9)

Let us pause to consider just one example of Roth's dishonesty and deliberate distortion of the evidence to fit his thesis. In his work (still often read and cited to this day by jewish nationalists) *'The Jewish Contribution to Civilisation'* Roth claims that the Radhanites (a jewish tribe) (11) were responsible for the introduction of everything from oranges and pears to slippers and mattresses to the non-jewish barbarians of the West. (12)

Whether these claims are true is irrelevant to us as Roth has knowingly left one particular commodity that the Radhanite merchants were especially involved in trading; according to the Arab writer Ibn-Kordadhbbeh, in white slaves from Spain, Italy and France which were being trafficked to the lands of Islam. (13)

Roth's suppression of the negative parts of jewish history and his corresponding over-emphasis on the alleged jewish involvement in subjective historical positives obviously renders a lot of what he has to say suspect given his ironic habit (given his charges against critics of the jews) (14) of ripping sources from their context to make a claim he must have known was dubious at best.

This habit; as I have explored elsewhere in relation to the *'jewish achievement'* lists, (15) has become commonplace among the jews and it is important for critics of the jews to realise that the power of these lists is only found in their rhetorical value for jews and their apologists and that they are not serious intellectual challenges to deconstruct or neutralize.

Now once we understand that the basis for compiling these *'jewish achievement'* lists is as a kind of ersatz (i.e. substitute) rationalization for the historical persecution of the jews then we can begin to understand why these lists have been developed on an unstated maximalist methodology. In other words in order to prove jewish superiority; as I have remarked elsewhere, (16) the compilers of these *'jewish achievement'* lists will invariably throw every man and his dog into a list as a jew in order to strength their case.

Now Roth in his *'The Jewish Contribution to Civilisation'* claimed that he rejected biological definitions of jewishness as invalid and instead endorsed an explicitly religious one. (17) Indeed he goes as far as to assert that his *'use of the term "Jew"'* denoted *'a person whose immediate ancestors [i.e. mother and father] professed the Jewish religion.'* (18)

The problem here is very simply that Roth is using a religious definition of jewishness based on confession, but without telling his readership that this fundamentally contradicts how Judaism understands jewishness which is transmitted through (primarily maternal) ancestry down the generations and that a convert to Judaism (outside of the letter of the law of Reform Judaism) is not the equal of a born jew (i.e. an Israelite) but rather is counted as a pure (i.e. jewish) soul born into an impure (i.e. non-jewish) body.

This means that Roth is trying to use religious confession for a religion whose own definition of its followers is based on biological heritage as opposed to confession of faith all the while telling us that jews are not defined by biology.

The further absurdity of this is found in Roth's remark that a number; presuming it to be a large one as he does is unnecessary and somewhat unrealistic, of jews have converted to Christianity or Islam over the years due to the persecution of the jews (note the implicit assumption that jews would never turn away from Judaism if they had not been forced to) and many non-jews have converted to Judaism (note the implicit assumption of the superiority of Judaism to all other forms of religion) thus rending the jews a non-biological group. Thus the jews have; in Roth's view, mingled themselves with their host peoples making them a largely ethnically indistinct group. (19)

Now what Roth is doing here is to make the common jewish claim; when dealing with the criticisms of anti-Semites and writing primarily for a non-jewish audience, that Judaism bases itself on religious confession and has nothing to do with biology what-so-ever. (20) The reason for this is fairly simple in that jews are reacting to the claim that they are a subversive group by seeking to align themselves with the idea of freedom of religious confession (i.e. a historic and to a lesser extent current liberal hobby-horse) and thus invoke the idea; which anti-Semitism rose explicitly to counter, (21) that criticism of the jews was and is superstitious and based purely on fundamentally medieval attitudes towards the world. (22)

That this is incorrect is unquestionable given that the Torah, Mishnah and Gemara are all very clear on this point of biological lineage being key while still keeping conversion possible but only in the rare instances of jewish souls being born in gentile bodies. (23) Indeed we should note that Roth's idea that only those jews of religious ancestry be considered jews is fundamentally contradicted once again when we look at his claims in practice.

For example Roth cites Albert Abraham Michelson as being jewish (24) even though Roth could have easily found out that Michelson's father and mother had early in their lives rejected their religious traditions, that Michelson's mother's jewishness was and is contested (25) as well as further noting that Michelson himself was a professed agnostic. This should be enough; on Roth's definition of jewishness by religious confession, for him to reject Michelson as; at best, a borderline candidate.

This begs the question as to why Roth left Michelson in and further explicitly mentioned a borderline case when talking about jews and physics (as well as more or less innovating the modern jewish argument about their '*over-representation*' among winners of the Nobel Prizes). (26)

The answer to this is not difficult to find as Roth; in spite of his explicit rejection of biological jewishness and criteria based on that, (27) is easily seen to be using just that when he talks about '*half-jews*', '*part-jews*' and so on when dealing with the Nobel Prizes. (28)

Further having done my own manual re-count on maximalist criteria relating to '*who is a jew*': it is evident that Roth's numbers include such figures as Otto Wallach (whose father was a family of jewish converts to Christianity a generation removed from Wallach's father himself) and Adolf von Baeyer (whose mother was also from a family of jewish converts to Christianity a generation removed from herself). Both of whom should not be considered jewish even in Roth's claim that 'immediate ancestors' who professed Judaism should be considered jewish.

This means that as with the Jewish Virtual Library; who define jewishness similarly (29) but then do the same with their '*jewish achievement*' claims, (30) Roth is engaging in conscious intellectual deception in relation to his claims in so far as he cannot assert that jewishness is defined purely by religious confession and then use jewishness defined by lineage as the basis for his claims.

J-Info; another major source of these lists, is at least honest when it defines jewishness by lineage and it even sometimes [although still in the minority of cases from what I have read] tells us when a jew is only a part-jew. (31)

Having once again pointed out the pointed intellectual dishonesty on the part of the '*jewish achievement*' lists; and their compilers as well as those who use them as rhetorical tools in debates, we should proceed to think about the underlying rationale behind these lists.

The first point to consider is the issue of the part-jews. Now I am going to be rather heterodox here and ask you; my reader, to perform a little thought experiment: if; as the jews claim, a jew is defined as jewish by his or her maternal heritage then what about their other heritage?

What I am getting it is very simple in so far as we have to ask ourselves why; in the sense of achievement, an individual who has a jewish grandparent or a jewish mother should accordingly be listed as a jew as opposed to what the rest of his or her ancestry is in relation to that achievement.

Or put another way if the Nobel Prize winning physicist Otto Wallach had a biologically jewish father then why is his contribution to physics defined by that jewish father and not by his German mother? I am as strict as they come on who is to be considered a jew (given that I work on purely biological definition of any known jewish heritage meaning a person is jewish), but what I am questioning is why we should automatically assume that in the case of part-jew: what they have contributed is as the result of their jewish heritage and not; in Wallach's case, their German heritage.

If we define a part-jew as being purely jewish then we necessarily inflate the jewish numbers unnecessarily by assigning the achievements of part-jews to the jews when they have to actually prove that a said individual's talent comes from their jewish heritage and not from their non-jewish heritage. By not questioning this point and by a blanket rejection of any positive contribution from part-jews we can see that we have only made the jewish argument stronger and the anti-jewish argument weaker.

That is not to say that part-jews are in any way better than full jews in any sense of the term, but rather that because they are mixed breed: they have at least two different biological backgrounds not one and it is self-defeating; not to mention unjust to our own intellectual position, to automatically assign their achievements to only one side of their background as the jews would like us to do because of our political and ideological rejection of that side of their jewish heritage.

It doesn't make the part-jew concerned politically or ideologically acceptable if they have contributed positively in some way (rather like how one wouldn't stop using antibiotics to fight bacterial infections just because humans have lots of bacteria in their gut), but rather it simply makes them a part-jew who contributed to civilization because he was only partly jewish as opposed to wholly jewish.

If we understand this then we can reasonably speculate that if we were to take out the part-jews from the '*jewish achievement*' lists then that would leave those lists a good deal smaller than if we left them as if they were of purely jewish origin.

The second point to consider is the whole idea that jewish (or indeed any) contributions can be measured or proven to be disproportionate by listing inventors or inventions that were made by jews. The point I am making might not be readily apparent to some readers, but it can be easily explained by pointing out that an invention or innovation will always require a varying amount of prerequisites to be met before that invention or innovation becomes possible.

To explain lets take a simple every day innovation: the modern car. Now the modern car was innovated by Karl Benz, but yet in order to make that innovation possible then all the metallurgy had to be innovated, the individual engineering patents (gears, levers, fly-wheels and the like) had to be innovated, the mathematics and science behind those material innovations had to be developed and so on. In a modern vehicle we could expand this to all the electronics, tyres, interior trim, safety mechanisms ad infinitum.

So then how can we say that Karl Benz created the modern car?

Well he synthesized many different smaller innovations in order to create a big innovation and in that sense he is the innovator of the modern car. However we should not forget that the smaller innovations were necessary and played a key role in allowing Benz to make that bigger innovation. So if we; for example, credit Einstein with relativity then we should also bear in mind that his '*big innovation*' was not made in isolation; as those who use Einstein as the be all and end all of jewish contribution to science necessarily claim, but rather was a novel synthesis of a lot of different innovative prerequisites made by other scientists.

That is the fundamental idea behind what is called priority in both academia and science. In so far as we need to recognise that a discovery is very rarely; if ever, made in isolation and as such there are other innovations which have; in a chain reaction if you like, created the possibility for that discovery to occur. We assign priority to the innovator, but the priority assigned to the innovator implicitly acknowledges that the innovator hasn't made that innovation entirely on their own and there are others deserving to be credited..

After all you wouldn't expect medieval doctors to discover viruses or bacteria, because the intellectual and physical tools for them to use to medically innovate based on those assumptions were not available. However had not medieval doctors been constantly seeking to improve upon their knowledge and build upon their successes; as well as their failures, then we would have not eventually discovered viruses or bacteria, because we would be missing a substantial part of the prerequisites necessary for that innovation to occur.

Once we understand this then we can see that citing big jewish innovators as an argument for the '*jewish contribution*' to civilization is meaningless, because those jewish innovators did not innovate in a vacuum, but rather were able to innovate because prerequisites; both jewish and non-jewish in origin, had been met leading per se to the innovation itself. Thus the '*jewish achievement*' lists are not following the concept of priority, because they are seeking to place the specific jewish innovators on a pedestal as if they came up with their ideas in an intellectual vacuum and that there were no non-jewish innovators who met the prerequisites that allowed them to do what they did.

The point here is very simple: for every Albert Einstein or Niels Bohr there has ever been. There are literally dozens of other innovators who created intellectual tools, investigated alternatives, fabricated material tools and performed experiments which allowed the specific empirical discovery to be made. If we; as the '*jewish achievement*' lists do, just cite those who are best known as opposed to those who innovated all the things that a big innovation needed in order to occur then we are guilty of lacking intellectual rigour as we are not recognising the nature of science as a process of empirical discovery but rather suggesting that science is a static statement of fact.

Rather the jews; and their supporters, are using a tautological argument that claims that jews are wonderful because a couple of famous scientists were jewish, which is absurd because neither do those few scientists ever represent the sum contribution of the jews and nor will they ever represent the sum total of the innovations in their specific discipline.

Thus '*jewish achievement*' lists can hardly be held to be valid given that they doesn't represent anything other than a rhetorical ploy on the part of the jews to; as before stated, prove the contention that jewish persecution has been brought about by so self-congratulatory a reason as simple jealousy about the supposed 'superiority of the jews' when compared to the gentiles.

Thus we can see that the '*jewish achievement*' lists are simply meaningless.

References

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- (2) Ibid, pp. 519-520
- (3) An apt example is Wistrich's absurd claim that anti-jewish sentiment; by the early medieval era and even before, had nothing to do with the jews and was accordingly not a reaction to real jewish activities. Robert Wistrich, 1991, '*Anti-Semitism: The Longest Hatred*', 1st Edition, Methuen: London, pp. xix-xxi; re-stated more recently by Walter Laqueur, 2006, '*The Changing Face of Anti-Semitism: From Ancient Times to the Present Day*', 1st Edition, Oxford University Press: New York, pp. 1-6

- (4) Jews themselves have historically noticed this, but these more sensible voices have been drowned out by the less rational majority of their kin. A good example can be found in Daniel de Leon, 1921, *'Anti-Semitism: Its Cause and Cure'*, 1st Edition, Socialist Labor Party: New York, pp. 14-16; also see Albert Lindemann, 1997, *'Esau's Tears: Modern Anti-Semitism and the Rise of the Jews'*, 1st Edition, Cambridge University Press: New York, p. 136
- (5) Ibid, pp. xii-xviii
- (6) For example Lacqueur, Op. Cit., pp. 79-82
- (7) Lindemann, Op. Cit., pp. 140-141
- (8) Elliot Horowitz, 2007, *'Reckless Rites: Purim and the Legacy of Jewish Violence'*, 1st Edition, Princeton University Press: Princeton, p. 150
- (9) Cecil Roth, 1956, *'The Jewish Contribution to Civilisation'*, 4th Edition, East and West Library: London, p. ix
- (10) See Cecil Roth, 1943, *'A Short History of the Jewish People'*, 2nd Edition, East and West Library: Oxford, pp. 358-373 where he all but explicitly admits that this is what he is doing.
- (11) Modern confirmation of this can be found in Moshe Gil, 1974, *'The Radhanite Merchants and the Land of Radhan'*, Journal of Economic and Social History of the Orient, Vol. 17, pp. 299-328
- (12) Roth, *'Contribution'*, Op. Cit., pp. 191-192
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- (14) Cecil Roth, 1935, *'The Ritual Murder Libel and the Jew'*, 1st Edition, The Woburn Press: London, pp. 16-17
- (15) <http://semiticcontroversies.blogspot.com/2012/12/jews-and-nobel-prize-fantasy-versus.html>
- (16) Ibid.
- (17) Roth, *'Contribution'*, Op. Cit., pp. ix-xi
- (18) Ibid, p. xi
- (19) Ibid, pp. x-xi
- (20) For example Morris Kertzer, Lawrence Hoffman, 1996, *'What is a Jew?'*, 6th Edition, Simon and Schuster: New York, pp. 7-9
- (21) Moshe Zimmerman, 1986, *'Wilhelm Marr: The Patriarch of Antisemitism'*, 1st Edition, Oxford University Press: New York, pp. 44-45
- (22) Peter Pulzer, 1988, *'The Rise of Political Anti-Semitism in Germany and Austria'*, 2nd Edition, Peter Halban: London, pp. 48-50
- (23) Implicitly stated for example in Maurice Lamm, 1991, *'Becoming a Jew'*, 1st Edition, Jonathan David: New York, pp. 240-243
- (24) Roth, *'Contribution'*, Op. Cit., p. 151
- (25) Dorothy Livingston, 1973, *'The Master of Light: A Biography of Albert A. Michelson'*, 1st Edition, University of Chicago Press: Chicago, p. 12
- (26) Roth, *'Contribution'*, Op. Cit., p. 150; I have debunked the general numerical argument that Roth (as it is the same one used by Jewish proponents to this day) in the following article: http://semiticcontroversies.blogspot.com/2013/01/jews-and-nobel-prize-fantasy-versus_5.html
- (27) Roth, *'Contribution'*, Op. Cit., pp. ix-xi
- (28) Ibid, p. 150
- (29) <http://www.jewishvirtuallibrary.org/jsource/Judaism/whojew1.html>
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Robin Hood and the Jews

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Everybody has heard of Robin Hood; the legendary English outlaw, who robbed from the rich to give to the poor whilst living in and around Sherwood Forest in Nottinghamshire in England. There have been over ten films made about his exploits as well as what drove him to become Robin Hood (1) as well as innumerable new editions and re-tellings of the tales associated with him since the early nineteenth century. Even; during the active suppression of the legend of Robin Hood during the sixteenth and seventeenth centuries, the tales continued to evolve and indeed achieved something closer to the form in which we recognise them today courtesy of not widely known, but quite important playwright of his day: Anthony Munday. (2)

Munday; a rather odious combination of Calvinist spy and anti-Catholic propagandist, (3) added several central elements to the stories and removed others. For example it is in Munday's two Robin Hood plays that Maid Marian makes her first appearance as Robin Hood's love interest (4) and it is also in Munday's plays that see the final suppression of several important early characters such as Much the Miller's son and Sir Richard at the Lee. Munday was also the originator of the popular idea that Robin Hood was the '*Earl of Huntingdon*' (i.e. a dispossessed nobleman), (5) but the more commonly believed notion that Robin Hood started out life as Robin of Loxley (or alternatively Locksley) is attributable to Sir Walter Scott's nineteenth century best-seller '*Ivanhoe*', which introduces a parallel character to Robin Hood as being surnamed Loxley/Locksley. (6)

Another common belief; and indeed one which has been cited by Marxist writers and academics attempting to overly politicise the legend, is that Robin Hood '*robbed from the rich to give to the poor*', which; as the medieval historian James Holt has observed, is simply not arguable on the basis of the pre-sixteenth century ballads, which have survived. (7) The idea however can be located in a misreading of the first few lines of the '*Gest of Robin Hood*' by early commentators on it. (8)

We should also observe that Robin Hood's great refuge that is found in Sherwood Forest is commonly subject to a misunderstanding given that at the time that Robin Hood likely lived; and you'll notice I am referring to him as an actual person as opposed to a figure of pure legend, the term '*Forest*' did not refer to a large stretch of woodland, but rather to a legal jurisdiction. (9) Indeed a '*Forest*' was essentially the king's (or a given landowner's) personal game park where the common folk were not allowed to cut wood or take game (most famously; in the context of the Robin Hood legends, deer) without the explicit permission of the relevant landowner.

Just from these few stated popular myths; which gained widespread distribution after Munday's plays were a major hit on the stage in the Elizabethan era and especially in the Victorian era as a part of the up-and-coming genre of patriot children's books and magazines, (10) it should be very clear to the reader that the Robin Hood of modern film and fireside lore is a very different figure to the character we know from the early ballads which have come down to us.

For the sake of simplicity we should recount the facts not in dispute about the Robin Hood of the early ballads to give the reader an alternative picture of the world's most famous outlaw. In the first instance Robin Hood was of the yeoman class in English feudal society, (11) which simply means that he was a free man, was able to (and quite probably did) own land as well as being able to summoned to serve in military campaigns by his king via his local lord.

Robin Hood performed most of his waylaying and bandit activity in the area near Wakefield and Wentbridge in the Forest of Barnsdale in Yorkshire as opposed to Sherwood Forest in Nottinghamshire. (12) That said however Robin Hood's great nemesis is the Sheriff of Nottingham (13) and his yeoman agent Guy of Gisborne (alternatively Gisburn) (14) who hunt him through Sherwood Forest as well as have a connection (precisely what is the subject to a large amount of dispute) to opposing Robin Hood's waylaying of travelers in and around the Forest of Barnsdale.

This Robin Hood is the leader; by mutual consent, of a band of outlaws who he calls the '*Merry Men*' (the exact meaning of '*Merry Men*' is also the subject of dispute) and of whom there are alternatively sixty (three score) or a hundred and forty (seven score). All of these men are highly-trained soldiers absolutely loyal to their leader and who are usually close at hand so that a blow on Robin Hood's horn can summon them at a moment's notice.

Robin Hood's right-man hand is famously Little John, but the Little John of the ballads is an alternative leader for the '*Merry Men*' (Robin Hood having offered him leadership in one of the ballads) who has at some point in his life probably been a sailor. (15) Little John is also an individual antagonist to the Sheriff of Nottingham causing him all sorts of problems on his own. (16)

Robin Hood is also an outlaw who utilizes his sword far more than he does his famous longbow (17) and ironically loses a lot of the fights in which he engages except for those against his principle enemies such as Guy of Gisborne and the Sheriff of Nottingham.

Our famous outlaw also does not shrink from extraordinary amounts of vindictive violence. In so far as in '*Robin Hood and Guy of Gisborne*' after killing Guy: he cuts off his head, slashes his face with an Irish knife, places the head on the end of his longbow and parades around with it. (18) Alternatively Little John and Much the Miller's son waylay and brutally murder a monk and his young page on the road to London before assuming their identities on the explicit reasoning that this is so they cannot tell anyone else what has occurred. (19)

The contrasting aspect of this is Robin Hood's strident Christian piety and particular devotion of the cult of the Virgin Mary. Indeed we are told in the early ballads that Robin Hood feels a need to hear mass regularly, (20) has endowed a chapel to the Virgin Mary with the proceeds of his highway robberies, (21) is a likely virgin (22) and lives a kind of semi-Monastic lifestyle having no wealth of his own but rather everything that the '*Merry Men*' own is held in common. (23)

This piety is frequently held to be the origin of Munday's later addition of Maid Marian to the stories in order to remove Robin Hood's absolute devotion to the Virgin Mary (as Munday was a fanatical Protestant who routinely poured scorn on '*papist superstition*') from the narrative (24) as well as building on the popular tradition of Maid Marian's and Robin Hood's twin association with May Day festivities (before said celebrations were misappropriated by Marxists) with Maid Marian (i.e. '*Mary the Maid*' equals the '*Virgin Mary*') (25) as the Christian replacement to Dianna (Goddess of the Hunt) as the '*Queen of the May*' with Robin Hood (the character of whom solicited charitable donations from nearby communities to help pay for community projects such as upkeep of the local church) increasingly being her uncrowned king. (26)

The actual idea for the addition of the Robin and Marian love story to the narrative seems to have come from an unrelated early medieval French play '*Robin and Marian*': where Marian is a shepherdess who is desired by an evil knight and whose non-knightly lover is Robin. (27)

This itself stands in stark contrast; albeit one that can reconciled in light of the role of the Church as a major landowner in feudal society, (28) to Robin's animosity and principle target for his activities: abbots, bishops and monasteries who put their financial betterment before their Christian duty to their flock.

Indeed one of the main story-lines included in the collection of stories we call the '*Gest of Robin Hood*' (a '*Gest*' is roughly equivalent to a '*Life of*' [i.e. an early form of popular biography]) concerns a formerly wealthy knight; Sir Richard at the Lee, whose son has killed a fellow knight and who has become heavily in debt; to the tune of £400, to St. Mary's Abbey in York (which was part of the Benedictine Order) due to the legal costs accruing having to keep his son from the hangman's noose.

He meets Robin Hood on his way to ask the greedy abbot of St. Mary's for an extension of the time he has been given to gather the funds to repay the loan and is found by Robin Hood to be a truthful and Christian knight; there is some symbolic implication that Sir Richard at the Lee may have formerly been a crusader, (29) which causes Robin Hood to lend him both new rich clothes and the £400 necessary to repay the abbot.

Sir Richard at the Lee promptly plays a trick on the abbot and forces him to forego the customary monetary gift in lieu of interest on the loan causing the abbot to send a monk to London with a bribe of £800 for the king's advisors so they can make sure to rule in his favour in the ensuing court case when when tries to repossess the knight's estates for lack of repayment of the loan.

This monk is then waylaid by Robin Hood and his '*Merry Men*' who discover where he is from and that he is carrying £800, which Robin confiscates as being his and then when Sir Richard at the Lee; now a rich man again, comes to repay his debt: Robin declares the Virgin Mary has already repaid it twice over by gifting him the £800 from St. Mary's Abbey and the Sir Richard owes him nothing. (30)

The reader might at this point think that this is all interesting, but it seems to have very little to do with jews in that the ballads of Robin Hood do not explicitly mention them, which is true but we have to bear in mind that the ballads that we have are from the late fifteenth century and have necessarily been altered in the re-telling to make them better fit the spirit of the times (31) given that we know that by at least 1377 there were famous '*Rhymes of Robin Hood*' in existence (as they are mentioned in passing by the medieval poet William Langland). (32)

We can further trace the origin of the legend back to the time of either King Edward I, II or III due to the mention in the '*Gest*' of the King being '*our comely [i.e. good looking] King Edward*': (33) however as the medieval historian David Baldwin

explains (34) this could also be understood to be a reference to Edward I when he was a prince, which would extend the possible time-frame to the reign of Edward I's father: Henry III. (35)

Now from the documents we can pinpoint the first use of the name '*Robin Hood*' as the alias for an specific outlaw in a court case in Berkshire (in southern England) involving a man named William le Fevere (i.e. William the Smith) (36) in 1261-1262 who went by alias Robehod ('*Robin Hood*'). William le Fevere is very unlikely to be the original Robin Hood (as nothing matches but his use of the alias as an outlaw), but the discovery of this court case by Holt has allowed us to be reasonably confident that the origins of Robin Hood lie in or before the reign of Henry III.

The reference to '*our comely King Edward*' when placed together with this time-line suggests that Robin Hood was active some time after the birth of Edward I in 1237. This is very important as it immediately puts the original Robin Hood in the time-frame where the jews were heavily in evidence in England, where they were under the protection of the King (and Edward I eventually expelled them in 1290 both because of their usurious activities and accusations of jewish ritual murder) and also a time when the jews were the principle agents for the recovery of loans from individuals on behalf of monastic houses. (37)

This would mean; in the context of Robin Hood's devout Christianity, that the usurious abbot of St. Mary's Abbey in York would have not have been likely to send a monk to London as his agent to bribe the king's advisor, but rather that his agent is rather more likely to have been a jew in the original '*Rhymes of Robin Hood*'. Given that whenever the jews acted as middlemen in Europe: popular folklore usually had them one of the principle targets of Robin Hood characters. (38)

Further we know that one of the best candidates for the original Robin Hood; the yeoman Roger Godberd, was at least nominally aligned with two noblemen and former supporters of Simon de Montfort who mortgaged their lands to jewish moneylenders who then subsequently acquired and then sold off their lands at a profit much as the abbot of St. Mary's seeks to do in the early ballads of Robin Hood at about this time (i.e. the 1260s). (39)

This could be understood to mean then that Sir Richard at the Lee is actually struggling against either jewish moneylenders or jews acting as financial agents of St. Mary's Abbey in York and that with the expulsion of the jews in 1290 by Edward I (for usury among other offences) the jewish element lost its relevance to the popular mind by dint of no longer being part of their collective experience.

So over time the probable jewish opponents of Robin Hood and the cause of Christian chivalry; as represented by Sir Richard at the Lee, were converted into simply being monks (who later gained a reputation for being money-grubbing) and representative of the betrayal of the Christian ideal of the superiority of the life of the spirit over the material world by those who were sworn to uphold that very ideal.

Adding a jewish element to the original '*Rhymes of Robin Hood*' also makes sense in the context of Robin Hood's own devotion to Christianity and opposition to usury given that the jews in the reign of Edward I were not implausibly charged with coin-clipping (i.e. debasing the coinage and enriching themselves at the crown's expense) in 1279 (300 jews being executed by the authorities for it), (40) were hated by the common people and nobility alike for their usurious and highly aggressive money-lending (41) and before Edward I's ascension to the throne in 1272 (i.e. during the reign of Henry III and the time when Robin Hood seems likeliest to have lived and/or been active) the jews had run amok financially and were amongst the richest people in England. (42)

This makes it very likely that the original Robin Hood and the tales that would have been associated with him; which sprung up in this general time-frame, (43) would have focused not on monastic money-lenders, but rather jewish ones. Indeed even if we were to suggest a much earlier date then we still would encounter much the same situation given that when the jew Aaron of Lincoln died in 1186: he was adjudged to have been the richest man in England in terms of liquid assets. (44) Even then Aaron of Lincoln was but one of many such jews! (45)

That the king (who has to be an Edward [probably Edward I]) is not to blame for any of the activities of the abbots or the Sheriff of Nottingham is a central element to the early ballads (46) as the king takes Robin into his service when he discovers that he has been misled about Robin's loyalty to him and his Christian duty to tell the king what those who are under his direct jurisdiction (i.e. his officials and the jews) have been doing to his people in his name. This leads the king to '*right the wrongs*' that have been done in his name in the ballads.

It is not hard to see Edward I as the the king who is saving Robin Hood and Sir Richard at the Lee from the abuses of the moneylenders and officialdom is actually saving them from the jewish; as opposed to monastic, moneylenders and royal officials bribed with jewish money to rule in their favour in dispossessing those in debt so the jews could acquire and sell on their land to the highest bidder.

This is precisely because the jews had run amok during the reign of Edward I's weak father Henry III; when you'll remember the first mention of 'Robin Hood' as an alias is found in 1261-1262, and were oppressing the people and corrupting officials under an ever weakening king (who was himself in massive debt), but then with the rise of Edward I to the throne in 1272 (remember this is just ten years after the first recorded instance of an outlaw using the alias '*Robin Hood*') the jews were reigned in and punished by a strong king who brooked little to no resistance from them to his plans.

Indeed Edward passed law after law against the jews and their money-lending practices and eventually; when the jews had repeatedly chosen to ignore him, had them expelled en bloc in 1290 and in doing so nationalized all their wealth and used it to help fund his parliament and polices, (47) which ultimately created a strong and powerful kingdom of England.

So from this we can clearly see that Edward I is saving the kingdom of England from the jewish money-lenders and accordingly that the original foe of Robin Hood and his '*Merry Men*' was in all likelihood not monks, but rather the jews (this also fits in with medieval historian John Bellamy's point that the early ballads do not target landowners in general but rather a specific group of landowners [i.e. the monastic orders or the jews for example]). (48)

This in spite of one recent jewish academic who claims to have magically sensed that Maid Marian was really a jewess (49) and Robin Hood was a 'protector of the jews' (50) all the while refusing to mention that the moneylenders of the '*Rhymes of Robin Hood*' were undoubtedly jewish! (51)

Of such things legends are made...

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Friar Tuck and the Jews

Fri, 15 Feb 2013 21:55:00

In my recent article on the subject of the relationship between the early ballads of Robin Hood and the Jews. (1) I deliberately didn't discuss one of the most famous of all the characters in the Robin Hood legend: Friar Tuck.

The reason for this anomaly; which you my reader may well have noticed, is that the debate around the character of Friar Tuck in the Robin Hood ballads is a complicated one and requires us to; in a sense, separate out Friar Tuck from the rest of Robin Hood's '*Merry Men*'. This is in order to better understand the debate that surrounds this particular character and if he was; as Robin Hood is likely to have been, based on a historical individual. We can then use this to inform our judgement in relation to his inclusion in the ballads of Robin Hood and the character's relationship with the Jews as part of the '*Merry Men's*' overarching struggle with them as the principle moneylenders of Henry III's and his son; Edward I's, reign. (2)

The common image of Friar Tuck; as depicted in modern plays, films and television series, is a stout holy man; often a drunkard, who joins the '*Merry Men*' out a mix of Christian conviction and boredom with his religious vocation. This; like some of the other popular ideas about Robin Hood, stems largely from Sir Walter Scott's best-seller '*Ivanhoe*' (3) and thus is of a far more recent vintage than many suspect.

Behind this narrative of Friar Tuck being dissatisfied with his religious vocation and finding in Robin Hood's '*Merry Men*' a new Christian cause: there is an element of truth however. That is because the first mention of a friar in the context of the Robin Hood ballads is in a ballad; included in one of the early printings of the '*Gest of Robin Hood*', called '*Robin Hood and the Curtal Friar*'. (4)

The term '*Curtal*' is probably a reference to the gown of a Friar in the sense that it was 'curtailed' (i.e. short) and thus easier to travel in than the normal monastic habit. (5) It can however have other meanings such as a short and stout person, a prostitute or an individual who had their ears removed as a punishment for theft. (6)

Any or all of these potential meanings could be appended to the Friar Tuck of the Robin Hood ballads as he is portrayed in them as being very strong (i.e. stout), he could be seen as having prostituted himself to material wealth in consequence of his service to a band of outlaws and/or he could very easily have had his ears lopped off after being caught stealing (which is after all what the '*Merry Men*' do).

The general approach however is to assume that '*Curtal*' is simply a reference to the Friar's shortened habit and that the '*Curtal*' is simply to identify the Friar concerned as being a member of either the Dominicans (the '*Black Friars*'), the Franciscans (the '*Grey Friars*') or the Carmelites (the '*White Friars*') as opposed to an unaffiliated (and usually self-appointed) wandering friar.

An additional element to why we generally read '*Curtal*' as being a reference to a friar's shortened habit is because '*Tuck*'; as in '*Friar Tuck*', actually means the same thing. (7) Thus '*Friar Tuck*' can be reasonably read as simply an alternative nickname to the '*Curtal Friar*' as opposed to a proper name by itself.

The two likeliest communities to have provided the friar in Robin Hood's '*Merry Men*' are Fountain's Abbey in Yorkshire (which would make him a Cistercian monk rather than a friar), (8) or the Franciscan house at Broadmarsh in Nottingham. (9)

The Franciscan community at Broadmarsh is easily the most appealing of the two given that it was established in 1250 and thus precedes the first mention of '*Robin Hood*' as an alias used by an outlaw which occurred in a court case in the southern English county of Berkshire in 1261-1262. (10)

Thus making the arrival of Franciscan friars a relatively recent event to the historical time period in which the '*Rhymes of Robin Hood*' almost certainly took initial shape. It also raises the speculative possibility that the '*Curtal Friar*' was one of these newly-arrived Franciscans or a member of the local community who had applied for and gained admittance to that order. This is itself attractive because the Franciscans emphasized the vow of poverty and living among their flock in order to be living examples of their faith in Christ which others could follow and profit from.

It is thus not hard to see why a Franciscan friar could have attached himself to Robin Hood's '*Merry Men*' and saw in them a group of devout Christians; and remember that Robin Hood was himself extremely devout and the '*Merry Men*' seemed to have lived quasi-monastic lifestyles, (11) who were worthy and suitable to be taken under his ecclesiastical wing.

Now; if as I have elsewhere argued, the original stories relating to Robin Hood would have almost certainly been directed not against the greed of monasteries, but rather against the greed of the Jewish moneylenders who; we should recall, held substantial elements of England's nobility in thrall as their debtors (12) (as they also did in medieval Germany for example), (13) acted as the principle financial agents for some monastic houses at this time, (14) and were the people who had the kind of liquid assets (hard currency as opposed to wealth in terms of property [the latter being the norm among the non-Jews of England given that there were relatively few coins in circulation]) that Robin Hood was principally robbing. (15)

Then it goes without saying that the principle motivation of Friar Tuck; if he was one of the original members of the 'Merry Men' as I suspect, was opposition to the usurious money-lending of the Jews, which we know the Franciscans strenuously fought and frequently condemned in general. (16) As well as knowing; more specifically, that the Franciscans in England at this time (specifically in 1271) were spearheading laws preventing Jews from owning too much property (17) (although we know of one or two cases of individual Franciscan's trying to help individual Jews (18) we also know that the Franciscans were central in at least one planned massacre of Jews at around this time) (19) and that the Church was the principle champion of anti-Jewish legislation specifically targeted at the practice of usury in England. (20)

It thus not hard to see Friar Tuck's rationale for joining Robin Hood and the '*Merry Men*' as being one of attaching himself to a group of devoutly Christian outlaws who were fighting the abusive practices of Jewish moneylenders and their mercenary bounty hunters; like Guy of Gisborne, and the corruption of royal officials to further Jewish interests at the expense of those of the people, the nobility and the Church.

This accounts for some of the brutality with which Robin Hood treats the Jewish hireling Guy of Gisborne (using his impaled head a symbol of patriotic insurrection against the power of the Jewish moneylenders) as well as why he is usually magnanimous towards those who are honest about their wealth to him (i.e. an idealized Christian value) and ruthless towards those who try to hide their wealth from him (i.e. the values of anti-Christianity as represented by the followers of Judaism).

It is not outside of the realm of possibility that Friar Tuck could have been the man urging Robin Hood and the '*Merry Men*' on in their crusade to rid the land of the Jewish moneylenders. Hence the very positive reference to '*our comely King Edward*' in the early ballads given that Edward I was the king who expelled the Jews from England and confiscated all their ill-gotten gains.

Indeed a fanatically anti-Jewish Friar Tuck; along the lines of Girolamo Savonarola in Florence, (21) who is in trouble with the local sheriff (who is regarded; rightly or wrongly, by Tuck as being in the pay of the Jews) himself after fierce public denunciations of the Jews in general and/or usurious Jewish activities specifically (we know of a Franciscan Friar who was imprisoned for similar activities around this time) (22) and has to flee to prevent his own imprisonment becoming an outlaw and finding common cause with Robin Hood and his '*Merry Men*' in the process.

Thus we can see that an anti-Jewish Friar Tuck actually makes a great deal of sense out of several contradictory elements within the early Robin Hood ballads.

The only fly in the ointment to this identification however is that '*Robin Hood and the Curtal Friar*' is not usually dated back to the thirteenth or fourteenth centuries, but rather to the early fifteenth century. (23) Further the so-called '*Dramatic Fragment*'; which is our first explicit mention of Friar Tuck, is securely dated to circa 1475. (24)

The medieval historian James Holt is the principle source of this dating due to his discovery of the first use of name of Friar Tuck (which also happened to be an alias being used by an outlaw) was in 1417 in relation to the activities of a chaplain-turned-highwayman named Robert Stafford in Sussex in southern England. (25) Stafford was fairly notorious in his day given that by 1429 he still hadn't been caught despite the authorities knowing his name and his former (or current) occupation as well as his general location. (26)

Holt's argument is not unreasonable that because we know of Friar Tuck in the ballads no earlier than 1475, the language of the ballads including him is less archaic and we also know of a famous robber using that alias from 1417 to 1429. Then we should conclude that Robert Stafford is the historical Friar Tuck and that accordingly Friar Tuck is a later addition to the Robin Hood ballads.

This is fairly sound and typically; for Holt, cautious reasoning, but what a lot of writers on Robin Hood have missed is that Holt himself pointedly stated that we cannot rule out the fact Robert Stafford used an existing alias as opposed to inventing the name '*Friar Tuck*'. (27) A similar note of caution is echoed by Holt's fellow medievalist David Baldwin (28) in so far as while we know that '*Friar Tuck*' could not be a traditional name for a clerical bandit it is entirely possible that Stafford was merely copying it from elsewhere.

We should also add that there are two substantial objections to Holt's suggestion that Stafford should be equated with Friar Tuck in that while '*Friar Tuck*' might not be a traditional name for a clerical bandit: it might well be that Stafford; a churchman himself, simply invented or was awarded the nickname of Friar Tuck as way of saying '*Curtal Friar*' given that '*Curtal*' and '*Tuck*' can mean the same thing.

The other is simply that Holt is allowing only between forty-six and fifty-eight years at most for a significant ballad tradition about Stafford's character to arise and then merge; fully formed, into the wider cycle of Robin Hood ballads gaining wide dissemination into the north of England as well as the south. Also we have to question why; if Holt is correct, we then have no independent ballads of Stafford's exploits survived (as they have with other characters merged with Robin Hood such as Gamelyn, Adam Bell, Hereward the Wake and Eustace the Monk) and why we find no mention of such a tradition in the medieval sources?

It seems more likely that '*Friar Tuck*' is simply a re-phrasing of the '*Curtal Friar*' (which remember is only dated to circa 1417-1429 because of Stafford) and that; with Robin Hood's devout religious views expressed in the ballads, the friar of the Robin Hood ballads is actually one of the original characters with '*Robin Hood and the Curtal Friar*' filling a similar function for the friar in explaining his origin in a band of outlaws as '*Robin Hood's Death*' does in telling the listeners where Robin Hood himself went.

Thus if in the Friar of the Robin Hood ballads can reasonably suggested to be one of the original characters; and quite possibly a historical one, then we can see that he is very likely to be less the drunk and jolly Friar of popular legend, but rather a fanatical Franciscan on the run from the authorities for inciting anti-jewish mob violence!

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Pomponius Mela, Palestine and Judea

Tue, 19 Feb 2013 19:16:00

Pomponius Mela is the name of the first Roman geographer who wrote a short geographical work called '*De Situ Orbis*'; which has been translated as '*The Description of the World*', in and around AD 43 (although this dating is contested). (1) What is interesting to us about what Pomponius Mela had to say is that he agrees with Herodotus' description of Syria being a geographical territory composed of many parts which differed from each other.

Now while Herodotus does not mention Judea: Pomponius Mela does when he states matter of factly that:

'Syria holds a broad expanse of the littoral, as well as lands that extend rather broadly into the interior, and it is designated by different names in different places. For example, it is called Coele, Mesopotamia, Judea, Commagene, and Sophene. It is Palestine at the point where Syria abuts the Arabs, then Phoenicia, and then – where it reaches Cilicia – Antiochia, which was powerful long ago and for a long time, but which was most powerful by far when Semiramis held it under her royal sway. Her works certainly have many distinctive characteristics. Two in particular stand out: Babylon was built as a city of amazing size, and the Euphrates and Tigris were diverted into once dry regions.'

In Palestine, however, is Gaza, a mighty and very well fortified city. This is why the Persians call it their treasury (and from that fact comes the name): when Cambyses headed for Egypt under arms, he had brought here both riches and the money for war. Ascalon (2) is no less important a city. Iope (3) was founded, as they tell it, before the flood. Iope is where the locals claim that Cepheus was king, based on the proof that particular old altars - altars with the greatest taboo – continue to bear an inscription of that man and his brother Phineus. What is more, they even point out the huge bones of the sea-monster as a clear reminder of the event celebrated in song and legend, and as a clear reminder of Andromeda, who was saved by Perseus.' (4)

Mela continues his description by detailing Phoenicia and its cities; particularly Sidon, completely missing out the supposed '*wonders*' of Jerusalem as simply being insignificant and not worthy of notice. This might be attributed to Mela's preference for Phoenicia as the origin of much that was Greek, but; as Batty implies, (5) this cannot be the case given that the jews should have been of particular to interest to Mela (given their odd customs and obvious Phoenician/Canaanite connections) but yet are simply ignored as being unworthy of notice or more likely simply as unimportant barbarians.

Furthermore Mela clearly locates cities such as Azotus (6) as being in Arabia, bordering the Syria province of Palestine and not part of Judea. (7) He also clearly tells us; as quoted above, that Syria was divided into many provinces such as Mesopotamia (i.e. Iraq) and that Judea was simply a very small and unimportant component of this greater whole. Given that Palestine; which remember jews routinely deny existed historically, is clearly mentioned with praise about its people and cities (i.e. with geographical locators to tell us what Mela means by his use of '*Palestine*') then Judea must have been rather small and unimportant.

This is especially so as what Mela tells us is that Phoenicia (i.e. modern Lebanon and coastal Syria) and Arabia (i.e. beneath Gaza City today) were connected by an important and wealthy province called Palestine. Mela also clearly tells us that modern Tel Aviv, Jaffa and Ashkelon were all major cities along with Gaza of this Palestinian province.

Indeed Mela makes it clear in his view that Syria itself was a province of two halves: one that was wealthy and historically important with many ancient religious connections (Palestine and Mesopotamia) while the other half is filled with barbarians unworthy of notice who have contributed nothing; or at least very little, to the advancement of civilization and the betterment of mankind (Judea).

Mela notices that the Phoenicians have contributed much towards the betterment of the world by; in his view, teaching the Greeks to write and being the distributors of practical and religious knowledge. In essence Mela sees the Phoenicians as a major civilization, but then ignores the jews who likely originated from the Phoenicians/Canaanite and split off as a sectarian group singly devoted to the worship of Yahweh (the Canaanite King of Heaven) and the goddesses associated with him such as Asherah (who; with Astarte, is the origin of the '*Shekhina*' in Judaism).

This tells us something quite important in so far as it acts as a contradiction to Josephus' advocacy of a Judeocentric view of the ancient world where the jews were supposedly acknowledged masters of philosophy, war and invention as well as allegedly being admired by all persons of consequence in religious matters. In essence Mela is telling us that Josephus' view; which infected later classical writers and has acted as a lodestone around the neck of the study of the classics ever since, of the jews as; to use a German term, '*world-historical*' people (8) is nonsense as the jews were not inventors of anything much, but rather liked to let other people do it and then claimed all the credit.

It is tempting to point out that while there is much controversy over whether Mela knew of Strabo's '*Geography*' or not given that some of what he says conforms with it, while other statements conflict with it. It is possible that Strabo's remarks; that the jews were a nation of treacherous thieves who claimed much but did little, significantly influenced Mela's position, but we should also point out that Mela is actually placing the jews in their proper position in the history of the classical Middle East as a people of little consequence who believed they mattered far more than everyone else thought they did.

It is also worth mentioning that the jews only come to historical importance and significant notice by ancient and classical writers once they had begun their bloody and fanatical rebellions against Roman rule leading to Roman authors to take an increased interest in the history of these people who refused to; in a manner of speaking, take a bath as opposed to yelling loudly that being unclean and smelling like a cesspit was a divine commandment.

We can take three things away from reading what Mela has to say; or rather doesn't say, in that firstly the Greeks and Romans clearly understood that Palestine was a very different entity to Judea: more related to Phoenicia and Arabia than the kingdom of the jews.

Secondly that the jews of Mela's time; which is also pointed to by Herodotus and Strabo's comments on Syria/Palestine and the jews respectively, were an insignificant people in a backwater province in Syria who contributed; in contrast to the Biblical narrative, very little if anything to the world.

Thirdly that the jewish claim to the boundaries of the modern state of Israel is extremely tenuous given that all the non-jewish sources are unanimous in their suggestion that the original '*jewish kingdom*' was simply the area around Jerusalem. Nothing more and nothing less: indeed the classical sources suggest that the coastline of modern Israel is actually part of historically non-jewish territory before the jews decided that their claims trumped everyone else's regardless of common sense or sanity.

No wonder modern jewish historians tend to ignore Mela!

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Cleomedes on the Jews

Sun, 24 Feb 2013 13:46:00

Cleomedes was an ancient Greek astronomer who was the first to remark on the moon illusion (i.e. the optical illusion of the moon seeming a lot closer than it in fact is) and whose work '*On the Circular Motions of the Celestial Bodies*' has come down to us more or less complete. Cleomedes is usually thought of being simply an astronomer, but he does have a certain political and philosophical aspect to his work that is usually forgotten.

For example '*On the Circular Motions of the Celestial Bodies*' is largely written as a political and intellectual attack on the ideas and followers of Epicurus and spends a lot its pages in intellectual polemic with Epicurean interlocutors. What tends to be forgotten in this analysis however is that while Cleomedes was a foe of Epicurus' ideas and follows. He was also deeply indebted to his fellow astronomer, mathematician and philosopher Poseidonius of Rhodes whose words we know principally through Cleomedes' quotations of them.

As I have discussed elsewhere Poseidonius of Rhodes was quite probably one of the first major intellectual opponents of the jews (1) and seems to be the originator of the argument of the jews worshipping the head of an ass in the Temple of Solomon in Jerusalem (2) as well the first recorded case of jewish ritual murder. (3)

It is thus no surprise then that in Cleomedes' '*On the Circular Motions of the Celestial Bodies*' we find a somewhat oblique mention of the jews. This is as follows:

'Of these, some, one may say, hail from the brothel, others are like things said at festivals of Demeter by women celebrating the Thesmophoria, and others come from the middle of the prayer-house and those begging in its courtyards.' (4)

What Cleomedes is referring to here is the arguments of the Epicureans and what they are like or from whence they come. We can see that to Cleomedes the arguments of the Epicureans are immoral (i.e. they come from the brothel), are irrational gibberish (i.e. '*things said at festivals of Demeter*') as well as more pointedly worshipping nothing (i.e. come from a jewish prayer-house = '*proseuche*' which was an alternative to '*assembly*' = '*synagoge*' (5) alluding to the common Greek argument that the jews were atheists) and trying to bamboozle the proverbial yokels; by using mysticism to deceive them into thinking they were worshipping a real god as opposed to thin air, into donating money to them (i.e. '*those begging in its courtyards*').

This was later pointed out by Juvenal who described the jews as con-artists and beggars who lived on selling their religious mysticism and indeed anything else to the wider world. (6) In essence to both Cleomedes and Juvenal the jews were a significant force for evil in the classical world: a people who were the deceivers and the exploiters of the people in addition to their obvious impiety towards the gods by worshipping thin air at any opportunity.

Thus we can see that like Poseidonius of Rhodes: Cleomedes had clearly identified that the jews were a dangerous people and to be regarded as something more than a nuisance, but rather as a potentially or currently subversive minority exploiting the religious gullibility of the masses.

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- (2) Discussed in the following article: <http://semiticcontroversies.blogspot.com/2012/06/golden-ass-of-jews-in-temple-of-solomon.html>
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- (4) Cleomedes 2:1.91 (Translation of Margaret Williams, 1998, '*The Jews among the Greeks and Romans: A Diaspora Sourcebook*', 1st Edition, Duckworth: London, p. 35)
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Macrobius on the Jews

Mon, 25 Feb 2013 17:33:00

Macrobius Ambrosius Theodosius is the name of a Roman or Greek (scholars are heavily divided on this issue and more precisely where he was born) grammarian and philosopher who lived in the fifth century AD. We know next to nothing about Macrobius, but his works have been incredibly influential in Western thought given that they were some of the most commonly read and cited works by medieval Christian philosophers given their clear and well-presented arguments in favour of neo-Platonism.

However one of the things that Macrobius is well-known for: is being the origin for a particularly cruel anti-jewish joke that was attributed by him to the Emperor Augustus, which the Jewish Virtual Library predictably doesn't quote in full but rather just the particularly offensive punchline. (1)

The full passage; from Macrobius' *'Saturnalia'*, is as follows:

'When Augustus heard that among the boys under two years old in Syria whom Herod the King of the Jews had ordered to be killed, his own son had also been slain, he said, 'It is better to be Herod's pig than his son.' (2)

In this we can clearly see two things: firstly that Augustus is appalled at what Herod has done and that in order to express his distaste he points out; via implication in the humour, that Herod is a vicious and immoral Jewish tyrant (the image of the quintessential Eastern despot in Romano-Greek eyes) willing to murder even his own son in order to maintain his power.

Secondly that although Augustus was; by enlarge, a friend of the Jews having given them privileged status in the Roman Empire: (3) the cause of this friendship had nothing to do with his personal feelings about the Jews (which we can see from the somewhat off-colour joke were far from complimentary), but rather to do with the practical politics of running and unifying an empire.

Augustus knew that the Jews had only lately been brought under Roman governance (by Pompey the Great following the Jewish alliance with the Greek king of Pontus: Mithradates), (4) but would have also been aware that they had made themselves available as administrators and religiously-motivated killers in order to form a locally governing Jewish clique to powerful empires in the past such as the Egyptians and Seleucids in order to weld together their multiracial and multicultural empires. (5)

Indeed it is reasonable to suggest that Augustus himself was fundamentally hostile to the Jews as a people; and he certainly saw the Jewish religion as being both irrational and fundamentally stupid (hence Augustus' view of the Jews as barbarians who are so superstitious that they won't eat pork but with the qualifier that they could be useful in enabling him to fulfil his own ambitions and goals), but in his role as the bringer of political order to the Empire; in the wake of the civil wars between the aristocratic families of Rome that so characterised the late Republican period, he decided that the Jews could serve as a kind of human adhesive to weld his empire in the East together given their historic service in this role to previous empires.

That he was wrong is neither here nor there as even the reign of his step-son; Tiberius, the Jews had proven that they were not interested in a mutually beneficial relationship with Roman authority, but rather were interested in being the only master of the world rather than just a business partner of that master.

In essence it was Augustus' mistaking the Jews for a people who he could work with that set off a series of events; notably the creation of the *'God-Fearers'* under Jewish tutelage in Rome, which ultimately led to the first Jewish revolt by giving the Jews the opportunity to understand the workings of Roman politics and administration and also access to the presence of the power brokers (and especially their wives) of Rome who in part became the nucleus for what we may reasonably term the ancient Israel Lobby.

Indeed while Augustus lived long enough to see the failure of his policy (6) he did not live long enough to be able to change it: leaving his successor Tiberius a proverbial Gordian knot to untangle that no Roman Emperor was to successfully slice through until Vespasian.

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Eustace the Monk, Philip II of France and the Jewish Moneylenders

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The story of Eustace the Monk is one that is hardly known today outside of medieval historians and those who have engaged with the literature surrounding the origin of the tales of Robin Hood. However aside from acting as a probable folkloric feeder for some of the events in the earliest surviving tales of Robin Hood (1) the story of Eustace the Monk is one which we know is based on a real historical individual.

Even if the Eustace the Monk of legend is a rather larger-than-life character with lots of obviously invented exploits and background. He is still of interest on two levels: the Eustace the Monk of myth and the Eustace the Monk of history. In this essay; the first of two, I will focus on the historical Eustace the Monk in order to show the close connection between his actions in life and the activities of the jews.

This connection is very real even though there are superficially no mentions of the jews in the existent manuscript we have of the original story of Eustace the Monk, which is dated no later than 1284 and no earlier than 1223. The real Eustace the Monk was the youngest son of Baudoin Busket; a minor lordling of Boulogne, and born in approximately 1170. (2)

Eustace allegedly studied black magic in Toledo and later briefly became a Benedictine monk: although I would opine here that it is more likely that Eustace merely served in the novitiate as a kind of impromptu schooling (which was not uncommon at the time) (3) and then; when his father was killed in circa 1190, left in order to take up his father's estates and responsibilities as was then the custom.

By 1205 Eustace and his liege lord; Renaud de Dammartin, had quarrelled substantially and Eustace was stripped of his estates as well as his title and outlawed: although not before Eustace had burned two of de Dammartin's mills (4) Eustace then lead the life of a forest vagabond; tricking de Dammartin and his servants at every opportunity, for a short amount of time (which is from where we have significant mythical crossover to the tales of Robin Hood) before setting up as a pirate lord on the isle of Sark in what is now the British channel islands.

In this role Eustace working primarily for King John of England against King Philip II (i.e. Philip Augustus) of France. However in 1212 Eustace's old liege lord de Dammartin allied with King John leading to Eustace directly entering the service of Philip II and being his admiral during the failed French invasion of England between 1216 and 1217.

Eustace's ship was surrounded, he himself was captured and then; as the medieval chronicler Matthew Paris relates, promptly beheaded for having engaged in so much piracy over the years, which had infuriated the English sailors who had lived in fear of Eustace's predations for so long.

This all sounds well and good, but it doesn't really get us any closer to the connection between Eustace and the jews. Or does it?

Well it does in a sense, because it gives us a time-frame in which we can understand the events of Eustace's life and it is notable; much as the time-frame of the probable origins of the tales of Robin Hood legend is, because it neatly coincides with changes in royal policy towards the jews in the kingdoms of England and France.

We should note that Eustace was outlawed in 1205 by de Dammartin explicitly for; as recounting in the story of Eustace the Monk, his *'failures in accounting'* or put another way for not paying his lord what his lord believed Eustace owed him. (5) This neatly coincides with the readmission of the jews; on the explicit understanding that they would engage in money lending, by Philip II of France in 1202. (6) Indeed Philip himself took a key role in forcing through these measures and providing a legal framework for jewish money lenders through 1202 to 1206. (7)

This was after Philip II had launched a proverbial blitzkrieg against the monetary power of the jews; although primarily as part of a campaign to enrich the crown, as soon as he come to power in 1179, (8) but after he had spent all this money on various schemes and wars. Philip was forced to readmit the jews in order to tax their financial resources in order to rebuild his treasury. This is; of course, a nod to the fact that the jews were massively wealthy in Europe at the time as if they had not been so then Philip II would not have gone after them as a major potential source of revenue and nor would have been persuaded to readmit them.

It also exactly coincides with a letter sent by Pope Innocent III to Philip II in which the former states in no uncertain terms that:

'Know then that news has reached us to the effect that, in the French kingdom, the Jews have become so insolent that by means of their vicious usury, through which they extort not only usury, but usury on usury, they appropriate ecclesiastical goods and Christian possessions. There seems to be fulfilled among the Christians that which the prophet bewailed in the case of the Jews, saying "Our heritage has been turned over to strangers, our houses to foreigners."' (9)

From this we can clearly see that from 1202 to 1205 the depredations of the jews had grown so enormous that word of them had even reached the Pope himself who felt it incumbent on his position to rebuke Philip II for unleashing the jews on his people for his own personal profit. Indeed we can get a sense of the scale of this activity and the destruction of the social fabric of French society by jewish money lenders running amok in Innocent's indignant comment that the jews were even charging interest on their interest rates (*'usury on usury'*)!

We thus need to take into consideration the fact that Eustace's failure to *'account for his goods'* to de Dammartin takes place in the same year that Innocent III wrote such a stinging rebuke to Philip II about the activities of the jews in his territories. It is unlikely that such events are merely coincidental given that Eustace's crime; which leads to his outlaw status, is not surrendering all the money and/or payments in kind that his liege lord de Dammartin demanded.

Indeed it would not be surprising if the reason for de Dammartin's desperation for payment is to do with the jewish moneylenders running roughshod over the people of France. Given of course that the jews were the principle; although not the only, bankers in France at the time (and were also well connected internationally to other jews across Europe) (10) and whose principle clients were the aristocracy who used the money to fight wars, build castles, sponsor tournaments among other things.

If we understand this and note that Eustace's response to de Dammartin is to burn two of his mills, while the latter's response is to pillage Eustace's holdings. (11) Then we can see that de Dammartin is fundamentally desperate for hard cash and we are even told that the damage to Eustace's wealth is the princely sum of 990 marks. The most likely reason for this desperation on de Dammartin's part is that he had got himself into debt with the principle moneylenders of the time: the jews.

Further adding the dimension that Innocent III's letter suggests; that the jews were charging *'interest on interest'* (or just very high rates of interest) with the blessing of Philip II, gives us a probable cause for de Dammartin's spiralling debt in that he has used the ready cash that the jews could offer, but then has gotten himself into a situation where it is difficult for him to repay that loan because the interest kept accumulating and was beginning to outstrip his ability to pay the jews back or had already done so.

Thus de Dammartin takes the step of increasing his rents and levies on those landowners, aristocrats and gentry beholden to him (i.e. his tenants); one of which is Eustace, but there is resistance and some of his tenants refuse; or cannot afford, to pay the increased rents and levies. The most radical response comes from Eustace himself who refuses to pay de Dammartin more than he had previously done. Leading to the quarrel that causes Eustace to burn two of de Dammartin's mills to the ground (which we should remember were sources of significant income for de Dammartin) as an act of spite, which in turn causes de Dammartin to outlaw Eustace (with King Philip's tacit approval) and to take from his estates as much as he can carry away in wealth and chattels some 990 marks (which no doubt would have helped de Dammartin satisfy his jewish creditors).

This version of events is also pointed to by the oft-forgotten title of Eustace: the monk.

What do I mean by this?

Well if Eustace had been schooled by Benedictine monks (or had actually taken vows as a monk) then he would have almost certainly imbibed the strident anti-Judaism current in the Roman Catholic Church at this time. (12) This would suggest that Eustace's Christian education lies at the heart of his refusal to give de Dammartin rent and levies beyond what he was traditionally due in order that de Dammartin could use the money to pay off the usurious loans he gotten from the jews.

After all if Eustace had been simply a thug who didn't want to pay his liege lord his rent and levies then why would the text of the story of Eustace the Monk suggest that the difference of opinion was about the size of the rent to be paid and not whether the rent was to paid. Eustace had presumably been paying his rents and levies from 1190 to 1204: so then what had changed?

The simplest and most likely answer is that de Dammartin had sought to increase those rents and levies on his tenants with Eustace's response; based on his Christian anti-Judaism, being outright refusal to do something that would necessarily bring him into direct conflict with the explicit will of the Roman Catholic Church at that time.

This leads Eustace; as it likely did with Robin Hood (13) and Friar Tuck, (14) into radical action to defend Christendom; as Pope Innocent III had demanded, against the increasing power of jews in Christian kingdoms via the practice of usury. Such an explanation is pointed to by the fact that Eustace presents himself in the guise of a Knight Hospitaller to King John of England (i.e. Eustace

regarded himself as a Christian knight fighting a crusade against the heathens [represented by the jews]) (15) and regarded John as far more preferable as a liege lord as he was vehemently anti-jewish and has enacted radical anti-jewish action in England. (16)

Indeed as Philip II turned more and more to the jews for aid: King John took ever more stringent action against them. This was representative of a situation where; as Abulafia has observed, (17) the jews in England and France were wholly dependent on the protection of the crown from their; often outraged, neighbours and clients. Without explicit royal protection; which Philip had accorded and John revoked, the jews were fair game for the aristocrats they charged usury to and the common people who bore the cost of that usury in their rents and taxes to their aristocratic masters.

This leads Eustace to wage; as I have said, a small private war against de Dammartin; which is exaggerated as a kind of medieval version of class war in the story of Eustace the Monk, but which quickly becomes more of a crusade against the jews and their practices. This is represented by the shift in Eustace's being a minor nuisance to de Dammartin as a forest outlaw to his setting himself up as a pirate king on the isle of Sark.

The reason for this seems to have been for the sake of both practicality and security in so far as if Eustace was to be able to live relatively comfortably then he needed a defensible location, which he could use as a base of operations and a home for himself and his; now dispossessed, family. Sark was an ideal location as being an island off the coast of France it was highly defensible, had access to a ready source of food in the fishing grounds nearby and offered direct access to France's main waterways and sea trade routes.

Given that the commerce of France was the lifeblood of Philip II kingdom's ability to pay the; now officially-sanctioned, jewish moneylenders (who often loaned to merchants to help underwrite the cost of risky mercantile sea voyages in return for a profit and payment if anything happened to the ship) (18) which in turn meant encouraging the; to Eustace's mind, anti-Christian practice of usury by rewarding it with repayment rather than punishing it with confiscation.

Eustace's alliance with King John can also be seen as a highly practical measure given that he would not survived long as a pirate without the tacit approval of either the King of England or the King of France. In taking service with John; disguised as a Knight Hospitaller which both plays Eustace's own religious faith and John's failed ambition to follow in footsteps of his brother King Richard I and go on crusade, (19) Eustace was reconciling his practical need for the approval of either the King of England or the King of France with his own faith-based crusade against the usurious dealings of the jews who were officially supported by the King of France and under siege from the King of England.

Eustace's harassing of jewish interests and French trade evidently had a significant impact given that when Eustace's old nemesis de Dammartin switched his allegiance to King John and seems to; as part of the agreement for switching that allegiance, (20) have required John to jettison Eustace and his anti-jewish pirates. King Philip was quick to invite his old foe back into the fold and Eustace seems to have reluctantly agreed if only for the practical reason that he could not now operate without Philip's approval given that he had lost John's favour.

John's betrayal of Eustace appears to have rankled hard with the latter given that here was John: the anti-jewish King of England who had more or less rendered the jews of England powerless and he had betrayed him; his fellow anti-jewish crusader, in order to gain temporal benefit from a man; de Dammartin, who had got himself into debt with the jews and tried to force his tenants to pay that debt and its interest off and whom should have been his mortal enemy as an avowed Christian.

Eustace's reaction to this; combined with hardening anti-jewish attitudes among the French peasantry and aristocracy (which would lead to the near declaration of war on the jews by France after the death of Philip II) (21) was to switch his activities from attacking the jewish moneylenders through disrupting French trade to attacking English ships, which lead to the hatred that the men of the Cinque Ports (the five largest and wealthiest ports of the Kingdom of England as well as the strongholds of the English jewry) had of him. This of course lead to Eustace's ultimate execution by them when he was captured in 1217.

From the foregoing discussion we can see that the historical Eustace; upon which the story of Eustace the Monk is based, was likely to have been an aristocrat dispossessed by the wiles of the jewish moneylenders. Who then waged a holy war; no doubt inspired by his Benedictine education and the crusades against the Muslims in Palestine and Syria, to smash jewish power in the Kingdom of France only to be betrayed by for political advantage by his erstwhile fellow anti-jewish crusader: King John of England.

Eustace deserves to be remembered less as a figure who was immortalized by an anonymous bard of Picardy and provided inspiration for some of the japes of the tales of Robin Hood, but rather as a man who stood up to the jews and was willing to take radical action against them in the name of the religious cause in which he deeply believed.

References

- (1) James Holt, 1989, *'Robin Hood'*, 2nd Edition, Thames and Hudson: London, p. 64
 - (2) For ease of use I have taken the basic details of the historical Eustace's life from the Oxford Dictionary of National Biography which is available at the following address: <http://www.oxforddnb.com/view/printable/37400>
 - (3) Georges Duby, Juliet Vale (Trans.), 1991, *'France in the Middle Ages 987-1460: From Hugh Capet to Joan of Arc'*, 1st Edition, Blackwell: Oxford, pp. 91-94
 - (4) The mill was an economic powerful in the medieval era as well as natural monopoly as in order to make the flour needed to bake bread: the peasantry and yeomanry had to grind their corn at their lord's mill for a fee. Thus burning two of de Dammartin's mills was equivalent to dynamiting two inexhaustible gold mines and bound to cause de Dammartin to deeply despise Eustace and seek vengeance against him.
 - (5) Eustace the Monk (Edition of Denis Conlon, 1972, *'Li Romans de Witasse le Moine: Roman du treizième siècle'*, Studies in Romance Languages and Literatures Monograph No. 126, University of North Carolina Press: Chapel Hill), Laisse 6
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 - (14) <http://semiticcontroversies.blogspot.com/2013/02/friar-tuck-and-jews.html>
 - (15) Eustace the Monk, Laisse 20
 - (16) Chazan, Op. Cit., pp. 161-162
 - (17) Abulafia, Op. Cit., p. 67
 - (18) Implied by Duby, Op. Cit., p. 101
 - (19) Christopher Tyerman, 2007, *'God's War: A New History of the Crusades'*, 1st Edition, Penguin: New York, p. 393
 - (20) This was part of the common pattern of shifting alliances which characterized the constantly warring kingdoms of England and France ever since a nominal vassal of the French King (William the Bastard [better known as William the Conqueror]) had become the King of England in 1066 right up until the final loss of Calais by Henry VIII in the 16th century.
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Eustace the Monk, Black Magic and the Jews

Fri, 01 Mar 2013 20:14:00

In my first article on the story of Eustace the Monk I focused on telling the story of the historical Eustace and his struggle with his liege lord; Renaud de Dammartin, emanating from the latter's probable involvement with jewish moneylenders. (1) Further I was at pains to point out that there are essentially two Eustaces: the historical Eustace and the mythical Eustace. As we have covered the historical Eustace and his involvement with the jews: it is incumbent on us to examine the ballad of Eustace the Monk; contrived between 1223 and 1284 by an anonymous bard from Picardy, and see what relation; if any, it has to the jews.

The connection between the jews and the mythical Eustace; as represented in the ballad, is not difficult to find if we but know what to look for.

In the first of the Laisses (i.e. the metered sections of the ballad) we find just such a connection when we are told that Eustace returned from Toledo in Spain to live in the Benedictine monastery of Saint Vulmar in Samer-en-bois (in northern France). While in Toledo we are explicitly told that Eustace had learned black magic and the art of necromancy: the ballad even goes as far as to say that he was for a time the most learned black magician in all of France. Indeed he supposedly lived in a pit in the earth for a winter and became a pupil of the devil himself. (2)

We are also given very specific details about the kind of magic that Eustace was taught, which is heavily skewed towards divination. Eustace apparently could divine the future from reading the markings on a sword, could perform scapulimancy (divination through the cracks in a shoulder bone) and could find a thief by divining over a basin of water. We are further told that he could enchant people and that he was skilled in interpreting the Zodiac (i.e. astrology) with the latter also being a form of divination.

Again it is also made very clear in the ballad that Eustace has been tutored by the devil himself and that the devil appeared to him over an extended period of time in human form.

You might rightly wonder at this point what Eustace being a specialist in divination has to do with anything, but this can be quickly made clear by understanding that the practice of magic from the ancient era to the rise of the modern discipline of science developed along different lines in different religious and cultural contexts. We can see European style magic in the mention in the text of the enchantments and curses that Eustace could perform (although jewish magic has its own elements of this), (3) but his specializing in divination points unequivocally to his being taught black magic by a jew.

This is simply because divination is the central element of Assyrian and Babylonian magic, which came to be subsumed into jewish ideas on magic and its practitioners: (4) much as the epic of Gilgamesh came to be subsumed into the book of Genesis. Indeed the relation between magical divination and the jews was common currency in Christian thought before the ballad was composed to long after it had ceased to be frequently recited. (5)

It is unlikely that the attribution of special knowledge in relation to magical divination to Eustace has been done without deliberate symbolic intent given that despite this heavy emphasis on his divination abilities: Eustace never once uses them in the ballad.

This is a significant oddity worthy of comment as either we are to suppose that the anonymous bard though divination more impressive than the use of behaviour-modifying magic for negative purposes (i.e. maleficarum) in the first laisse, but then suddenly changed his mind for the rest of the ballad or there is a deliberate symbolism in Eustace's specialization in divination.

At first glance this seems like a very difficult question to answer, but it is actually remarkably simple to solve the problem of why Eustace should have negative symbology in relation to negative magical relationships with the jews as well as the devil and also be the hero of the ballads (i.e. they aren't a morality tale per se but rather meant to entertain an audience).

To solve it all we need to do is bear in mind that Eustace does not use magic explicitly identified with jews (i.e. divination), but rather uses the more traditional maleficarum of Europe (which we should remember was not at this time considered particularly immoral or abnormal) because if he was to use jewish magic and the special knowledge the devil taught him then he would have; as the devil is made to say in the ballads, 'done evil' as opposed to simply revenging a wrong on himself. (6)

By not using the specialist magic that the devil had taught him Eustace (unsuccessfully) tries to prevent his inevitable death and; like Faust, cheat the devil at his own game.

Further divination is not actually a very spectacular form of magic focusing mainly as it does on trying to divine future happenings, while traditional European maleficarum is far more interesting and entertaining as far as a good story goes: especially when you start having your characters cause magic-induced sexual orgies to take place! (7)

Thus we can see that the anonymous bard of Picardy is unlikely to have dithered on the type of magic in which Eustace was deeply versed in, but rather that the type of magic symbolizes the origin of magic in the devil as well as its perceived principle exponents in medieval Europe: the jews.

This symbolism can be seen to extend to the figure of the devil as well since while Eustace does not perform divination himself: the devil does. (8) Throughout the text we find that Eustace's crimes and japes are referred to as '*deviltry*' (9) and '*devilish*' (10), while Eustace himself is often referred to as being a '*devil*'. (11)

What is interesting however is that the mentions of Eustace being a '*devil*' are clearly meant by the anonymous bard to be simple indications of frustration and/or chagrin on the part of those Eustace has made fools of or stolen from. This is shown by the bard having the count swear that the tart was a devil because it was hard and caused him discomfort when biting into it. (12) Further the count refers to a man tortured by Eustace as a '*devil*' (13) when the former finds it hard to articulate the information that the count needs quickly enough.

There are however several indicative points that Eustace's relationship with the devil is somewhat unusual as we are told that while Eustace learned magic from the devil: he did not complete his training. (14) We are also told that the devil is in Eustace's head (15) while Eustace himself calls on godly lords to help him against the devil. (16)

This is seemingly at odds with Eustace's being trained in magic by the devil and committing devilish acts, but it is not difficult to reconcile when we remember that the overarching theme of the ballad of Eustace the Monk is his own attempts to free himself from the ills that have been done to him. Indeed if we see Eustace's learning of black magic in Toledo as being the pre-figurative event of the ballad then it make sense of his sudden and out of place vocation to join the Benedictine order as a monk: only to be prevented from actively pursuing the religious life and the literal scourging of his soul by the wiles of the devil.

We should remember that the devil divined Eustace's future and told him that he would only die after having committed much evil and at sea after Eustace had made clear his desire to learn black magic was at an end. This means in effect that Eustace's adventures; caused by his misfortunes, are being caused by the active intervention of the devil in the affairs of man and the principle material agent of that intervention can be best argued to be the jews.

The reasons for this identification of the devil's agents as being jewish are simple enough.

Firstly we should note once again the fact that the ballad of Eustace the Monk tells us that the devil physically taught Eustace black magic with the particular specialty being divination. As I have pointed out above: divination is a central part of jewish magic, but not traditional European magic and this tells us that the material agent of the devil of the ballad of Eustace the Monk was likely a jewish magician.

Secondly we should note that the ascription of Eustace learning black magic is likely based on a case of a black magician from Toledo who was caught in Maastricht in 1234, (17) but that the magician concerned seems to have specialised in traditional European curse-based magic as opposed to divination. This then forces us to look to the focus on divination as symbolically illustrating the identity of the '*devil*' who taught Eustace such magic. As I have noted above this focus; and our subsequent elimination of the surrounding context, suggests that the '*devil*' concerned was a jewish black magician.

Thirdly I noted in my article on the historical Eustace (18) that the cause of de Dammartin and Eustace falling out is very likely to have been related to the activities of jewish moneylenders in France at the time, which suggests that when the spiritual devil wished to get back at Eustace. This spiritual devil used the people commonly believed to be his material agents in the medieval mind (i.e. the jews) to manufacture a situation where Eustace's Christian beliefs would be tested and whether he would commit the sin of aiding usury or refuse leading in both cases to problems for Eustace.

On the one hand Eustace would blemish his soul once again if he gave in and paid de Dammartin (and thus the jewish moneylenders) and on the other he would be forced to wander the land as an outlaw doing evil in order to survive as well as revenge himself and putting him in a position where the devil could easily '*get into his mind*'.

In summary then in the ballad of Eustace the Monk we see a young man of conspicuous ability who in his thirst for knowledge learned black magic from a Jewish magician in Toledo only to leave before he had completed his studies and become wholly the devil's agent. Thus in retaliation the devil arranges a situation where Eustace is forced to choose between living his Christian faith and letting the devil 'enter his mind' or submit to passively aiding the devil's schemes enacted through the Jews.

We should be clear that the ballad of Eustace the Monk is not to be understood as a morality tale in itself, but rather a series of popular japes and stories cocking a snook at authority in general which have a strongly anti-Jewish sub-text; found in the implications in the text that would have been understood by the contemporary audience but not by later authors, to them.

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Pausanias, Palestine and the Jews

Sat, 02 Mar 2013 19:11:00

Pausanias is a fairly well-known figure in classical antiquity as he was the author of the *'Description of Greece'*, which performed the dual function of being a guidebook and a literary travelogue. Pausanias is sometimes referred to as having written the first ever guidebook for tourists, but this is somewhat uncharitable; although often not meant to be pejorative, given that the value of Pausanias' work to history has been incalculable as he acts as a vital check on the geographic assertions of Strabo and Herodotus among others.

What is less known about Pausanias is that he; like Pomponius Mela, (1) mentions the jews and Palestine in passing on several occasions. Unlike his fellow Greek geographer Strabo: Pausanias doesn't make any explicit judgements about the jews, but rather makes mention of where they live and where they do not live. This is important as the Greek and Roman accounts of the area of the so-called 'jewish homeland' are very different from the claims advanced by jews about their historical extent today.

Also Pausanias; like Mela, has a view of the jews which stands in stark contradiction to jewish self-descriptions both historically and currently. This isn't to contradict my earlier point about Pausanias not having anything negative to say about the jews, but rather what is interesting is what he has to say about where their territories were and the necessary implication; by the lack of spending much time on them in comparison to their neighbours and cousins the Phoenicians and Syrians, that the *'jewish homeland'* in classical antiquity was hardly the centre of culture, religious learning and economic progress that some jewish writers have tried to make out.

However to make it very clear and prevent distortion by apologists for the modern state of Israel: we should reproduce what Pausanias says.

To wit:

'Hard by is a sanctuary of the Heavenly Aphrodite; the first men to establish her cult were the Assyrians, after the Assyrians the Paphians of Cyprus and the Phoenicians who live at Ascalon in Palestine; the Phoenicians taught her worship to the people of Cythera.' (2)

Compare this to:

'These are the Athenian eponymoi who belong to the ancients. And of later date than these they have tribes named after the following, Attalus the Mysian and Ptolemy the Egyptian, and within my own time the emperor Hadrian, who was extremely religious in the respect he paid to the deity and contributed very much to the happiness of his various subjects. He never voluntarily entered upon a war, but he reduced the Hebrews beyond Syria, who had rebelled.' (3)

Then compare again to what Mela has to say about the extent of Palestine:

'In Palestine, however, is Gaza, a mighty and very well fortified city. This is why the Persians call it their treasury (and from that fact comes the name): when Cambyses headed for Egypt under arms, he had brought here both riches and the money for war. Ascalon is no less important a city.' (4)

Now we should note that Mela agrees with Pausanias here in stating that Ashkelon (in the south of what is now Israel) is part of a territorial entity known as Palestine and that; as Mela suggests, this territory runs up the sea coast of what is now Israel. We can see this in what Pausanias says about the jews (i.e. the 'Hebrews') in so far as the jews are from *'beyond Syria'* and are only mentioned because they had rebelled against Roman rule and were crushed by the Emperor Hadrian.

Further we are told that the inhabitants of Palestine are not jews but rather are Phoenicians or put more simply: the polytheistic cousins of the jews. This clearly tells us the jews were not in Ashkelon and that the Phoenicians; who are usually located as being in the north in modern Syria and Lebanon, were resident across the entire seaboard of modern Israel.

Pausanias and Mela also agree on this in relation to the port city of Jaffa; now part of the Israeli capital Tel Aviv, when the former states that:

'Red water, in colour like blood, is found in the land of the Hebrews near the city of Joppa.' (5)

This agrees with Mela who tells us that:

'Iope was founded, as they tell it, before the flood. Iope [Tel Aviv/Jaffa] is where the locals claim that Cepheus was king, based on the proof that particular old altars -altars with the greatest taboo – continue to bear an inscription of that man and his brother Phineus.'
(6)

We should be clear here about what exactly Pausanias is saying and I have used the Loeb translation of the text in order for there to be little room for linguistic dispute as to the meaning of his sentence. Pausanias clearly says that Joppa (i.e. Jaffa) is near the land of the Hebrews, but not in the land of the Hebrews. Jewish writers frequently try to claim that the implication of Pausanias' words is that Jaffa/Tel Aviv belonged to the jews, but this is clearly not the case given the wording.

We should also note that Mela's agreement with Pausanias and comment that there are many old (pagan) altars in Jaffa (which haven't been destroyed as idolatrous by the jews) strongly suggests that the majority of the inhabitants of Jaffa at the time were not jewish, but rather were polytheists with the most likely religious and cultural background being that of the Phoenicians. This is further confirmed when we but stop to ask why Pausanias would say that the Phoenicians ruled Ashkelon and Lebanon, but not the territory in-between without passing comment as to why this geographical oddity had occurred.

That he didn't comment about this adds yet another nail to the coffin of the claim that Pausanias suggested that the area around Jaffa belonged to the jews.

Pausanias does however give us some geographical clues as to where the jews lived at the time when he tells us that:

'And in the land of the Hebrews, as I can myself bear witness, the river Jordan passes through a lake called Tiberias, and then, entering another lake called the Dead Sea, it disappears in it.' (7)

This clearly locates the *'jewish homeland'* in the relatively arid and unwelcoming interior of Israel around Jerusalem and the Jordan valley as opposed to abutting the Mediterranean sea. This is further pointed to by another remark by Pausanias when he states that:

'The Hebrews have a grave, that of Helen, a native woman, in the city of Jerusalem, which the Roman Emperor razed to the ground. There is a contrivance in the grave whereby the door, which like all the grave is of stone, does not open until the year brings back the same day and the same hour. Then the mechanism, unaided, opens the door, which, after a short interval, shuts itself. This happens at that time, but should you at any other try to open the door you cannot do so; force will not open it, but only break it down.' (8)

In the above we can see that the Pausanias is locating the jews in the city of Jerusalem whilst remarking on the contraption in Helen's tomb.

We should additionally point out that Pausanias cannot be said to be claiming the jews are clever engineers here (as this paragraph has sometimes been used to claim): simply because he doesn't tell us; and probably didn't know, who had constructed this contraption, which seems unlikely to be jewish in origin due to the lack of other examples of such work in the jewish world but large numbers by comparison in the Greek world.

The last nail in the coffin of the jewish claims about having territory abutting the Mediterranean sea is found in Pausanias' statement that:

'Later than Demo there grew up among the Hebrews above Palestine a woman who gave oracles and was named Sabbe. They say that the father of Sabbe was Berosus, and her mother Erymanthe. But some call her a Babylonian Sibyl, others an Egyptian.' (9)

This confirms the earlier statement by Pausanias that the jews were near the city of Joppa, but did not own it: given that Pausanias clearly tells us that the jews were *'above Palestine'* but what is implicit in that statement (and should be as a qualifier to it) is that Palestine; as then understood, extended some way back from the sea per Mela's statements about its extent. (10)

So what does this mean for us?

Very simply it means that modern day Israel has no historic right to a large portion of its territory and that contrary to what jewish writers like to assert: there was a territorial entity known as Palestine separate from Judea extant for a significant amount of time in the classical world.

We should further point out that no-where does Pausanias mention any particular achievements of the jews and only ever mentions the achievements of others that are located in Judea. This tells us by implication that the jews were not the *'culture bearers'* that jewish writers; following the lead of Max Radin, have long claimed, (11) but rather suggests that the jews were an insignificant and barbarous

people who now have a historical version of the '*little man*' syndrome in their desire to make their ancestors far more important than they actually were.

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Euripides, the Phoenicians and the Jews

Wed, 06 Mar 2013 22:20:00

The Greek writer and tragedian Euripides is one of the best known of the figures of classical antiquity as he was frequently associated with famous Socrates; the tutor of Plato, by his fellow Athenians and often got into all sorts of trouble because of it. What is interesting to us about Euripides is not that he mentions Jews directly, but rather; as I have pointed out in relation to Homer, (1) that he mentions them indirectly by his frequent mentions of the people the Jews originally came from: the Phoenicians.

It is important to understand that the Jews that we know today and have known since the fall of Alexander the Great were; in the time before Alexander, a not particularly noteworthy people and were hardly distinct from their neighbours in what later became known to the Greeks as Syria. Indeed as I have pointed out more than once; although most notably in my article on Homer, the Jews in the period before their incorporation in the Roman Empire by Pompey the Great; and the formalization of this status under Augustus, were just a small insignificant tribe to whom we find occasional references in inscriptions but whom were not the major player in regional affairs the Tanakh claims.

If we view the Jews in their proper context as a religious fringe sect of Phoenician civilization and culture at this time; albeit one that had already substantially diverged from orthodox Phoenician religious ideas (although they were still polytheistic), then we can understand that references to the Phoenicians prior to the rise of the Hasmonean dynasty (in the second century BC) can be broadly taken as indicative of Jewish behaviour about the same time. However we should note; as I have recently done in my article on Pausanias, (2) that references to the Phoenicians after the fall of Alexander the Great (in the fourth century BC) and the rise of the Hasmonean dynasty (in the second century BC) can be said to refer to the Phoenicians alone, because by this point the Jews had developed into a separate religious system and culture based on the cumulative decrees and actions by fanatical Yahweh purists like the Prophet Nehemiah.

This is a novel concept for many, but it is readily appreciable that understanding this opens up some broad vistas for anti-Jewish critique given that the piracy and perfidy of Phoenicians comes in for quite a lot of criticism in the Greek literature of this time.

If we examine the extant works of Euripides we note that in *'Phoenissae'* (*'Phoenician Women'*) he cites the Greek city states as constantly warring with Phoenicians who are to suffer the pain that only Ares; the god of war, can inflict. (3) Further in the tragic narrative; named largely after its chorus of Phoenician attendants to the Temple of Apollo, we are told by Euripides that the Phoenicians are foreigners and non-Greeks. (4)

Indeed this echoes the view of Euripides' near contemporary Thucydides who asserted that in Sicily; for example, Greeks and Phoenicians lived in community with each other, but that the Phoenicians were still foreigners and non-Greeks in spite of certainly being able to speak Greek in many instances (the origin of the term *'barbarian'*). (5)

This suggests to us that the Phoenicians were interacting in a hostile way with the Greeks of Sicily in an anticipation of the epic and extremely violent conflict between the Greeks and Jews in ancient Alexandria which began in the Ptolemaic era (after the fall of Alexander the Great) and continued to the invasion of Egypt by the forces of Islam.

That there is some hostile intent is suggested by Euripides' reference to the *'Phoenician calls'* of the chorus in *'Phoenician Women'* given that while Euripides' use of language might at first suggest that this has to do with their specific language (i.e. their calling in the Phoenician language to Jocasta) this also has to be balanced with the context of Jocasta's reaction in that their *'Phoenician calls'* have revived her old limbs somewhat so she can walk in order to see her son. (6)

It is of course possible that Euripides meant nothing more than that the calls of the Phoenician women have summoned her, but this seems unlikely given that the *'Phoenician calls'* are explicitly said to have imbued new life into her and have in some way persuaded her to make a special effort in addition to Jocasta just wanting to see her son.

I would point out that this suggestion is not unlike the sirens of Homer's *'Odyssey'* where the beautiful song of monsters (and non-Greeks were considered somewhat borderline monsters by the Greeks) lures well-meaning Greeks onto the proverbial rocks. In this specific case Jocasta's son; Polyneices, has married a foreign (possibly Phoenician) wife and preferred his foreign relatives over his Greek ones meaning that he has forsaken everything that was Greek for the allure of all that is foreign and barbarian. (7)

This clearly suggests that the Phoenicians; and by extension the Jews, are considered undesirable and untrustworthy (like Homer's sirens) by Euripides.

We further learn about Euripides' fundamental dislike the Phoenicians when we note the consistent allusion to them as being pre-eminent seafarers when he talks of how fast Phoenician ships are (8) and that they make high quality nautical equipment. (9) This is compounded by the implications remarks Euripides makes about how Phoenicians can become acceptable and make good in the eyes of the Gods if they adopt Greek ways, but that most of them don't. (10)

These mentions might seem overtly positive until we place them in the context of what Euripides' near contemporary Thucydides pointed out in relation to Phoenician mastery of the sea. Namely that they were pirates and specifically targeted the Greeks. (11) Further we given a clue by Homer in relation to what one of the principle objects of this piracy was: to gain slaves which could be sold for profit back in Phoenicia. (12)

This suggests that while Euripides was a man walking an intellectual tight-rope in Athens: he also had a significant political bone to pick with the Phoenicians given that he might; in isolation, seem to be complimenting the Phoenicians (and in sense is) but in complimenting their seafaring abilities: he also alludes to the piracy and slave-trading the Phoenicians engaged in. This is something that would have been more readily understood by his contemporary audience as opposed to a modern one as with any work of fiction: it is informed by the events around the time it is written.

Indeed if we factor into our understanding Euripides description of the misery of Greeks being reduced to slavery (13) and of the desirability of rescuing Greeks reduced to that social condition by foreigners (what Euripides calls their '*torment*') (14) then we can see that it is possible to argue that Euripides was actually making a kind of social commentary on the problem of Greeks being taken as slaves by foreigners (most likely the Phoenicians) and the desirability of; like in the Odyssey, (15) recovering them but not freeing barbarian slaves who are being civilized by the Greeks. (16)

In summation then we can see that Euripides was in all likelihood a staunch critic of the Phoenician pirates and slave-traders who pillaged their way with impunity across the Mediterranean sea in his time and that in commenting on this social evil of his day: we can see in his words a critique of the jews before they came to be known as the jews.

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Thucydides, the Phoenicians and the Jews

Thu, 07 Mar 2013 21:00:00

Most educated people; and indeed most of those whose experience of history is confined to what they were taught at school, have heard of the father of historians; as opposed to the father of history, Thucydides. The difference between the twin fathers of the historian's craft is the gulf that separates the standardised history that is taught to the majority of people and the critical history that the historian uses his or her intellectual tools and techniques of analysis and interpretation in order to create.

In a sense Herodotus and Thucydides represent the same kind of intellectual dualism in Western civilization represented by the Greek philosophers Plato and Aristotle. The former is traditionally identified as the founder of right-wing thought, while the latter is identified as the founder of left-wing intellectual discourse. Thucydides represents the tradition of the rational explanation of events by looking at the multitude of different factors which play into them, while Herodotus reflects a tradition of less critical and more simplistic belief in what must be because otherwise cherished beliefs are as dust.

Thucydides unlike Herodotus is not usually identified as having mentioned the jews and indeed he does not do so directly, but; as I have pointed out in my articles on Homer (1) and Euripides, (2) this is likely to be because the jews at this time were not sufficiently distinct from their neighbours and their former religious confrères: the Phoenicians.

It is difficult to cast our minds back to a time before the jews were a people who were not particularly powerful or unusual, but do that we must in order to understand that the jews have evolved from a civilization which; even by Middle Eastern standards, was considered particularly barbaric.

Parents immolating their babes in arms in order to appease a bloodthirsty and vengeful god is something we find both in the Torah and also in Phoenician religious culture. The Romans in particular were horrified by this and recently it has become clear that we can no longer assign the Roman comments on this practice as being propaganda to discredit the Phoenicians, but rather that the awful reality is that the Romans were telling the truth.

Judaism; which borrows its all-powerful god from Canaanite religion, then owes its origin to one of the most bloodthirsty and inhumane religions that the world has ever known comparable even to the mass orgies of human sacrifice engaged in by the Aztecs. This means in effect that we look at the Phoenicians before the fall of Alexander and the rise of the Hasmonean dynasty: we see the ancestors of the jews staring back at us.

We can then; with reasonable cause, take what ancient writers have to say about the Phoenicians before this time as being somewhat representative of what they believed about the ancestors of the jews and thus the jews themselves to a degree.

What does Thucydides have to say about the Phoenicians then?

Well the first thing he tells us is that while the Phoenicians are excellent sailors: they primarily use that skill for the purposes of piracy. (3) Indeed he tells us that where the Phoenicians settle piracy inevitably follows with the concomitant disruption of trade and movement around the area.

The Phoenicians also made a point of allying with the Persian empire against the Greeks: (4) much as the jews were later to do with the Parthians against the Romans, (5) which in fact was the reason why the Emperors Hadrian and Trajan systematically massacred jews in Mesopotamia, Palestine and Egypt and also made a brief attempt to completely eradicate the cult for good.

We should also remind ourselves that; as Homer pointed out in the '*Odyssey*', the Phoenicians were known to be slave-traders whose piracy served as a means of acquiring this lamentable human cargo. (6)

This then puts a different spin on what Thucydides says next regarding Sicily where the Phoenicians were already a significant presence on the island when the Hellenes began migrating there. Interestingly he tells us that the Phoenicians chose not to integrate with the Greeks and instead self-ghettoized themselves onto peninsulas and small islands: (7) much as the jews were later to do in Alexandria similarly exciting the ire of the Greeks.

The Phoenicians then proceeded to hold themselves aloof from the Greeks and only traded with; as opposed to socialized and inter-married, them as would have been more normal. Although in times of need the Phoenicians would cooperate with the Greeks only as much as was necessary for the preservation of their community. (8) Instead the Phoenicians behaved; and possibly believed, as if they were a people apart; a chosen people if you will, much as the jews do to this day.

We are also told; through necessary implication, by Thucydides that the Phoenicians of Sicily; much as the jews were later to be famous for, were very wealthy and had access to large amounts of silver and gold, which they had acquired through their trade with Greeks (9) as well as by piracy and slave trading.

We are also told that; at the height of the war between Sparta and Athens, the Spartans had been lead to believe that a Phoenician fleet; contracted by the Persian satrap Tissaphernes, would attacks Athens, but as Thucydides tells us this fleet never in fact existed. (10) This isn't quite true however as Thucydides later tells us that Tissaphernes did try to put together a Phoenician fleet, (11) but that the Phoenicians for unknown reasons did not wish to work with Tissaphernes for the expansion of the Persian Empire into Greece.

We cannot really know what precisely was in the calculation made by the Phoenicians, but it seems reasonable to suggest that their principle reason for not assisting Tissaphernes was because large numbers of their kin were resident in far away Sicily and were heavily outnumbered by the Greeks. Had the Phoenicians leant their fleets and sailors to the Persian invasion of Greece then it seems likely that; as occurred when the jews of Spain sided with the forces of Islam, they would have been subject to wholesale reprisals and the righteous anger of the Greeks leading to a large scale loss of Phoenician lives on Sicily and elsewhere.

Thus we can see that Thucydides viewed the Phoenicians in much the same way as his Greek intellectual descendants were to view the jews: as cliquish, money-orientated and generally perfidious people who would pretend to be your best friend, but then betray you at the drop of a hat if they thought that it served their interests to do so.

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Throwing another Jew down the same Well

Fri, 08 Mar 2013 19:12:00

Two years ago I commented in my article '*Throwing the Jew down the Well*' (1) about the much touted '*discovery*' of a medieval well shaft in the English city of Norwich, which was stuffed full of human remains. (2) These remains were plausibly dated to the 12th and 13th centuries, which caused proverbial heart palpitations among medievalists and the jewish community. This was because Norwich at that time was embroiled in one of the major events in the history of anti-Semitism: the first medieval ritual murder case or '*blood libel*' as the jews and their apologists prefer to refer to it.

This gained even more credence when forensic anthropologist Sue Black and geneticist Ian Barnes carried out testing, which suggested that the human remains were firstly jewish and secondly were related implying that they were in fact a family. This seeming avalanche of evidence was only worsened when a (quite well-known) jewish medievalist named Miri Rubin got involved by telling people (correctly in my view but incorrectly according to the orthodox view) (3) that this was a time of jewish persecution in Norwich. (4)

At the time I threw quite a lot of doubt onto the '*discovery*' on the grounds that the '*jewishness*' of the skeletons had not been conclusively established and nor could they actually be linked to '*jewish persecution*' in Norwich. I also pointed out that a key point of evidence; that the well was a '*few hundred yards*' from Norwich's jewish quarter, was nonsensical given that; as any history of medieval Norwich will tell you, it was a small place and a '*few hundred yards*' would have actually been a considerable distance rather the small distance it is today.

As it turns out this early trumpeting of a jewish identification by Black and Barnes as well as the concomitant media hype over the '*massacred jews*' was quite unjustified as scholars have echoed my own initial skepticism of the identification of these human remains as being those of jews. (5)

Indeed what it is interesting is that further genetic testing has yielded inconclusive results about the '*jewishness*' of these skeletons, but this skepticism from the academic community has unsurprisingly not stopped the jews effectively claiming special knowledge that these individuals were jewish.

Barnes has tried to defend his identification of the skeletons as jewish on the grounds that the geographical mapping of the origins of the genetic material gives us a location of South-East Europe to Central Asia. He claims that this has been plausibly explained and that he has not yet been given a reasonable answer.

Answering that little tit bit is fairly easy given that Barnes is forgetting that a Franco-Norse dynasty (the Normans) conquered England in 1066 and included many members who were militarily active in south-eastern Europe and whose ancestors had; to an extent, intermarried with families from that region as well as probably had numerous children out of wedlock with local women. Further Barnes is also forgetting that many of the ancestors of the Normans would have served in the Varangian guard of the Byzantine Emperor in Constantinople and could have easily produced sons and daughters of more varied origins than would have been immediately apparent. (6)

Incidentally we also know of major violent events in Norwich in the late 11th century (which could easily given a 12th century genetic locational cusp reading) in which Normans of this type were killed! (7)

Barnes really hasn't thought through his defensive claims of jewishness now has he?

This means; as I have above intimated, that the likelihood is that these bodies were of Christians as West asserts. (8) What has also been completely ignored by those arguing; like Barnes, that these bodies are those of jews and that their deaths were likely the result of Christian persecution. Is that if they are indeed of jewish origin: then why couldn't they be say a family of jewish converts to Christianity and killed for a reason unrelated to this ancestry? We know of plenty of such individuals in Europe at the time: so why should we automatically being of jewish origin as meaning that the individual concerned believes in Judaism?

This doesn't seem to trouble Norwich's current jewish population however who are demanding (no doubt believing themselves '*inspired*' by Yahweh) that the human remains be buried as jews because they believe them to be jewish. This is rather nonsensical at best considered that fresh tests are being conducted by the university of Mainz in Germany to help determine whether the jewish identification by Barnes is valid or not.

I mean who cares about science and the academic process?

The jews believe it to be true so according to them it must be so.

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Hat-tip to Bev at VNN for posting the story as I hadn't noticed there had been developments till she highlighted them.

Jews and the Adams Prize

Mon, 11 Mar 2013 19:30:00

The Adams Prize is an annual award made to a young mathematician currently resident in Britain by the prestigious University of Cambridge in England. (1) This prize; unlike some others, has been awarded since 1848 and thus has large number of recipients over the years making it an ideal prize to look at in relation to claims made about disproportionate '*jewish achievement*'. (2) What is interesting is that is another prize where the jews and their apologists have not compiled a list of the 'jewish winners' and even the otherwise predictable JINFO has not provided such a list. (3)

Now before we begin we should note that the selection procedure in relation to deserving young mathematicians is decided only be mathematicians associated with the University of Cambridge which means that British mathematicians would naturally have an advantage, but this advantage is offset by the issue of what I have the termed the lingua franca of mathematics or the fact that equations communicate a specific logical point that can be followed even without understanding the language an article is in. (4)

Once again I should point out that in compiling the list of jews versus non-jews: I have used the widest possible criteria for what a jew is. Since; as I have pointed out elsewhere, jews who compile these lists almost invariably use a biological definition of jewishness as opposed to a religious or a cultural one: we also need to compare like-for-like. Given that to compare the number of Irish who have won a given prize to the number of jews from any country who have won it is necessarily disingenuous: since the Irish are but from one country while a Jew can come from any country by the common jewish list compiler's definition. (5) Thus I have adopted the widest possible biological definition of jewishness (i.e. any jewish ancestry makes someone jewish) and used those of European origin as a major point for comparison in order to be more than equitable.

I should also mention that there is not a complete list of winners of Adams Prize winners that I have been able to find: so I have put together two different partial lists to come up with 85 recipients. (6) These breakdown as follows:

Jewish Winners: 4
European Winners: 75
Indian Winners: 5
Chinese Winners: 1

Percentage of Jewish Winners: 4.7 percent
Percentage of European Winners: 88.2 percent
Percentage of Indian Winners: 5.9 percent
Percentage of Chinese Winners: 1.2 percent

In the above we can clearly see that European domination is near enough total (requiring little comment or analysis) and the jews are actually significantly under-represented given that they had been resident in significant numbers in Britain and played a significant role in British intellectual life since the 17th century. The Indians by contrast only began to attend British universities or play a significant part in British intellectual life from the mid-late 19th century, which immediately begs the question of why the jews have been unable to contribute more than they have in fact done as opposed to why they have contributed so much to the study of mathematics.

The only point in the above list that would perhaps be contested by the pro-jewish side of the debate is the jewishness of the 1972 recipient of the Adams Prize: Alan Baker. (7) JINFO lists him as being jewish on two separate occasions, (8) but no other source I can find on him mentions anything related to this alleged jewishness. (9)

This seems once again to be jewish nationalists claiming someone is jewish for no apparent reason other than they wish it to be true!

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- (4) This has been discussed in the following article: <http://semiticcontroversies.blogspot.com/2013/01/jews-and-fields-medal.html>
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Charles Krafft and the Art of 'Holocaust Denial'

Tue, 12 Mar 2013 13:12:00

Over the recent weeks we have witnessed a typical hand-wringing episode from the habitual hysterical blubberers: the liberal-left art world and the jews. The object of their alternate bleary-eyed declarations of *'say it ain't so'* and militant screeching about there being *'no place for hate'* (whatever that is) is the Seattle-based ceramic artist Charles Krafft. Krafft has long produced risqué pieces of artwork which have for some time now been centred around the idea of *'disaster ware'*, which are pieces of art which provoke and challenge those who look upon them into thinking deeply about human disasters and mass death in history.

What is in many ways both hilarious and sad at the same time is that many of Krafft's artistic works were loved and treasured by the very people who are now vilifying him and his artwork. Articles such as the *'contribution'* from *'The Stranger'* ask rhetorically whether Krafft's artwork was really meant to convey a *'trivialization'* of *'jewish suffering'* and whether it seeks to normalize the Third Reich more generally. (1)

One wonders how the much vaunted *'art critics'* don't seem to realize that the value of art should; if art is not to be anything more than realism, be completely independent of the views of the artist. To be sure some art is loaded with a political message or is conceived for an explicitly political purpose (such as carved wall scenes at the Assyrian palace of Nineveh), but it is important to realise that the message conceived of by the artist has no sure fire way of being received by the audience. (2)

Menachem Wecker's story about putting some of Adolf Hitler's paintings on display while concealing the information about who the artist was and the positive reaction and praise of them is pointed in its message that artists do tend to have a habitual case of double-think. (3) They; as Greg Johnson has rightly pointed out, want to view art by itself as having a value independent of the artist, but also cannot believe that somebody they would consider evil would produce art worthy of praise. (4)

It comes down to the conundrum surrounding figures like Ezra Pound in that he was arguably the greatest poet of the twentieth century, but yet he was openly anti-Semitic and produced pro-Axis propaganda during the Second World War.

How do the arty-farty community reconcile this?

Well they look to Pound's proverbial death bed repudiation of his earlier views and suggest that he was a good guy after all despite being fundamentally flawed for his support of Fascist Italy, Fascist Spain and the Third Reich.

That of course is a rather asinine and insipid interpretation in much the same way as claiming that Voltaire was a Catholic, because he confessed his sins and was given absolution as well as the last rites on his deathbed by a Catholic priest. In summation: it takes a retrospective view of belief so that everything Voltaire or Pound did before their literal and proverbial 'death bed confessions' is seen in the light of that new confession of faith as opposed to the original intellectual context in which it was created.

The same applies with Krafft in that the artistic community cannot seem to understand; for what reasons I know not, that Krafft can still be an avant-garde artist while being skeptical about the holocaust or that he produced art that was innocently but darkly satirical about the Third Reich and *'jewish suffering'* before he came to doubt the official version of the holocaust.

The simple fact is that Krafft has only expressed skepticism about the holocaust and has even explicitly told people concerned that he doesn't *'deny'* anything, but rather on the basis of research he has come to endorse the alternate hypothesis suggested by holocaust revisionism. That school of thought is much vilified and has even been outlawed in numerous countries not because it is a *'crank theory'* (after all *'denial'* of the well-documented Soviet atrocities isn't illegal and is practiced in European countries by some Marxist intellectuals and historians) but rather because it has a tendency to catch *'holocaust historians'* with their metaphorical trousers down.

If those decrying how *'well evidenced'* the holocaust is actually stopped looking at newspaper articles about *'the latest study'* and used that time instead to read through a couple of orthodox academic books on it and then did a few thought experiments: they would quickly see that the *'holocaust'* is actually the worst kind of conspiracy theory. It assumes; for example, that an order was given or that it *'was a series of coincidences'* (the famous *'orders from the top'/'initiatives from below'* position) but no *'holocaust historian'* has to date found any such order only the occasional inference which can be only be interpreted to mean industrial mass murder when one already believes it happened.

It doesn't help that; as of this writing, no *'holocaust historian'* has been able to provide documentary or physical evidence that a single jew was gassed as part of a mass gassing program aimed at them as jews. It is true that lists of victims get put forward, but the missing component to those lists is very simply the question: on what basis do we know they were gassed?

The response is very simple: we don't.

The lists have largely been created by simply taking manifests of jews transported to the camps and when they died according to extant concentration camp records then adding the unjustifiable assumption that anyone who died soon after arrival or disappeared from the camp was '*gassed*'. That completely ignores every possible other cause of death or loss of a record, such as disease (the camps famously had problems with disease not helped by the ghettoization of the jews for several years previously) and also the fact that we know jews were shuttled around different camps in large numbers.

Suffice to say if you couple that with the absolute howlers of supposed purpose-built gas chambers at Auschwitz being built underground with only a single door in and out and with a small number of crematory ovens serving two gas chambers supposedly killing thousands a day then the absurdity of the holocaust theory is there for all to see.

Next time you go to a funeral that involves a cremation: think about how long it takes to cremate a body in a modern crematory oven and then compare the number of victims per day at say Auschwitz to the number of crematory ovens for single bodies that were available. If you do you'll quickly see why revisionist critique of the '*holocaust*' theory has been so devastating as well as quietly forcing '*holocaust historians*' away from the gas chambers and into the new idea of the '*holocaust by bullets*' on the Eastern front.

That hasn't stopped the loud claims about '*gas chambers*' and almost weekly bevy of new '*survivor*' stories however, but it has severely clogged the wheels of official '*holocaust historians*' so much so that they now almost completely ignore revisionist work in part because to even cite it in a non-pejorative context is taken by jewish organizations and their amen corner to be ipso facto proof of '*holocaust denial*' and/or '*anti-Semitic sentiments*' on the part of the individual citing it.

Now what I have expressed above is what we could call '*holocaust skepticism*' which is a fairly healthy intellectual beast, but what then would '*holocaust denial*' be?

Well if we are talking in terms of the killing of jews being a '*holocaust*' (i.e. '*burnt offering*') then the problem comes in the terminology precisely because the '*holocaust*' theory (and its concomitant claims of '*uniqueness*') is predicated on the gas chambers and what Applebaum has called the '*industrial nature*' of the killing. (5) If we take away the gas chambers then the killing of jews in the Second World War becomes simply one of many atrocities committed by all sides involved: indeed if we understand it contextually the number of jews killed in the alleged '*holocaust*' is actually not the worst or even the largest atrocity of the period by a long shot.

Stalin's purges and the Holodomor in the Ukraine killed far more, while the mass expulsion and murder of millions of Germans after the Second World War (sometimes claimed to have been '*justified*' by '*holocaust historians*') by the Soviet Union and the Allies killed almost double the amount of Germans than the number of jews who were supposedly killed in the '*holocaust*'. (6)

One wonders what Krafft's hand-wringing liberal-lefty critics have to say about those atrocities or perhaps even more appallingly: have they even heard of them?

We can thus perceive that '*holocaust denial*' can be seen as the removal of the gas chambers from the story (something quite a few recent '*holocaust historians*' are somewhat guilty of) or alternatively it can be seen simply as the intentional mass killing of the jews. Now no revisionist I am aware of disputes that jews were intentionally killed by the Third Reich, but the basic problem persists as even if we accept that the Third Reich shot millions of jews on the Eastern Front (highly unlikely but at least somewhat technically plausible) then that makes the '*holocaust*' but one atrocity of many.

It then loses its place as a '*unique event*' in the pantheon of modern belief as it isn't distinguishable from Stalin's mass shootings or the Allies own mass killings in the prisoner of war camps: let alone the atrocities committed by former resistance members against their own country people who supported the Third Reich.

What then is '*holocaust denial*'?

Well if anything it is the simple objection to the supposed '*uniqueness*' of '*jewish suffering*' before and during the Second World War and substituting the placement of real and imagined atrocities against the jews in their correct historical context as opposed to downplaying the context and then pushing one type of atrocity to the fore as '*holocaust historians*' invariably do.

That to me; as a historian, is utterly repugnant especially given that the '*holocaust*' is used like a money-making racket for jewish organizations as Norman Finkelstein has famously pointed out. (7)

Essentially '*holocaust denial*' is a pejorative term invented to rhetorically smear those who question the basis of '*uniqueness*' of the killing of jews before and during the Second World War. That the '*holocaust*' has become a political tool; and hence the lack of ability

for it to be conceded as a false intellectual position much like Turkish historians *'denying'* the Armenian genocide, (8) is indisputable and as such it is beholden on the honest observer to at least ask the fundamental question of just what evidence supports this ever-changing theory?

That is precisely what Krafft did as if one reads his account of the alleged *'Abattoir Murder'* of jews by members of the Romanian *'Legion of the Archangel Michael'* in 1941: (9) then one can clearly see that Krafft was himself very surprised by the fact that so widely credited an atrocity has almost literally nothing behind it in terms of documentary evidence. He notes that the two Romanian authorities working in the area; whose work other *'holocaust historians'* view as *'authoritative'*, can't even produce a copy of the original document which is the cornerstone of their argument on this point.

Indeed in Krafft's narrative it is clear that it is both a case of *'can't'* as well as *'won't'*, which is an unfortunately all too common occurrence with scholars being unable to back up a claim they have made but because that claim has entered common scholarly parlance: it is ironically just accepted without question.

Reading between the lines of Krafft's article; which is part travelogue, part autobiography and part historical commentary, it becomes very clear that Krafft was himself shocked at the intellectual carelessness of the *'holocaust historians'* he encountered and that his initial interest in the *'Legion of the Archangel Michael'* was the kind of intellectual whim that is popularly associated with artists. What precisely Krafft's thoughts were at this time I do not know, but at the same time it is fairly clear that Krafft came to holocaust revisionism awkwardly and hesitantly, because it went against most of what he then believed about the world.

It might be very difficult for his fellow artists to believe, but Krafft came to his doubt about the official holocaust narrative through study and; like most of those associated with holocaust revisionism, a troubling period of self-doubt as to whether the official historians could have got it so badly wrong. Krafft; as he himself relates, engaged with the literature on both sides of the debate and made an informed decision.

This is the inverse to his detractors who have simply believed the standard *'holocaust'* narrative without investigation or even a little dose of lateral thinking or as one person remarked to Krafft (I paraphrase): *'look at this latest newspaper article about the documentation of the killing sites'*. (10)

Indeed when we look at the original article that sparked off the witch hunt against Krafft; written by a barely literate hysteric known as Jen Graves, (11) we note that she hasn't actually engaged with the scholarly (or even the popular) literature on the *'holocaust'* at all, as she gives us such historical howlers as:

'I followed up: "The number I've always read is 6 million Jews killed. I just want to clarify that it's your belief that 700,000 to 1.2 million Jews died total."

Krafft did not answer the question. He only sent a link to a story about exaggerations in the original numbers of Jews reported killed at Auschwitz. That story, called "New 'Official' Changes in the Auschwitz Story," appears on a website called Institute for Historical Review.' (12)

The idea that *'6 million jews'* were killed is of course the sine qua non of popular *'holocaust'* discourse, but as any *'holocaust historian'* will tell you: it isn't an accurate number in the slightest and official estimates range between 4 and 5.5 million jews being killed. However Graves treats it as gospel and doesn't even bother to comment about the issue of why the *'number of dead'* keeps being revised down.

Graves also clearly doesn't realise that the *'6 million jews'* number in relation to what in *'Jewish Studies'* we call a *'Shoah'* (lit. *'Catastrophe'*) event dates to at least 1840 (in relation the Damascus Affair) (13) and came into popular usage in relation to the so-called *'pogroms'* (which as is now widely agreed weren't 'state-sponsored' contrary to the myth perpetrated by the jewish historian Simon Dubnow) from the 1880s to 1923. (14) Further the *'6 million'* number itself is; as is widely conceded, merely symbolic now and as I have pointed out elsewhere: it probably started out as a simple literal misunderstanding of the rabbinical concept of the guzma, (15) which snowballed over the course of the decades into a literal casualty figure to be taken as gospel (hence the incorrect rationalization that it supposedly comes from population statistics).

Now it is clear; even in Graves' hit piece, that it is Krafft who has done the research on the *'holocaust'* and not Graves, but yet it is Graves who judges Krafft while Krafft doesn't judge Graves. It is ironic indeed that one of lefty-liberal art critic brigade is the one who is intolerant and hateful, while Krafft's role in this drama has been that of the individual simply seeking to be understood.

This brings us nicely onto the question of what precisely Graves is up to given that her article; as Johnson has rightly observed, (16) is extremely prejudiced and in all essentials is dressed-up personal invective against Krafft. Graves; looking at her previously published

'content', (17) is a typical example of what we may term; with Johnson, '*cultural bolshevism*'. In other words: Graves believes that everyone has the right to an opinion as long as that opinion doesn't contradict hers and if it does woe betide them.

This is the symptomatic behaviour of what Jonah Goldberg has appositely termed '*liberal fascism*' or the viewpoint; held in practice but not often in theory by those on the liberal-left, which seeks to suppress all points of view which do not fit into their neat political paradigms of '*acceptability*'. One such example of intellectual traditions that they seek to suppress is that associated with the radical right as well as the racialistic right (which they don't tend to differentiate themselves) with which school of thought they broadly and rather incorrectly associate '*holocaust denial*'. (18)

Graves in her article; as do Phil Campbell and Priscilla Frank in theirs, (19) sounds a militant call to all art galleries to stop showing Krafft's work because of his '*political views*' and supposed '*rehabilitation*' of the Third Reich. Indeed it seems that Graves in particular has been actively messaging galleries; as well as encouraging her readers too, that have shown or are currently showing Krafft's work in order to have it withdrawn.

What are we to make of that other than that Graves, Campbell and Frank don't actually believe in the separation of art from the artist and that they are all more interested in what an artist thinks about such and such a historical event or the current political status quo as opposed to the art said artist produces. Clearly Graves, Campbell and Frank adhere; by their actions if not their explicit beliefs, to the position that art is at the service of political and intellectual orthodoxy as opposed to the idea; current in their own writing as it happens, that one of the functions of art is to challenge cherished beliefs and breakdown barriers to understanding.

Is that not what Krafft has been doing irrespective of his historical and political beliefs?

As an aside we should also probably say that if Krafft had become involved with Stalinism and supported Stalin's murderous purges against the kulaks, '*saboteurs*' and foreign communists accused of actual or imaginary political deviancy: then Graves wouldn't have written her article and nothing more would have been said.

Such an attitude is symptomatic of what Krafft himself talks about in his article on the Abattoir killings in reference to the '*post-socialist*' artistic trends he was involved with, (20) which had for years been lionizing every possible variant of socialism even the ones that killed millions like Trotsky's, Castro's and Mao's. Essentially Graves' problem with Krafft is that he went the wrong political direction and in her view is apologising for the wrong side: the far right rather than the far left.

When Campbell talks about the fact that Graves '*bothered*' to google Krafft while others didn't: (21) I can understand what he is trying to say in that Krafft has not made his views on the '*holocaust*' a particular secret. (22) However what is interesting is that nobody seems to have noticed or cared that Krafft held such views as we hear repeatedly from those interviewed by Graves and others. (23)

Now all of a sudden Krafft's friends are left holding the proverbial ticking time bomb of trying to apologise and explain why they '*didn't say anything*' by the accusative spotlight that Graves has shone on them. It is classic yellow journalism; a term I suspect Graves would not appreciate being applied to her work, in so far as Graves contacts Krafft's friends and artistic associates who are then grilled about why they haven't reported Krafft to the liberal thought police and endorsed the subsequent attempt to hold an artistic auto-de-fe.

Essentially what has happened here is that Krafft held heretical beliefs about the '*holocaust*' in private and then began to express those beliefs relatively quietly on the internet on alternative media outlets generally associated with the radical and racialist right. A liberal-lefty mud-raker (Graves) is having a hard time scratching around for her next '*big piece*' (her content generally looks to be light on innovation in addition to what we may term '*artistic revelation*' in a brief survey of her last few dozen articles) and she happens onto Krafft and thinks to write another short and somewhat dull peon to risqué '*visual art*'.

Graves; like most hacks do these days, immediately jumps on google and taps in '*Charles Krafft*' cycling through the pages about his work until she notices something odd: Krafft keeps coming up on sites associated with the radical and racialistic right. Graves' excitement deepens and she listens to a podcast with him from Carolyn Yeager's '*The White Network*' to discover that he holds unorthodox and nigh on heretical views about the '*holocaust*'.

A little more searching reveals Krafft's views have been held for some time and this; to Graves' continued excitement, means that she had a journalistic '*big score*' here as she can '*out*' Krafft and thus gain a reputation, kudos as well as potential income from a much wider circle than merely a Seattle-based arts rag. Graves' presentation itself is rather pedestrian and lacking in literary ability, but it creates enough of a stir to be picked up by Phil Campbell and Priscilla Frank at the widely-read liberal rag: the Huffington Post.

Their amusing and overdone '*outrage*' about Krafft's '*warped ideology*' (as Campbell terms it) then causes a ripple effect as liberals and leftists are by now scrambling to avoid any sort of association with Krafft and are acting the part that students played in Mao's cultural revolution in lining up to denounce the man they had loved and respected till a few days before as the devil incarnate.

This is made even worse when the Southern Poverty Law Center picks up the story and promptly begins scrambling to construct a 'profile' on Krafft (having missed his participation in the podcasts and radio interviews for years in spite of having a multi-million dollar endowment to 'track hate') and then strut around the room like they knew all the time. (24) This is then further picked up by the Jewish Daily Forward's arts blog; 'The Arty Semite', and I suspect this story has yet to run its full course in terms of officious liberal and jewish outrage.

We'll have to see.

What Graves has started off against Krafft is simply a witch hunt against a man based on the contravention of her own artistic tropes that the artist and the art they produce are separate entities. More than that Graves will certainly benefit by the publication of this hit piece as for years she has been confined to writing about the Seattle arts scene and now she has opportunity to move into 'exposing' artists with heterodox views (i.e. things she doesn't agree with and can easily be sensationalized) as well as gain national syndication for her own work.

Perhaps our struggling arts writer has finally had her Michelangelo moment?

I doubt it as Graves will find out: the 'Hatewatch' scene is all about what new exposes you can perform and tends to forget successes very quickly, but does have a tendency to remember a writer's failures for a much longer period of time.

Perhaps the last part of this saga that needs to be talked about is what impact it is having on Krafft. This hasn't been touched on by any other writer on this subject to my knowledge, but in an email exchange I recently had with him: he seems remarkably chipper for a man who is being publicly vilified by people he believed to be his friends left, right and centre. Financially Krafft has never had it so good (in contradiction to the SPLC's claim his artistic work is 'devalued'), (25) but he confessed that the hardest thing to bear is the social ostracism he is suffering as a result of this ongoing farrago of liberal character assassination and self-flagellation. (26)

I'd say that Krafft is a very brave man in standing by his views as being factually correct despite what it is costing him personally and emotionally as opposed to the usual kowtowing and mealy-mouthed apologies which characterise so many people who are 'exposed' as having heterodox views. I can only wish him the best of luck in his future endeavours and can assure him; as somebody who has been personally attacked for his intellectual beliefs in the past, that it does show you who your real friends are and that you get used to it soon enough.

Don't back down Charles.

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- (15) Lit. *'Exaggeration'* and used to express a sense of scale in relation to a *'Shoah'* event by multiplying the number of jews involved in the Exodus from Egypt according to the Mishnah (600,000).
- (16) <http://www.counter-currents.com/2013/02/freude-durch-krafft/>
- (17) See <http://www.thestranger.com/seattle/jen-graves/Author?oid=26622>
- (18) Holocaust *'deniers'* actually come from across the political spectrum from Libertarians to Marxists to Nationalists to Liberals. It is a myth constructed from almost nothing that *'holocaust denial'* is synonymous with nationalism.
- (19) http://www.huffingtonpost.com/phil-campbell/when-a-good-artist-turns-_b_2694938.html and http://www.huffingtonpost.com/2013/02/15/charles-krafft-nazi-holocaust_n_2695418.html?utm_hp_ref=arts
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Lucius Apuleius of Madaurus on the Jews

Thu, 14 Mar 2013 18:11:00

Lucius Apuleius of Madaurus; better known as either Lucius or Apuleius, was a second century Roman polymath and the author of numerous books on topics as disparate as philosophical commentaries on Plato, practical magic, the mechanics of universe and agriculture. Apuleius is also the only Latin novelist whose work; *'Metamorphoses'* (usually called after Saint Augustine *'The Golden Ass'*), has come down to us complete.

Indeed we know quite a lot of biographical detail about Apuleius in that he was Berber origin; as was Saint Augustine, and spent the sizable fortune that his father left him in a constant search for knowledge as well as initiation into numerous Roman mystery cults. When money began to run dry Apuleius married his friend Pontianus' mother Pudentilla (with said friend's blessing); who happened to also be a rather rich widow, but Pontianus' wife's father persuaded him to indite Apuleius in court with having seduced Pudentilla with magic in order to get her fortune. This directly lead to Apuleius' successful defense speech (we also know he practiced law for an unspecified amount of time hence his ability to easily defend himself against the charges rather than hiring an advocate to do it on his behalf); which was later published by him, known as the *'Apologia'* or alternatively *'A Discourse on Magic'*, that contains a substantive mention of the jews.

To wit:

'Consider what confidence in my innocence and what contempt of you is implied by my conduct. If you can discover one trivial reason that might have led me to woo Pudentilla for the sake of some personal advantage, if you can prove that I have made the very slightest profit out of my marriage, I am ready to be any magician you please—the great Carmendas himself or Damigeron or Moses of whom you have heard, or Jannes or Apollobex or Dardanus himself or any sorcerer of note from the time of Zoroaster and Ostanès till now.' (1)

Now in the above it is clear that Apuleius is suggesting that Moses; the *'law-giver'* of the jews from the Greek and Roman perspective, was a sorcerer/magician par extraordinaire. Williams even goes as far as to declare that the Romans and Greeks saw Moses as the *'supreme sorcerer'* and concomitantly jews as master practitioners of magic and sorcery. (2) This is true to an extent but Williams is guilty of slightly overstating the case in that while it is true the jews were seen as highly competent sorcerers: they were not the only ones.

The Egyptians; in addition to the inhabitants of Mesopotamia [the Assyrian and Babylonian empires respectively], (3) were also renowned for their magical abilities (4) as is easily demonstrated in the passage by pointing out that of all the non-divine names mentioned we do know who the magician Jannes supposedly was: one of the Egyptian magicians bested by Moses. (5) This means that while Williams is right to emphasize the jews as being regarded as eminent sorcerers: she is wrong not to qualify her remarks by pointing out that the jews were but one of several Eastern peoples that had such a reputation in the Greek and Roman world.

Coming back to the point in hand in relation to Apuleius: we should understand; as this necessary diversion has shown, that when he is talking about Moses as being a master magician it is not actually a compliment per se. Rather it would be regarded as an insult inside the Imperial Roman ideological system of Romano-Greek civilization being non-decadent and manly (thus willing to deal with problems fairly and in the open), while Eastern barbarians like the jews were held to be examples of decadent emasculation in that they didn't deal with others openly and honestly, but rather sought to gain mastery and revenge by nefarious means in their barbarous religious systems such as casting spells. (6)

This is confirmed when we read Apuleius' other mention of the jews in his work *'Florida'*:

'The Indians are a populous nation of vast extent of territory, situated far from us to the East, near the reflux of the ocean and the rising of the sun, under the first beams of the stars, and at the extreme verge of the earth, beyond the learned Egyptians, and the superstitious Jews, and the mercantile Nabataeans, and the flowing robed Arsacidae, and the Ityraeans, poor in crops, and the Arabians rich in perfumes.' (7)

In this passage we can see that Apuleius is highlighting the material and religious decadence of the Eastern peoples in so far as in referring to the Indians: he talks about the Egyptians as being *'learned'* (as the Egyptians were regarded as *'origin of religion'* by the Greeks and then the Romans), the (southern) Arabs as being decadent perfume merchants, the (northern) Arabs (Nabataeans) as being obsessed with mercantile activities and the jews as being superstitious religious loons par excellence.

This is obviously negative stereotyping on Apuleius' part, but it does tell us that Apuleius had a strong distaste for the jews (who he would have had plenty of contact with in his well-traveled life and profound interest in all things to do with the pursuit of knowledge) and that distaste is likely to have been based; in whole or in part, on his experiences in dealing with them.

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(4) Cf. Derek Collins, 2008, *'Magic in the Ancient Greek World'*, 1st Edition, Blackwell: Oxford
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(7) Apul. Flor. 6

Valerius Maximus on the Expulsion of the Jews in 139 BC

Sat, 16 Mar 2013 20:15:00

Valerius Maximus is one of the least known of classical Roman writers in part because his only extant work *'Memorable Deeds and Sayings'* is merely a collection of excerpts culled from the work of other writers. That said in his day Maximus was a significant literary figure (although we know of no other work by him extant or otherwise) as he was part of the literary circle that included such famous writers as Ovid (1) and he appears to have had some connection; via patronage, to the Julio-Claudian Imperial dynasty: specifically the Emperor Tiberius.

Even though Maximus isn't well known: his work is invaluable to historians and this is particularly so in relation to the issue of the jews in the city of Rome. The reason for this is quite simple as Maximus tells us that the jews were expelled from Rome in 139 BC (our only mention of this event). (2) The passage concerned (which are Maximus' only mention of the jews) is as follows:

'Story as recorded by Julius Paris: During the consulship of Marcus Popillius Laenas and Gnaeus Calpurnius, the praetor for foreigners, Gnaeus Cornelius Hispanus, issued an edict ordering the Chaldaeans to leave the city and Italy within ten days. The praetor felt that they deceived frivolous and silly people with their dishonest interpretation of the stars and cultivated a money-making air of obscurity with their lies. The Jews had tried to corrupt Roman values with their cult of Jupiter Sabazius, so the praetor forced them go to back to their home.'

Story as recorded by Nepotianus: Cornelius Hispanus expelled the Chaldaeans from the city and ordered them to leave Italy within ten days to prevent them making money out of their foreign science. The Jews had tried to pass their religion on to Romans, so Hispanus expelled them from the city and demolished their private altars in all public places.' (3)

The interpretation of this is fairly straight forward in that we can see that Cornelius Hispanus sought to purge the city of Rome of non-Romans who were causing harm to Roman citizens by alternatively cheating them out of their money or trying to corrupt them by luring them into anti-Roman religious cults.

The Chaldaeans [= Mesopotamians] are held to be proverbial soothsayers with a particular focus on the divining of the future with the use of the Zodiac (*'the stars'*) and to be also using the idea that their predictions have a prophetic quality in order to make money from the Roman people.

The jews on the other hand are held to be trying to; in Maximus' words, *'pass their religion onto Romans'* in the form of the cult of Jupiter Sabazius.

The reader at this point may very well be scratching their head wondering how this should be understood, but we can quickly shed light on the meaning by pointing out that the likeliest explanation is that Maximus confused Yahweh (who is primarily worshiped on the Sabbath) with the eastern variant of the cult of Dionysus (i.e. the cult of Sabazius) (4) which was often done by early Roman writers. (5)

So the passage from Maximus should actually read as follows:

'The Jews had tried to corrupt Roman values with their cult of Yahweh, so the praetor forced them go to back to their home.'

This makes a lot more sense now: doesn't it?

In essence: the jews were in Rome proselytizing among the Roman people in the name of Yahweh and probably on the basis that the worship of Yahweh was but another mystery religion. What is interesting about this is very simply that Simon Maccabee's envoys had arrived in Rome some three years before this in 142 BC. (6)

This is unlikely to be a coincidence given that the emissaries of a jewish zealot arrive in Rome and three years later Rome promptly throws out the Chaldaeans and the jews for duping the locals on the one hand and proselytizing on the other. Regardless of whether this was a Roman public relations move to blame foreigners (as Gruen argues) (7) what is difficult to cogently explain away is the historical coincidence.

The solution to this conundrum is actually fairly simple in so far as Gruen and Feldman both assume that the Chaldaeans and the jews are two different groups of people, because Maximus suggests they were. However; as Gruen tells us, (8) the Seleucid monarch Antiochus III had resettled a large community of jews from Mesopotamia and Babylonia (i.e. some of the descendants of the jews of the Babylonian captivity) between 188 and 191 BC in Phrygia in what is now western central Turkey. (9)

This is likely to be the origin of the community of jews in Rome as those that Antiochus III had settled were intended to be troops in his army and some would have inevitably been taken prisoner and been transported back to Rome as slaves in the myriad of small scale wars between local client kings, Rome and the Seleucid empire.

On the other hand one has to ask the question; which Gruen notably does not, of how the Mesopotamians and Babylonians also came to be in Rome at this time as well as why those two groups? Why not other groups such as Syrians which were more numerous in the Seleucid armies and had their own religious traditions?

In short: why the Mesopotamians/Babylonians and the jews?

Well we know that the likeliest group origin for the jews concerned would from Mesopotamia and Babylon [i.e. before they were transplanted into Phrygia by Antiochus III a relatively short time before] so then why do we separate the groups? Maximus; as well as the Roman authorities at the time, wouldn't have been able to distinguish between the jews who took their ancestral religion very seriously identifying as jews and those jews who preferred more secular assimilated lives identifying as Babylonians/Mesopotamians.

Is it not more likely than instead of two groups (one jewish and one not) from Mesopotamia and Babylon that we in fact have one and those labelled the jews by Maximus were the highly religious element, while those labelled as Chaldaeans were the secular assimilated element?

This is further suggested by the fact that the Chaldaeans were not expelled for trying to convert Romans to their religious ways, while the jews were (suggesting that the Chaldaeans concerned were either not very religious or held to similar religious beliefs as the jews). This would be odd precisely because Babylonia and Mesopotamia had a very strong and well known religious heritage and identity as well as the fact that their belief system; from what we know of it, was based (like most) on confession of faith as opposed to ancestral caste (like Judaism) so would have been an ideal candidate for a spreading foreign faith among the Roman people.

In essence we have to ask ourselves why the Chaldaeans were expelled for secular crimes and the jews expelled for religious crimes?

The simplest answer is that they were two groups of jews: one more secular and assimilated which self-described as being Babylonian/Mesopotamian (hence the Roman description of them) while the other was more religious and self-described as jewish based on the mythos of their new religious tradition (hence their being ascribed correctly as jews).

This is further pointed to by the entry into the city of the ambassadors of Simon Maccabee in 142 BC as the presence of these envoys of revived and fanatical jewishness may have acted as a catalyst for a substantial split in the jewish community between those who embraced this new identity (i.e. the jews of Maximus) and those who embraced the traditional identity of their captivity (i.e. the Chaldaeans of Maximus).

This would then have caused an increasingly vicious split between the two groups of jews leading to the increased visibility of what both groups were up to in the streets of Rome: one conning the Romans with false divination and the other trying to con the Romans into becoming initiates into the cult of Yahweh (as '*god-fearers*' rather than jews bearing in mind that jewishness in Judaism; then as now, is equated with being descended from the Israelites).

The Roman praetor responsible for overseeing this increasingly problematic group; Hispanus, then simply decided to be rid of the problem the community presented and expelled them all from the city. That the jews found their way back in and had a flourishing community some 80 years later does not detract from this, but should rather be seen as part of the typical cycle of expulsion and the; after some years have elapsed, re-admittance of the jews that is found in both the ancient and the medieval/early modern world.

However there is another angle to this expulsion that does need to be briefly brought out in relation to the subversion of Roman religion by the jews. In that we know that Hellenized jews had a big hand in writing the Sibylline Oracles (particularly the third book) [composed circa 140 to 160 BC] which declared that Rome would be enslaved by an Asian power which ruled all the Asian peoples (in the jewish view this power would have been Judea and accorded with Yahweh's gift to the jews of their '*chosen*' status and their role as the '*light unto the nations*'). (10)

Further; as Feldman notes, (11) Hellenized jews (which the Maximus' '*Chaldaeans*' could also refer to in whole or in part) had long been trying to convert Romans to the worship of Yahweh of which the famous '*Letter of Aristeas*' is but the best known example. (12)

We need to recognise that both of these independent facts suggest to us that the jewish religious activity in Rome was not nearly as benign or harmless as is commonly believed, because we know of jewish communities across the Mediterranean taking part in conspiracies to kill Romans (in 88 BC), we also know that the jews were faking religious prophecy to cause panic among the Romans

(part of the Sibylline Oracles) and that the less religious jews (the '*Hellenizers*' as opposed to the '*Zealots*') were also engaging in anti-Roman activity in addition to their fundamentalist kin.

This; combined with the neat coincidence of jews faking religious prophecy explicitly for Roman consumption in the years before the expulsion and the so-called Chaldaeans doing more or less the same thing but for profit, suggests that the expulsion of the jews from Rome in 139 BC was a preventative measure taken by Hispanus in order to remove the threat of the jews; divided into two squabbling factions, from the city.

It also provides suggestive evidence for why the jews were able to conspire and revolt across the eastern Mediterranean at least three times in the course of the three centuries that followed in so far as the key issue was control. The jewish community needed to be closely controlled by religious leaders which was the case in the later jewish revolts, but was likely not the case in Rome in 139 BC as the two factions (the secular jews and the religious jews) were openly squabbling leading to the unearthing of their activities before they were in a powerful enough position to attack the city of Rome from the inside as they later did to other Roman cities in the third jewish revolt.

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 - (3) Val. Max. 1:3.3 (cf. Henry John Walker, 2004, '*Valerius Maximus: Memorable Deeds and Sayings*', 1st Edition, Hackett: Indianapolis, p. 14)
 - (4) Gruen, Op. Cit., p. 16
 - (5) Louis Feldman, 1993, '*Jew and Gentile in the Ancient World: Attitudes and Interactions from Alexander to Justinian*', 1st Edition, Princeton University Press: Princeton, p. 151
 - (6) Gruen, Op. Cit., p. 17; Menahem Stern, 1980, '*Greek and Latin Authors on Jews and Judaism*', 1st Edition, Vol. II, Israel Academy of Sciences and Humanities: Jerusalem, pp. 359-360
 - (7) Ibid, pp. 17-19
 - (8) Ibid, p. 17
 - (9) The descendants of these same jews were also involved in the mass murder of Romans across the eastern Mediterranean in 88 BC (cf. Adrienne Mayor, 2010, '*The Poison King: The Life and Legend of Mithradates, Rome's Deadliest Enemy*', 1st Edition, Princeton University Press: Princeton, pp. 19; 153)
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 - (11) Feldman, Op. Cit., pp. 150-151
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The Tale of Gamelyn and the Jews

Sun, 17 Mar 2013 20:52:00

The Tale of Gamelyn is the name given to an English ballad that came down to us through the agency of Geoffrey Chaucer and more specifically through his famous '*Canterbury Tales*'. The Tale of Gamelyn is agreed to have not actually been written by Chaucer himself; based on stylistic differences and the socio-legal system described, (1) but was to be used as the basis for some of the unfinished Canterbury Tales such as the Cook's Tale. (2)

The Tale of Gamelyn; unlike other ballads of its type and era, is inordinately focused on legal procedures (3) and the original author of the work is likely to have been a law clerk or a legal advocate considering the depth of legal knowledge that is exhibited by the author. (4) We can also use the precise nature of this legal knowledge and terminology to date the composition of the Tale of Gamelyn to around 1350. (5)

Unlike the other ballads it is often compared to; such as those of Hereward the Wake, Eustace the Monk and Robin Hood, the Tale of Gamelyn does not appear to have been based on a historical individual or at least a historical individual we can reasonably speculate was the primary source. Part of the problem of course is because we do not know the real author of the Tale of Gamelyn and we do not even know from which part of England the tale originally derives: so it is rather difficult to locate a starting point in such a search.

It is likely that if the author was a practitioner of the law then he based the ballad on a particular court case or created it out of a composite of different court cases in which he was involved. In spite of the author's anonymity the Tale of Gamelyn had a major impact on English literature as it was the basis for Shakespeare's play '*As You Like It*' as well as Anthony Munday's version of Robin Hood, which served as the basis for the a large portion of the modern version of the Robin Hood legend. (6)

The Tale of Gamelyn as a transitional piece of English literature is absolutely key in the evolution of modern legends away from their early to high medieval roots and into the early modern era. (7) One of the aspects of these legends that evolved through the Tale of Gamelyn was the changing character of the opponents of these eponymous heroes in that the original opponents of Robin Hood were almost certainly jews (8) as they would have been for both the historical (9) and mythical (10) Eustace the Monk.

In the Robin Hood ballads in particular there was a substantial shift away from the jews being the avaricious money-lenders and the Catholic religious institutions of the day (particularly monasteries and the sees of Bishops) moving in to the ballads to replace them between the probable origin of the ballads in the mid-late 1200s and the first printed versions of the ballads we have from the early-mid 1400s.

The reason for this shift is rather simple in that the jews; as the butt of complaints from the common people and the elite, had largely ceased to a problem with their expulsion from the kingdom of England in 1290 by Edward I. This meant that another group would inevitably have to step into the money-lender vacuum formerly occupied by the jews: that group was the institutions of the Catholic Church. The Church had by this time acquired substantial amounts of land; often deriving from grants from nobles as socially encouraged '*good works*' designed to lessen the amount of time the individual concerned had to send in purgatory, and with land ownership came wealth.

Wealth; in its liquid or in kind form [i.e. money or goods/services], could be lent to the less wealthy or those in need of it for profit, but the charging of interest (usury) was forbidden under canon law: the Church instead encouraged the traditional system of encouraging gifts of wealth to the lenders in lieu of interest for having had the generosity to grant a loan.

This meant that with the jews largely gone: they ceased to play an active part in the lives of most of the population of England and thus no longer were credible enemies or figures of fun on which ballad writers could draw. They naturally found their new target in the successors to the jews as money-lenders, which is given expression in the Tale of Gamelyn and the revisions of the older ballads of Robin Hood by the hero's disdain for the clergy in general, while reserving particular venom for the high clergy who to them were the new jews in their lives.

This means that when we read in the ballad that Gamelyn would show no mercy to monks, canons and abbots; (11) as well as the point that the common people did not wish him to, (12) then we should actually read it as Gamelyn and the common people's declaration of war on the money-lenders represented by the Church, but who had formerly been the jews.

We are also told that Gamelyn forcibly took wealth only from these same people (i.e. the lords of the Church) and not from the common people (13) again suggesting that the story of Gamelyn is an attack on the position of the usurious money-lenders who were still plaguing England in place of the jews who had originally created that position and; after their expulsion for being too usurious, the vacuum.

In essence then we should read the Tale of Gamelyn as a transitional piece of English literature linking the early-high medieval world that was under siege from the jews to the supposedly jew free world where the institutions of the Catholic Church had moved in to take over the money-lending businesses of the jews.

This means of course that Gamelyn is actually recommending the expropriation of the Church and if necessary the murder of its agents as a symbolic struggle against usurious money-lenders. So had the Tale of Gamelyn been written 50 years earlier we would not find Gamelyn attacking the Church and seeking to expropriate wealth her, but rather seeking to expropriate and murder the jews.

Interesting what a difference a few years can make: isn't it?

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 - (6) Stephen Knight, 2003, '*Robin Hood: A Mythic Biography*', 1st Edition, Cornell University Press: Ithaca, p. 62
 - (7) David Baldwin, 2011, '*Robin Hood: The English Outlaw Unmasked*', 1st Edition, Amberley: Stroud, p. 177
 - (8) See the following article: <http://semiticcontroversies.blogspot.com/2013/02/robin-hood-and-jews.html>
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 - (13) Ibid, Fytte 6
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An English Translation of Agobard of Lyons' 'De Baptismo Judaicorum Mancipiorum'

Sun, 24 Mar 2013 11:11:00

Agobard of Lyons is a ninth century Christian bishop well-known to students of early medieval jewish history in part because he was involved in encouraging the active prosecution of the jews in Frankish kingdom under Charlemagne's son Louis the Pious. He wrote several treatises against the jews; none of which are more than a few pages long, which are filled with information about them and scholars agree (often grudgingly) that Agobard was well acquainted with jewish culture and Judaism (although as far as we know he himself wasn't of jewish origin) in spite of being a fanatical opponent of both. '*On the Baptism of Jewish Slaves*' is the first of Agobard's writings against the jews appearing in 823 AD and was followed by four others in the next five years, which charts his struggle against the power of the jews in the Frankish court.

As no English translation I know of has appeared of these texts I have decided to translate the Latin original into modern English as these texts are not well-known but are of inherent value to anti-jewish thought precisely because they are rich in contextual information as well as highlighting a period of time when Christianity was a major force against Judaism as opposed to trying to placate it as is common now.

To do this I have taken the text of Agobard's work from the '*Patrologia Latina*' (Vol. 104, Col. 173-178) and translated it in relation to the meaning of text as to translate much of what Agobard says literally would be largely meaningless to most readers. I have also taken the liberty here and there of inserting qualifying words and phrases as to make the meaning clear without resorting to footnotes and thus hopefully making Agobard's text less stilted than it originally was.

To wit:

'On the Baptism of Jewish Slaves

To the most holy and blessed of men, Bishop Hilduin and the Abbot Wala from Agobard their most humble servant.

In your prudent gentleness I have presumed to write the following to you both, because without you I would know little and as you are known to be helpers of our most Christian emperor: therefore you will always be well regarded at court and will always be vigilant in searching out doctrinal error and heresy.

If this influence and search for the enemies of the faith is to be maintained: you have to be prudent in your suggestions and encouragement to those who would aid us in this struggle. I write to each of you to relate the conversion of a Jewish woman to Christianity; who is now blessedly transferred to the grace of Christ, and suffering of severe persecution for the faith she has received in Christ and in this case there is little better example of womanhood.

And so now the cause of this persecution of Christians; which is a common error of the wicked, which I hope you will be pleased to read signifying your continuing regard for my work.

The Jews use a law; as given to them by the Emperor, to boast that without the consent of the owner no one can baptise Jewish slave. That is not believed by us; as Christians, at all, as that is to claim that from the court of the most Christian of Christians came forth a decree which is un-Christian in nature.

For the Emperor knows very well that your eminences; beloved of God, have instructed him in the same way that the holy apostles did from the beginning of the Church. From his teaching we see that Christianity is in reality a precept of the truth, by which; without any discrimination between the nations or any exceptional conditions, it is instructed of us as Christians that we shall: 'Go and make disciples of all nations, baptising them in the name of the Father and of the Son and Holy Spirit.'

And again: 'You shall go into the world, and preach the gospel of the Almighty. He that believes and is baptised shall be saved.' That and all the rulers of the faith and who are consistent in that faith, all the successors of the early Church, all of the servants, and not only the men, but also the women and children of the Emperors and Consuls, and by preaching to convert them to the faith, with no mention of having scrupled to ask for permission to baptise the servants from the masters. This is easy to recognize historically, especially in light of the apostolic letter that clearly demonstrates this. For at the end of the Epistle to the Philippians (4:22) we read: 'All the saints salute you, chiefly they that are of Caesar's household.'

This refers; as it was written in the time of Nero who was one of the most impious men who has ever lived, to those of Caesar's household who ministered to his court and as no one doubts that the preaching of the apostles converted these servants: they would never have been able to be sanctified by the grace of baptism if Caesar's permission had been sought. For in this matter those who live in the greatest fear of persecution are not only the unbelievers; lest they should come to the faith, but also those who have already embraced the faith. Hence the generals of Christianity; the masters and teachers of the faith, saw in Christian doctrine a science that was to be propounded among the nations in order to furiously slay the atrocity of unbelief.

In the Epistle of Timothy; after he had commanded that all men should pray to God, the Apostle states: 'For this is good and they took in the sight of God our Savior; who wants all men to be saved, and to come to the knowledge of the truth. For we are one again, and there is but one mediator between God and man, the man Christ Jesus, who gave himself as a ransom for all.' And to Titus; in relation to old men and women, children, young men and all slaves, he explained the proper law: 'For the grace of God our Saviour has appeared to all men, instructing us,' and so on.

If therefore; in order to clearly proves these examples, it is the will of God our Saviour that all men are to be saved and should be brought to a knowledge of the truth and are to be reconciled through one mediator between God and man (the man who gave himself as a ransom for all). Then if by the grace of reconciliation and salvation to all without shedding light on distinctions or putting limitations on the goodness of God: it is wrong to make such laws if one is a Christian and in addition to this it appoints the wicked as a court of appeal over those who would be righteous. This then would put the wicked Jews in a position where their stubborn disbelief in the faith of Christ allowed them the ability to blaspheme in public and private without legal recourse, which would therefore only strengthen their disbelief.

In short it is easy to see that if we piously consider the one omnipotent God; the just creator of all, who formed the first man out of the clay of the earth and the first woman out of man's rib: then the whole human race is from a single source and has grown from a single root, which means that all men and women are but one large family.

And although the equal and just judgement of sin and of all secret things past and present occurs: some are born to a variety of honours (i.e. are wealthy and influential – KR) while others are born cowering in the yoke of bondage (i.e. to be low-born or more precisely to be born into slavery – KR). There can be a way shown to all these men and women; from the ministry of Christ, an equality of spirit as we need but inwardly imagine man to be his own foundation beholden to no other man, to no angels and to no one at all other than the only creature he wants himself to be subject to: God.

Hence; in divine law, every man is a slave of the mind beholden only to God expressed when we are admonished: 'Thou shalt fear the Lord thy God, and him only shalt thou serve.'

And the Apostle; in regard to the diversity of the nations and the freedom of all to worship his Creator, teaches in just such a way: 'Regard the old man within you by his own deeds, and look to your neighbours, who are being renewed in the divine knowledge, and see the image of him that created them: where there is no Greek or Jew, circumcised or uncircumcised, Barbarian or Scythian, slave or free, but Christ is all and in all.'

When, therefore, those who are to be baptised; by doing so acknowledge the Creator in their inner life so that they may be free of spiritual slavery, are held by back by the wishes of their wicked masters who can hinder or help them in achieving the renewal of their souls: should this be legal?

In his letter to Timothy the Apostle gave the following instruction: 'Let all who are under the yoke of slavery regard their masters as worthy of all honour; that the name of the Lord and his doctrine be not blasphemed. They that have believing masters, let them not despise them, by which they are brethren, but do them service, because they are faithful,' and so on. (1 Tim. 6:1)

In these words evidently directed towards the servants, some of whom were Christians and of whom some were unbelievers, he is speaking to both believers and unbelievers. In these words the apostle is evidently speaking to the servants; who he assumes to be Christian believers, but also he is also talking to unbelievers who serve their master. This is because the unbelieving servant can be lead into the true faith by the example of the believers or of a believing master.

We learn that Onesimus a slave of Philemon's; whom the Apostle Paul had converted to and baptised in the faith of Christ in prison, complains that he has been rejected by Philemon and Philemon is instructed by Paul to take him back.

Those who wish to follow the commands which stem, as it were, from the imperial authority and fear to transgress these are caught between two dangers. If we observe this imperial command, ignoring the rules of the Church, we offend God and if we follow God's command: we face the wrath of the Emperor. The Jews cannot be trusted not to use their influence in the palace to attack our efforts on

behalf of Christ. Do not count on their meekness as doing so will bring problems and persecution for ourselves and also those who we have been able to convert to the faith as it will throw an impediment in the way of the spread of Christianity among the Jews.

Hence, representatives of the most high and loving God, as it were, as your special strength is your pious minds and learning, intercede with the most Christian Emperor and see if this obstacle can be removed from the path of the holy work of the Church.

To great men, and the greatest of which is the most just, have been given the reigns of government. We should trust that the love of the merciful goodness of Christ himself should come to our aid, lest the souls, from which he was able to increase the flock of the faithful and for the salvation of which the universal Church; by the Passion of the Lord God, has been entrusted should become imperiled by removal of legal sanction against public opposition to the commandments of God which are the snares of the devil intended to deceive man.

In all events we have established from the sacred canons that if any of the Jews wish to be baptised, the bishop, if he wishes, to redeem them or any other of the faithful should have jurisdiction and not the Emperor.

What we do willingly admit is that this only requires them to come to faith. This shouldn't be taken as removing their material status as slaves, but rather that sons of Christ are no longer slaves in spirit so that they might come to the faith as unbelievers should.'

The Case of Sarah Cohen

Mon, 25 Mar 2013 19:46:00

As I have remarked on several occasions before: I have a long standing interest in what may be called '*jewish conversion*' literature. Or put in simpler terms: accounts written by jews or about jews who have converted to non-jewish faiths from Judaism. This interest stems largely from the fact that conversion literature is a central piece of evidence for the importance of viewing the jews in anti-Semitic rather than simply anti-Zionist or anti-Judaic terms.

The point is simple enough in that if a jew still retains loyalty to the jewish people in spite of having actively chosen to follow a different religious system. Then it tells us that jewishness has to go beyond confessing a belief in the tenets of Judaism and also beyond jewish nationalism (i.e. the various forms of Zionism) as if an individual remains in his or her mind a jew after disregarding the tenets of Judaism and rejecting jewish nationalism then they cannot be taken to be the definitive border of jewishness.

The contrast with non-jews is simple enough to make in that if you or me as a gentiles dear reader wished to convert to say Buddhism then we would describe ourselves as Buddhists would we not? We wouldn't say that we were Buddhist Christians or Christian Buddhists now would we? Similarly a person born into and brought up in the Islamic faith who decides that they believe there is no god (atheism) does not become an Islamic Atheist or a Muslim Atheist: now do they?

However when a jew converts to another religion they become a Jewish Muslim, a Jewish Christian or a Buddhist jew which suggests to us in terms of self-description '*Jew*' or '*Jewish*' does not signify the belief in a particular religious creed or necessarily an affinity with jewish nationalism, but rather is a description of national origin. In other words '*Jew*' or '*Jewish*' is actually equivalent not to a religious confession like Christianity or Buddhism, but rather a nation like being of German, Russian, Brazilian or Japanese origin.

After all we can have a German Christian, a Japanese Buddhist or a Brazilian Muslim, but we can't have a Christian Muslim or a Buddhist Hindu can we?

Now if we come back to '*jewish conversion*' literature we can easily see how intellectually powerful it can be for us as the jews concerned have; in affirming their jewishness over and above their new religious confession, given us tangible evidence that loyalty to their jewishness and their self-description as thus transcends their religious or even their political beliefs. This makes their jewishness their defining aspect not their religious creed, which means in effect that a jewish convert to say Christianity or a jewish atheist who believes in the tenets of Marxism-Leninism still fundamentally identifies themselves as being jewish.

This is important precisely because in doing so it necessarily creates a system of dual loyalty among the jews as on the one hand they profess to be loyal to their religious and/or political creed, but at the same time they show loyalty to their jewish origins by suggesting that they are a nation in and of themselves. What this means is that the long-standing anti-jewish argument of dual loyalty; most famously brought out in the Dreyfus Affair in France, and the more current variant of jewish dual loyalty to both their host country and Israel plus a separate argument as to whether or not the jews can meaningfully integrate into a host country at all outside of actually mating with its inhabitants.

One such case which nicely demonstrates the permanence of the jewish question as well as their separation from the rest of the population is that of Sarah Cohen. (1) Sarah Cohen; an otherwise unremarkable jewess from London, started out as a post-World War II baby being born in May 1946 to a father who she claims was a '*holocaust survivor*'. (2)

Her father; Thomas Cohen, was supposedly captured in North Africa in 1942 and in spite of being named Cohen it seems the Germans were so dim as to have taken some time to work out that he was jewish. When they did he was allegedly shipped off to Auschwitz by the Germans and we are told while there he himself witnessed the alleged homicidal gassings of the jews. Apparently Private Cohen only survived because another inmate '*knew*' about the gassings and told him to claim he was cobbler, which façade he managed to keep up till the Soviet army turned up.

This is of course highly suspect as if Cohen had in fact '*witnessed*' the gassings then he would have been of signal importance to the orthodox holocaustians given that while they are not short on alleged eyewitnesses: they are very short on credible ones who don't contradict each other on just about every point of fact.

However it does nicely indicate; as it is given a small chapter with the pejorative name '*The Nazi Menace*', that Cohen feels her jewish identity very strongly in spite of having been a Christian for some fifty odd years at the time she came to write

her autobiography such as it is. Indeed she recounts a story of when a local Baptist minister; a Mr. McNicol, realised that she was jewish and told her that she was especially '*fortunate*' to come from such '*distinguished*' stock. (3)

There is no reason for Cohen to include that particular anecdote at that point in time other than to reinforce the point that her jewish origins make her special or '*chosen*' among Christians or put another way jewish Christians are somehow superior to non-jewish Christians.

We can further see this in Cohen's rather off-hand comment that her spiritual life; as a jew converted to Christianity, was based on fullness of Christianity rather than those of the gentile Christians around who she attacks for not doing things because they believed them to be immoral, but because other Christians would not approve. (4) She tells us in effect that jews are taught to live the fullness of their religion while Christians are not so therefore as a jew she is helping '*teach*' the Christians how to practice Christianity properly.

This is also demonstrated rather nicely when Cohen attacks Roman Catholics; as well as other gentile Christians, for not taking sin seriously enough and suggests that the jewish attitude to sin is actually the correct one that once again she; as a jewess, has to teach the gentiles. (5) This belief that gentile Christians don't really know what Christianity is, but Cohen; as a jewish Christian, does is also evident when she somewhat carelessly implies that Christians who contradict her particular doctrinal beliefs have a tendency to have psychotic episodes or need mental help in some form. (6)

This isn't particularly helped by the belief that Cohen espouses; and presumably still does, that all her footsteps are guided directly by God (7) and this concomitantly means she is a kind of pseudo-prophet of God's will or at the very least her footsteps and actions are predestined to some mysterious purpose by God (a-la Calvin's theological ideas). It doesn't also help that Cohen allegedly was the subject of a minor medical miracle apparently caused by prayer, (8) but then jews have always been in the miracle business haven't they?

The irony is of course that Cohen puts her biological jewishness in the words of others. She has a Mr. Harper; owner of a Christian bookshop in Rotherham, say that she is a member of '*God's Chosen Race*' and that she doesn't stop being jewish by converting to Christianity. (9) Cohen naturally narrates herself denying this but this is obviously a bit of fictional narrative that has been inserted by Cohen to put forth the uncomfortable idea; for gentile Christians anyway, that jewishness is biological and independent of religious confession.

Had this been a real conversion we might have expected some rather different wording on Mr. Harper's part in relation to Cohen having '*fortunate*' heritage (like Mr. McNicol) or some such as opposed to couching it in very specifically jewish terminology (i.e. a descendant of the ancient Israelites would be a more orthodox and common way of putting it for a Christian as opposed to implying; as Cohen's text does, that jews are still the masters of the universe as opposed to being part of the multitude chosen by God now).

It is clear from Cohen's narrative that she ardently associates herself with being jewish in terms of national origin (she not once describes herself as British or English only as jewish for example) and Christianity to her is merely an extension of her jewishness into her confession of faith. Cohen approaches her Christianity first and foremost as a jewess and as the recipient of a special personal revelation based on that heritage, (10) because to her Christianity is simply her ancestral Judaism where the long-awaited Messiah has come and told the jews to become Christians so as to repair the world in the name of Yahweh (i.e. the concept of Tikkun Olam in Judaism).

Cohen is then an ideal example of what I have argued exists in my article '*Why I am an anti-Semite*' (11) in that jews will naturally look at any religious or political ideology through a uniquely jewish perception and consciously or unconsciously seek to modify that religious or political ideology into reflecting their own egoistic ethnic priorities as jews.

This then means that the epistemological break in early Christianity between its early jewish followers and its early gentile followers is replicated when a jew converts to Christianity not only because a jew understands Christianity differently than a gentile, but also because a jew will seek to turn Christianity into Judaism because that is what a jew naturally understands Christianity to be.

The crux of the issue is that jews are loyal only to themselves and should be viewed as the eternal outsider: the kind of individual you may let join in with a group activity, but won't tolerate any nuisance from because of the potential disruptive influence.

If you let the town drunkard run the town then one wonders why we can be surprised that purchasing alcohol becomes cheap and easy in the town's shops?

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(8) Ibid, pp. 73-74

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Umberto Eco and his Fictional Case against the Protocols of Zion

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It is a common adage among those who pour scorn on the Protocols of Zion that the Protocols just won't stay dead or as one fairly recent writer; in the long tradition of self-styled Protocols debunkers, Hadassah Ben-Itto put it: it was '*The Lie that wouldn't Die*'. In fact it is largely not the proponents of the Protocols who haven't '*let it die*', but rather the self-styled debunkers.

There has been a recent surge of books about the Protocols not the least of which is Umberto Eco's novel '*The Prague Cemetery*', (1) which recalls the famous chapter of the novel '*Biarritz*' penned by Hermann Goedsche (writing under the pseudonym Sir John Retcliffe).

Now despite initial appearances I don't mean to treat this novel here in part because I am yet to get through all of it as it is execrable to read if you have any kind of knowledge of the scholarly debates around the Protocols of Zion and a conception of what anti-jewish thinkers actually believe and argue. The reason I say that is; much as Robert Moore recently commented on Eco's most famous novel '*The Name of the Rose*', (2) the mistakes in the presentation are voluminous and desperately awful to read if you know something of what Eco is writing about.

I must confess I have never been a particular fan of Eco's novels (although he is very readable and interesting literary theorist); even before I began looking into the Protocols of Zion, but '*The Prague Cemetery*' is turgid to say the least and the peons of praise it has garnered seem to be more because it reinforces basic liberal and left-wing prejudices about supposed 'bigots' than due its innovative written style or story line.

However the intellectual origins of '*The Prague Cemetery*' can be traced to a work Eco published nearly two decades earlier called '*Six Walks in the Fictional Woods*'. The work itself isn't commonly cited outside of those who have engaged with the literature on the Protocols of Zion as it really serves as an appendix to one of Eco's main contributions to literary theory: '*The Open Work*'. (4)

This; as the title suggests, focuses on the idea of the '*open tradition*' of literature in that a piece of literature; like the folklore of old, is modified by different writers and editors of a period of time to suit their particular ideas and intellectual biases. The book largely focuses on novelists, but then in the last chapter '*The Fictional Protocols*' Eco suddenly changes course and spends some time discussing the Protocols of Zion as an example of a fictional open work which was taken to be fact.

It is Eco's ideas on this point that are worth discussing in more detail because they are so often cited when the subject of the authenticity of the Protocols is raised.

Despite its name; or perhaps even in spite of it, Eco's chapter '*The Fictional Protocols*' spends less than a third of its pages on the Protocols and the bulk of the chapter is actually spent discussing the issue of the contrast between natural (= true) and artificial (= false) narrative and the indicators of them. (5)

Eco's argument on this score I largely agree with as he asserts that we cannot actually tell what is supposed to be fiction and what is supposed to be fact unless we notice various different indicators and cues that tell us how we are intended to view a particular written, viewed or spoken narrative which we are consuming. Eco rightly shows how lacking these indicators or cues we have a tendency to take artificial (= fictional) narrative as being natural (= truthful) narrative.

Eco also rightly points out that when we believe an artificial narrative to be a natural narrative then we are quite capable of rationalizing it every which way because that is what we '*know*' to be true as opposed to what is reasonably arguable to be true.

Eco even remarks; and quite rightly so, that our concept of '*history*' is largely a case of trusting and cross-checking narrative sources (be they documents, photos, testimony, chronicles and so forth) in order to decide whether each individual source or even parts of sources are to be considered natural (= truthful), artificial (= fictional) or a combination of the two (i.e. an artificial narrative which seems to reflect or compliment the natural narrative). This of course means that history should be viewed; and in my opinion rightly so, as a completely subjective discipline that is based purely on interpretation with no boundary between '*fact*' and '*fiction*' that is easy to qualify.

Indeed such a view of history fits nicely in with Eco's views on the interchangeability of fictional worlds expressed in novels and the real world as expressed by tactile experiment. In essence Eco's view; as suggested by his ideas on '*truth*' versus

'*falsehood*', is one where there is no '*truth*' only perceived reality which then defines the subject's ideas about the object.

This Eco brings out by using the example of linguistic scholarship which was dominated by the Creation Story told by Genesis, (6) which lead to the arguments (and belief) that Adam had created a number of definitive linguistic categories that then formed the basis of human languages.

These biblical theories are obviously wrong, but we should also point out that Eco could very easily have used another (less obviously anti-religious) example in Marr's theory that language has a class character which became the official intellectual orthodoxy of Soviet linguistics for some thirty years or so until Stalin officially censored it in the early 1950s.

This; similarly to Biblical theories about the origin of language, took an particular document or ideological system to be the unvarnished truth (i.e. the Bible in biblical origin linguistic theories and Engels' '*Anti-Duehring*' in Marr's) but neither are these '*artificial narratives*' per se, because they are believed to be truthful by their exponents based on the assumption that their foundation's are provable absolutes as opposed to documents or ideas like any other.

In essence Eco is forgetting an intellectual frame in his work, because while he talks about the indicators and cues of normal versus artificial narrative: he does not once consider that such indicators and cues can be derived externally about; and independently of, a work (reputation for example) or social/cultural/political norms associated with the subject or external indicators of the work in question.

For example if I were to write a book about the Protocols of Zion entitled '*The Truth about the International Jewish Conspiracy*' then the indicators and cues as to whether it is a natural or artificial narrative can be assumed from the title in that it is either a natural narrative arguing for the reality of an international jewish conspiracy or it is an artificial narrative arguing against it.

There are however other factors operating for a potential consumer of said work in so far as said individuals are conditional by social/cultural/political norms to automatically regard the indicator that this work; because of the title, is likely to really be an untruthful (i.e. artificial) narrative trying to pretend it is a truthful (i.e. natural) narrative irrespective of the amount of evidence presented or how minutely detailed and tightly reasoned the argument in the book actually is due to its conclusions being contrary to those social/cultural/political norms.

If I were to title the same book '*The Protocols of Zion: A Critical Reappraisal*' then we can immediately see that the social/cultural/political norms that created the indicators and cues; which informed potential consumers of the work that it was an untruthful (i.e. artificial) narrative trying to pretend it is a truthful (i.e. natural) narrative, now do precisely the opposite because the title has been reworded to take advantage of these same indicators and cues rather than work against them.

If we understand this then we can see that Eco's subjectivism in regards to narrative and history has not actually been taken far enough as he hasn't considered whether or not his own treasured beliefs are actually the result of his taking an artificial narrative as being a natural narrative then applying that artificial narrative to the real world (much like the readers of the Harry Potter novels who try and enrol themselves at Hogwarts).

In essence Eco's thought contradicts itself because he doesn't carry that train of thought far enough in relation to questioning his own assumptions and in doing so he commits precisely the same mistake as those scholars who theorized a biblical origin of language. In so far as Eco talks of the subjectivity of belief and the lack of border of viewpoints derived from fantasies with scholarly theories.

This is beautifully demonstrated when Eco suddenly discards everything he has spent the last dozen or so pages discussing and challenging his readers with by introducing something called '*true history*' into the equation. (7) Eco doesn't define this '*true history*' but he does imply that he has some kind of special knowledge that allows him to discern historical fantasies from historical realities, but unfortunately he doesn't tell us just what that is.

This is a shame really as through the next pages; where he focuses on the idea of a jewish conspiracy, Eco shows an almost laughable amount of reading and knowledge about the history of anti-jewish ideas where he implies that the idea of the '*plot against the state*' by an international jewish conspiracy dates from Abbe Barruel's acceptance of the suggestion that Freemasonry and the Illuminati had jewish origins. (8)

Eco doesn't seem to realise that the literary idea of the world jewish conspiracy can be reasonably dated back to at least the Romans who had first had experience of just such conspiracy in the first, second and third jewish revolts while the idea of a jewish conspiracy was also a relatively common one in medieval Europe with ritual murder trials and accusations of poisoning wells having these ideas as an intellectual backdrop. Indeed we can see just such an ideas tacitly espoused by

authors as intellectually distant as Chaucer and Shakespeare if we but care to think about they are necessarily suggesting with their Jewish characters for a moment.

Eco focuses on Goedsche's '*Biarritz*' and particularly on his chapter relating to the Prague cemetery in pointing out that this scene is allegedly inspired by one from Alexandre Dumas' '*Joseph Balsamo*'. (9) This is while claiming that Norman Cohn's conspiracy theory about the alleged anti-Semitic origins of the Protocols of Zion in the Paris office of the Okhrana (the Russian Secret Police) is the absolute truth even though with even a little research Eco would have known that Cohn's idea (while commonly accepted by popular writers) had been significantly criticized by other scholars specializing in the study of the Protocols of Zion such as Henri Rollin. (10)

Indeed we should note that Cohn's theory has been dealt a decisive blow by the most recent study of the Protocols by Cesare de Michelis where he rightly points out that Cohn's theory about Rachkovsky's and Golovinsky's involvement in a conspiracy to 'write' the Protocols and blame the Jews is completely unfounded as it studiously ignores the element of Russian interdepartmental struggles among many other things. (11)

These stinging scholarly debunks haven't dampened Eco's almost religious belief in Cohn's theory though as he all but restates the theory in '*The Prague Cemetery*' (12) seemingly without having noticed that the natural narrative completely disagrees with his perceived natural (i.e. artificial claiming to be natural without indicators) narrative. After all if a natural (= truthful) narrative contradicts an individual's artificial (= untruthful/fantasy) narrative then what does Eco himself suggest happens?

That's right: the artificial narrative simply recasts itself as the natural narrative.

So what does Eco do?

Well just that as he claims that '*scholars have shown*' that the Protocols deal with end of the nineteenth century French conservative preoccupations (13) however this is categorically wrong as it in the first place there is no plural: Eco is only citing one scholar's controversial theory (i.e. Cohn's). Also; for example, Cohn's claim about French fears about Paris Metro being represented in the '*subterranean tunnels*' comments in the Protocols text actually results; as de Michelis has shown, (14) from a garbled translation of an original Russian verb and not from '*end of the nineteenth century French preoccupations*'.

The latter is of course a rationalization to fit a particular theory, which in a delicious irony is simply an artificial (fictional) narrative trying to make out that it is actually a natural (truthful) narrative, which effectively means that Eco has spent the best part of a chapter talking about indicators and cues about interpretation and how they can be difficult to spot for the non-expert: only then to fall into just such a trap trying to prove his argument by using a subject he hasn't done very much reading on.

If this wasn't enough Eco makes some obvious misstatements of fact in that he repeatedly quotes claims that only appear in the later editions of the Protocols (particularly that of Sergei Nilus) (15) that; if he had read Cohn, he should know are almost certainly interpolations of later editors onto an original text that have nothing to do with the Protocols of Zion per se. This in spite having drawn a rather innovative (if limited) diagram of the evolution and influence of Goedsche's '*Biarritz*' text in relation to the Protocols to illustrate just this on the next page! (16)

Eco simply forgets that he is dealing with an '*open text*'/'*open tradition*' here as it suits his argument to do so and instead uses a text he has to know he is wrong to try and prove the truth of his contention as if it were the actual text of the Protocols of Zion.

It doesn't help his case that Eco evidently hasn't checked the slightly reworked republication of Goedsche's Prague cemetery chapter in the French magazine '*Le Contemporain*' in 1881, which was intended to be fictional (as Bronner has implied) (17) but yet instructive. Yet Eco claims it was misinterpretation by the editors of '*Le Contemporain*' as being a real transcript when in fact Goedsche reworked said chapter (as Eco doesn't seem to have noticed) because it had sold well independently as a fictional work in Russia (18) and would also fit nicely into the anti-Jewish feeling gripping France at the time (thus ensuring good sales).

Essentially Eco is alleging that there were a series of misunderstandings of Goedsche's '*Biarritz*' chapter based on shared assumptions about the existence of an international Jewish plot and also because different European anti-Jewish individuals thought that said chapter was actually a natural (= truthful) narrative as opposed to being an artificial (= fictional) narrative. This lead; in Eco's view, to the creation of the Protocols of Zion and then to the alleged '*holocaust*' of the Jews during the Second World War. (19)

In fact it is only Eco getting confused as he has continuously made erroneous statements in relation to the Protocols text; in spite of the fact that he should know better, misrepresented the now-debunked opinion of one scholar as being the academic consensus, not studied the sources he is citing and most fundamentally made the same mistake he alleges others do in mistaking an artificial narrative as being a natural narrative and then constructing an intellectual position on the resultant mental Disneyland.

In short Eco exposes himself in '*Six Walks in the Fictional Woods*' to be not only flat out wrong about the Protocols, but also quite the hypocrite as well.

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An English Translation of Agobard of Lyon's 'De Insolentia Judaeorum'

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Agobard of Lyon is a ninth century Christian bishop well-known to students of early medieval jewish history in part because he was involved in encouraging the active prosecution of the jews in Frankish kingdom under Charlemagne's son Louis the Pious. He wrote several treatises against the jews; none of which are more than a few pages long, which are filled with information about them and scholars agree (often grudgingly) that Agobard was well acquainted with jewish culture and Judaism (although as far as we know he himself wasn't of jewish origin) in spite of being a fanatical opponent of both. '*On the Insolence of the Jews*' is the third of Agobard's writings against the jews appearing in 827 AD.

As no English translation I know of has appeared of these texts I have decided to translate the Latin original into modern English as these texts are not well-known but are of inherent value to anti-jewish thought precisely because they are rich in contextual information as well as highlighting a period of time when Christianity was a major force against Judaism as opposed to trying to placate it as is common now.

To do this I have taken the text of Agobard's work from the '*Patrologia Latina*' (Vol. 104, Col. 69-74) and translated it in relation to the meaning of text as to translate much of what Agobard says literally would be largely meaningless to most readers. I have also taken the liberty here and there of inserting qualifying words and phrases as to make the meaning clear without resorting to footnotes and thus hopefully making Agobard's text less stilted than it originally was.

On the Insolence of the Jews

I

To the most Christian and pious conqueror Emperor Louis from the humblest of your abject servants Agobard.

God Almighty, who has made you a righteous and just ruler and pre-ordained the difficult tasks that you have undertaken, has designated that you have a sublime wisdom and a religious knowledge above other mortals of our time. There is then no doubt that you have been prepared by God for these dangerous times as the apostle says: In the last days men shall be lovers of themselves, covetous, boasters, and so on, while having an appearance of godliness. Of these we do not have to wait as they can seen at this time with the exception of the advent of Satan's kingdom and the public captivity of the holy city for forty-two months when the anti-Christ will rule at the head of the wicked.

Therefore; since these things are so: I beseech your sufferance so that I may speak to you of such things as it necessary to bring to your attention; from the perspective of the lowest of the servants of the Most Holy, so that they may be corrected. I would entreat those in your government to carry out these tasks but as you are the foundation of all authority and your ministers fear to speak of this then I entrust myself to your patience and goodness; even if it imperils me, so that you may be aware of the dangers you face.

II

Imperial agents; lead by Frederick and Evrard, came and showed themselves to be agents of the Jews who persecuted the meek Christians; especially at Lyon, where they desecrated the paintings of the Church and the Christian populace were goaded into angry demonstrations by this outrage. Nevertheless; in so far as it is harmful to the Church of Christ, let me begin and trust in your meekness and clemency. When they came for the first time the Jews gave me documents in your name which charged the count who rules Lyon to aid the Jews in their persecution of myself and my flock.

These documents; although they used your sacred name and were sealed using your ring, I do not believe came from you. The Jews then began to carry out the activities listed in this document with a hateful arrogance and threatened injury against Christians in order to sate their need for vengeance. After the Jews came Evrard telling everyone that you; your majesty, were very angry with me because of what I had said about the Jews. The Jews then used the documents; which I cannot believe to have come from your hand, to sanction nefarious activities and unjust legal proceedings.

This has given the Jews joy beyond measure and has aggrieved the Christians causing some to flee and others to hide while others inform on their fellow Christians to the Jews in order to gain leniency from them. The Jews then dare to preach irreverently against the Christians, speaking evil of the Lord God and our Saviour Jesus Christ before the multitude.

III

We are strengthened in our faith; against the perversity of these things, by the words of the Bible and many whisper that the behaviour of the Jews is an abomination and that they are not beloved by you and are not above other men as they would like to believe. As I am an unworthy servant of yours I may have gone to far in imposing on monasteries in letters the task of promulgating my teachings. However forgiveness should not be required for some of my priests; who I do not name, as they did not dare promulgate my teachings in the presence of the Jews as I had instructed.

The reason they did not dare to promulgate my teachings is the abuse they had suffered from the supporters of the Jews for no other reason than preaching that if a person sells slaves to Jews then that person is not a Christian. This is so that the Jews are unable to acquire Christian slaves to sell in Spain, are unable to acquire slaves for themselves and to make sure that baptised Christian women do not serve them on the Sabbath, dine with them and not eat flesh or drink their wine during the days of lent. This is especially so as the Jews; when slaughtering a cow for consumption, have three conditions for that slaughter that makes the animal unclean: the discovery of a lesion on the intestine or the liver, if the lung has split open in error or the animal was imperfectly sacrificed. This means; which can cause the meat to be poisonous, that the meat is regarded as unclean by the Jews and it is sold to the Christians who the Jews also insult by calling them cattle.

IV

With wine that which the Jews regard as foetid and unclean they do not make use of except for selling it to the Christians so that a Jew will place whatever wine that has split on the ground into a new vessel in order to accomplish this. These things; which are the preserve of the wicked, are not only attested to by Christian witnesses but by Jewish ones as well.

I do but that which our Lord Jesus Christ has commanded me and the prayers of all Christians enjoin me to do in dealing with the Jews. Not only that but the Blessed Jerome writes that he knows the Jews inside and out as a witness to them and that all Christians should bear witness to the Jews and share the Gospel with them. In this manner I told the Christians that: Whether you are an ordinary man or a master you are faithful and you love your brother, but if a man comes into existence that you feel is the enemy of all men, a backbiter, a criminal and a deceiver: then you will not feel you have to be a friend to him or his companion in partaking of food at table. If this is so then this person will find it impossible to be friendly with with that man whether he be his father or his lord and would not think himself unfaithful for not wishing to serve him.

Therefore; like we know the Jews to be without doubt blasphemers, the faithful of Christ should not be required to participate in the consummation of meat and drink with the Jewish enemies of the Lord God and in doing so we only follow the instructions and example of the Fathers of the Church. In any case because they live among us we should not pander to them and instead show them a life whether there is no need for riches as a contrast to their own by observing the rules of the Church and we should not be cautious in seeking to spread the truth of the Gospel among them.

V

Thus; most kindly lord, I have described to you the treachery of the Jews and of the damage to Christianity that the supporters of the Jews have caused due to the ignorance of the Christian doctrine of our local lord. His Christian faith has been injured and corrupted by the lies of the Jews and I pray that yours; my lord, has not. For the Jews glory in telling lies to the simpler Christians that they are beloved by and represent you, whilst boasting that your counsellors have influenced you towards their cause and against ours so that you would author a law which they use against us, because we have forbidden Christians from drinking their wine. Which they have strived long and hard to maintain because they have received many pounds of silver for the purchase of this wine and also try to lure Christians from religious observance so that they may sell them more food and drink.

They do this using the documents; which cannot be genuine, that are graced by your name and golden seal, which look to show a woman's dress like those worn by your relatives or the mother of your wife. In doing this they explain that to the glory of their ancestors: your law has allowed them to build a new synagogue.

This has lead them to try to misinform Christians by proclaiming that they [the Jews] are superior to the Christians as they are authorized by the aforementioned documents to decide when market days are to be held. To do this the Jews; who come from both near and far away to sell their wares, choose days that benefit them such as Christian holidays so that they may tempt Christians away from both the morning and evening mass so that they may purchase the necessities of life from them and also entertain themselves in the festivities.

So now; if it please your generous nature, let us that state that the Gallic Church and its officials as well as the kings has to the power to prevent these abuses by the Jews. The Jewish clergy have argued that they are doing what has been handed down to them by their ancestors and draw their arguments from the Old Testament, but these we have proved to be wrong because of the authority of the Acts of the Apostles and that therefore the Jews are the enemies of truth and are in many ways worse than the pagans.

VI

A man has testified; which I have sent to you separately, that a certain man; not yet twenty-four, recently fled from Cordoba in Spain to Lyon having been kidnapped by a certain Jew from Lyons when he was a young boy. Another boy had been kidnapped by a Jew of Arles six years ago. When he heard of this: he and some acquaintances went to find other children stolen like this and they found that Christian children were being bought and sold. One Jew had recently kidnapped and sold another boy. It is unspeakable that Christians continue to be kidnapped and solid by the Jews as these acts are base and are difficult even to write.

Was Adolf Hitler of Jewish or Rothschild Origin?

Sun, 14 Apr 2013 19:16:00

By Karl Radl with Hans Blackthorne

I have long encountered claims made by a wide variety of individuals that Adolf Hitler; the leader of the Third Reich from 1933 to 1945, was of Jewish; and more specifically of Rothschild, origin. These claims; usually to do with Hitler's life before he joined the DAP, are almost entirely based on hearsay and gossip combined with the need to invent reasons why Hitler was so good an orator (he '*must*' have been a black magician: hence the '*Occult Reich*' literature), why Hitler was keen to clamp down on some sexual and reproductive activity (he '*must*' have been a homosexual or sexually aroused by scat: hence the psychoanalytic interpretations of Hitler), why Hitler invaded Poland (he '*must*' have been bent on world conquest: hence the '*Hitler as a warmonger*' literature) and why Hitler hated the Jews and supposedly killed six million of them in the '*holocaust*' (he '*must*' have been of Jewish origin: hence the '*Hitler as a Jew*' literature).

All of the above claims are quite false, but yet people often believe at least one of them; if not several at once, in part because they feel the intellectual need to '*explain*' Hitler as some sort of deviant who they couldn't possibly be like, because they are '*normal*' and he wasn't. The sensible position that Hitler was a normal human being; although in fairness that is underselling Hitler quite substantially given that he was obviously rather intelligent, a gifted artist and one of the best orators the world has ever known, is in sense revolutionary because it asks the question of many people; in terms of their own perceptions, as to whether they could commit acts regarded by current social norms as the very summit of evil.

This is much the same reason that other highly-talented National Socialists; like Goebbels, have been frequently been subject to the same process: although in Goebbels' case it is alleged that he was a cynic, didn't believe in a word he said, a closet communist, an accomplished liar and generally manipulated all and sundry persons to his advantage. To believe that Hitler and Goebbels were normal people; like you or I, is heresy in a very real sense for a lot of people in much the same way that communists were not often viewed as people; during the '*Red Scare*' epochs of the 1920s and 1950s, but rather as a subversive '*other*'.

Let us move beyond the claims of those who wish to simply vilify Hitler or proclaim that he was an agent of the Rothschilds in a gigantic Zionist conspiracy to look at whether this thesis is in any way justifiable.

There are two elements to the claim that Hitler was of Jewish or Rothschild origin.

The first is the historic claim that his paternal grandmother (Maria Anne Schicklgruber) was actually impregnated while in service (i.e. employed as a live-in maid) to a Jewish man of Rothschild descent surnamed Frankenberg in Graz. There are non-specific claims in relation to Hitler having a Jewish father that were made during and after Hitler's ascent to power in 1933: however as these have no names or detail behind them we can safely dismiss them as being smears by opponents. (1)

The second is of far more recent vintage and originates from a Belgian journalist Jean-Paul Mulders and a customs official Marc Vermeeren (2) (the latter has incorrectly been labelled a '*historian*' by a later article in an apparent attempt to give him some semblance of authority) (3) claim to have '*genetic proof*' that Hitler was of partial Jewish/North African origin.

The first of these positions that Hitler's father; Alois Schicklgruber, (4) was the product of a sexual indiscretion between a maid and her Jewish master; Frankenberg, while the former was in his employ in Graz, derives almost singly from the memoirs of Hans Frank. (5)

In his memoirs Frank firstly claims that Hitler had no Jewish ancestors, (6) but then changes his mind later reciting the Frankenberg story. (7) Further Frank claims; and we are not usually told this by proponents of the Frankenberg hypothesis, that Hitler told him that he knew about this story and that his grandfather and grandmother were actually conning the Jew involved out of money. (8) Frank however; as Kershaw informs us, was in a psychologically troubled state when he wrote these lines (as he was facing execution) and his memoirs are filled with made-up information and inaccuracies. (9)

That Frank was simply inventing the Frankenberg claim can be shown easily enough by pointing out there is no confirmatory evidence for it and some significant problems with it.

In the first instance of course there is the fact that Frank contradicts himself on the subject of Hitler's alleged Jewish ancestry, in the second because Patrick Hitler in his 1938-1939 '*revelations*' about alleged Jewish ancestry did not locate

that ancestry in Graz let alone the supposed fact that the ancestry was specifically of Rothschild origin, (10) in the third there is no evidence that Maria ever went to Graz, (11) and fourthly there is no record in the Graz archives of any family named Frankenger being resident there in the 1830s when Alois was born. (12)

The possibility of it being a mistaken spelling has also been investigated; as Kershaw relates, there is only one family (the Frankreiter) and one individual (Leopold Frankreiter) in that family that Maria could have had a relationship with. However there are two qualifiers on that Leopold Frankreiter was an ordinary butcher (as opposed to the wealthy jewish financier depicted by the Frankenger legend), employed no maid we know of and the Frankreiter family wasn't of jewish origin. (13)

The coup de grace to the whole charade of the '*jewish Hitler*' claims is delivered when we understand the Gestapo themselves undertook a series of different secret investigations into Hitler's ancestry and found nothing to contradict the official NSDAP position (that Hitler's paternal grandfather was Johann Georg Hiedler) on the matter. (14)

Clearly Frank isn't the best source of information in relation to Hitler's origins then is he?

The reason the story has gained so much currency is in part that one of the major sources for biographical information about Hitler; a jewish anti-Nazi journalist named Konrad Heiden, mentioned the claims in his 1944 biography of Hitler '*Der Fuehrer*', but didn't supply any actual information to back them up. (15)

We need to remember that one of the major angles for propagandistic attack on the racial doctrines of National Socialism was accusing National Socialist race theory of being the product of intellectual cranks and that Nationalist Socialist leaders weren't themselves of pure Aryan ancestry even under their own standards.

Good examples of just this kind of vicious attack can be found in wartime propaganda works such as the wartime best-seller; '*People under Hitler*', where it is claimed that Japanese and Sioux Indians were officially proclaimed to be members of the Aryan race (16).

If we understand that the '*jewish Hitler*' claim is born from anti-Nazi gossip in the 1920s (the reader should ask themselves which of the major leaders of the NSDAP wasn't called a jew in an attempt to discredit them) (17) and then picked up to be used as wartime '*black propaganda*' by the Allies and Soviets (then being carried over into the peacetime conceptions of the subject); much as the rumours about Franklin Delano Roosevelt's alleged jewish origins were picked by Goebbels and his propagandists (most notably Johann von Leers), then it is not hard to see that the '*jewish Hitler*' claims are an unfortunate historical by-product of political invective which have been picked up by pro-jewish authors in an attempt both to discredit Hitler on the far right and also provide a Freudian type explanation of his dislike of jews (i.e. it wasn't due to jewish behaviour but was ipso facto irrational).

The second argument; as advanced by Mulders and Vermeeren, is also dubious in the extreme. Our intrepid duo; who remind me more of Thompson and Thompson than Sherlock Holmes and Dr. Watson, claim that they tracked down 39 of Hitler's living relatives using genetics. (18) The only actual relative they actually name is Alexander Stuart-Houston; Hitler's grand-nephew, who they admit to having taken DNA from for testing without knowledge or consent. (19) That we don't know who the rest of the '*Hitler relatives*'; they have allegedly taken genetic material from, are throws a problematic light on their conclusions such as they are.

We simply don't have any idea who these people are or what; or even if, they have any indirect familial relationship to Hitler. Ironically we also only have Mulders' word for it is Stuart-Houston's DNA that he took from a discarded serviette. After all one wonders how Mulders specifically acquired said serviette and how on earth we can be sure that the genetic material is actually Stuart-Houston's? Since we don't know who the other donors are either it makes the whole '*study*' a somewhat hilarious farce from the get-go because the genetic material has not been kept free of potential; and even probable, contamination (thus is completely inadmissible). (20)

This is in spite of all the usual weasel words from our two budding forensics boffins that they had '*taken all possible care*' to keep the samples '*free of contamination*'. This is; of course, clearly nonsense given what we are told about the only identified contributor (and an unknowing one at that) of genetic material to their '*study*'.

What does this mean?

In effect the likely contamination of the sample means that anything Mulders and Vermeeren claim is de facto unreliable because they have no actual proof (i.e. anything linking it to Stuart-Houston) of who the genetic material comes from.

This is before we even note that their methodology is clearly faulty given that they could and should; had been they been reputable historians as opposed to a publicity-seeking hack and a customs official, have requested genetic material be extracted from one of Hitler's teeth that are still in his skull (which has been identified primarily through its fairly unique dentistry) as opposed to trying to claim an ancestor's genetic origins based on the genetics of his descendants.

You might ask why this is such a stupid thing to do and this is really because in order to establish Hitler's genetic make-up we need his own genetic material if it is available (which it is) and if not then we would need reliable genetic material from all of Hitler's direct descendants and relatives up to him. The reason we would need this is really very simple: we simply do not know if the claimed father of a person is actually the father historically speaking.

Hitler himself is a good case in point in that the two most probable candidates for being his biological grandfather are either his official grandfather (Johann Georg Hiedler) or his grandfather's brother (Johann von Nepomuk Huetler). There is simply no other serious candidate in the field and of the two Nepomuk seems the most likely given Hiedler's general rejection of Alois and Nepomuk's general acceptance of him. (21)

We cannot absolutely prove this either way of course, but we can narrow the field by using the historical documentation and thought experiment to eliminate all the other candidates.

Simply put: you cannot claim that an ancestor is proven to be something because their descendants are something because you do not know what has happened; in terms of sexual activity, in-between unless you can establish the genetic line up to the individual concerned (i.e. you need direct not indirect descent), which Mulders and Vermeeren cannot do without Hitler's actual genetic material because Hitler fathered no children.

This means in effect that Mulders and Vermeeren have no genetic case whatsoever to make the claims they do about Hitler's genetic origins: although they don't let genetics stand in the way of their broad claims.

Thus having rendered both the historical and the genetic argument invalid we can categorically state that there is no actual evidence that Hitler was Jewish or Rothschild origin: indeed everything points to him being of Austrian peasant stock much as he himself asserted.

References

- (1) Cf. Ron Rosenbaum, 1998, *Explaining Hitler: A Search for the Origins of His Evil*, 1st Edition, Random House: New York, pp. 167-178
- (2) <http://www.dailymail.co.uk/news/article-1213589/Hitlers-secret-family-How-researchers-tracked-39-living-descendants-dictator.html>
- (3) <http://www.dailymail.co.uk/news/article-1305414/Hitler-descended-Jews-Africans-DNA-tests-reveal.html>
- (4) For a particularly useful genealogical chart of Hitler's ancestors see Alan Bullock, 1954, *Hitler: A Study in Tyranny*, 1st Edition, Companion Book Club: London, pp. 22-23
- (5) Ian Kershaw, 1998, *Hitler*, Vol. 1, 1st Edition, Penguin: New York, p. 9; Rosenbaum, Op. Cit., pp. 27; 31
- (6) Kershaw, Op. Cit, p. 8
- (7) Rosenbaum, Op. Cit., pp. 11-15
- (8) Kershaw, Op. Cit., p. 8
- (9) Ibid, p. 9
- (10) Ibid, pp. 8-9
- (11) Ibid, p. 8
- (12) Ibid.
- (13) Ibid, pp. 8-9
- (14) Ibid, p. 9
- (15) Rosenbaum, Op. Cit., pp. 130-134
- (16) Wallace Deuel, 1942, *People under Hitler*, 1st Edition, Lindsay Drummond: London, pp. 129-130
- (17) The most notable examples aside from Hitler were Joseph Goebbels, Alfred Rosenberg and Reinhard Heydrich. All of which; I might add, have been categorically declared false by modern historians.
- (18) <http://www.dailymail.co.uk/news/article-1305414/Hitler-descended-Jews-Africans-DNA-tests-reveal.html>
- (19) Ibid.
- (20) Reading between the lines of the article (<http://www.dailymail.co.uk/news/article-1213589/Hitlers-secret-family-How-researchers-tracked-39-living-descendants-dictator.html>) we should not that Stuart-Houston 'disposed' of the napkin in a bin and we haven't even got a clue as to whether it was his or not let alone what other genetic material would have been added to the mix in said bin.

(21) Kershaw, Op. Cit., pp. 6-7; also Charles Bracelen Flood, 1989, '*Hitler: The Path to Power*', 1st Edition, Houghton Mifflin: Boston, p. 6

Harold Russell Rosenthal, Walter White Jr. and 'The Hidden Tyranny'

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The pamphlet and the alleged interview that make up Walter White Jr's pamphlet '*The Hidden Tyranny*' have recently come to my attention once again as I happened to be researching the inter-war anti-Communist Edwin Marshall Hadley and my copy of one of Hadley's works; '*Kehilla Unmasked*', was republished by Walter White Jr. in 1980. (1) In that work I was reminded of a particular interview that White claimed to have performed in 1976 with Harold Russell Rosenthal; a senior jewish aide to Senator Jacob K. Javits, which he published in his periodical '*Western Destiny*' and in pamphlet form. (2)

In this article I'd like to focus on the question of the authenticity of this claimed interview in part because it is used to back up claims of a Protocols of Zion type of jewish conspiracy and also due to the fact that I find White's story rather incredible. What I will not do in this article is seek to interpret the Rosenthal interview text per se, because I would argue to do that we would have to have some evidence that the interview text is actually genuine (which we do not).

I should begin by correcting an issue I noticed while checking what people had written about '*The Hidden Tyranny*' on the internet: it seems an author; Charles A. Weisman, associated with Christian Identity has been confused as being the interviewer (3) although; as Henry Makow has correctly alluded, the interviewer and author was Walter White Jr. (4) It is possible that Weisman did claim to be the interviewer and author as he does list it on his site and doesn't mention White in his description of '*The Hidden Tyranny*'. (5)

It also possible that Weisman could have been a later pseudonym of White's (I have been unable to establish when White died although he would have been of near retirement age by 1980 and Weisman was still active in 2005), (6) but this seems very unlikely given the significant differences in written styles as well as differences in their intellectual interests. I am unwilling to rule the possibility out completely in part because White's publication '*Western Front*' was head-quartered in Hollywood, which also happens to be where Dr. Wesley Swift (more or less the founder of Christian Identity) had his base and White; throughout his works and '*Western Front*', shows that his racialism and Conservatism is based on a deeply-held sense of Protestant Christian faith with some similarities to Christian Identity.

This; of course, is a side point, but never-the-less one that I felt needed some comment. Getting back to the thrust of this article I shall begin my commentary on the authenticity of White's transcript by pointing to a peculiar omission on White's part in that he doesn't once mention the date of the interview.

Given that White claims that the interview was '*highly confidential*', (7) hints (although does not explicitly claim) that Rosenthal was murdered in a false flag attack by the Israeli state (pretending to be the Palestine Liberation Organization) on an Israeli civilian aircraft in Istanbul on the 12th of August 1976, (8) that White was kidnapped on the morning of the 21st of March 1977 for more than five days during which time he was repeatedly beaten up, (9) that he was further badly beaten up on the 13th of March 1978 (10) and that on the 26th September 1979 two men; pretending to be delivering a parcel, forced their way into his home while holding him and his wife hostage so they could steal the tapes of Rosenthal interview (only to knock White and his wife out when they had obtained them). (11)

Then it is extremely odd that White never once gives us a date that this alleged interview with Rosenthal took place. We are given dates by White for everything but the very thing that we need the date for in order to verify it: now conversely if the interview never took place then a date could be used to disprove White's story as we could discover where Rosenthal was and where White was.

The argument that the interview was so '*highly confidential*' that White wouldn't have disclosed that information is absurd precisely because Rosenthal was dead and White was a well known critic of jews (being the publisher and chief luminary of '*Western Front*' since at least 1967) who in fact styled himself a fearless critic of the jews. (12) That should have been all too happy to disclose when and where he met Rosenthal for his interview (he did after all pay Rosenthal for his time in his version of events) (13) so that this could be verified by his supporters as; simply put, he had nothing to lose and everything to gain by doing so.

After all why give us the dates for all the assaults on his person as well as that of his wife (and I don't have any reason to doubt White's truthfulness here although I do doubt the motives he necessarily suggested were behind these attacks) and not give us the one piece of information that would allow us to easily confirm the authenticity of what he himself referred to as the Protocols of Zion of 1979? (14)

This obviously then gives us cause to doubt White's version of events; as well as his transcript, as they are unverifiable given that according to White the tapes were stolen in 1979 and the only other person who attended that interview; Rosenthal, was dead. This effectively means that we only have White's word that the interview ever took place.

It doesn't help that the interview must; if White's story is to be believed, have taken place some time (presumably at least several weeks given White's allegations about the Israeli state's role in Rosenthal's early demise) before the 12th of August 1976, but yet *'The Hidden Tyranny'* was only published in mid-late 1977. That is odd precisely because White tells us that he knew he had *'political dynamite'* in his hands, (14) but then claims that he waited a year to publish the material out of *'respect'* for Rosenthal. (15)

The problem with that is simply that it is completely inconsistent with White's own professed goals in that if he *'knew he had a political weapon'* in his hands; a new Protocols of Zion in his estimation, (16) then why would he wait a year out *'respect'* for a man who had been deeply offensive throughout the interview, (17) who White believed to have been a high-ranking member of the Jewish conspiracy (18) and who White also believed to have been silenced by that same conspiracy because of said interview? (19)

White claims that he did *'not want to hurt'* the Rosenthal family; who had set up a fellowship in his honour (which still operates to this day), (20) but one has to ask why White would essentially retard his own cause to honour a Jewish family that he did not really know and politically was radically opposed to?

Surely if White wanted to honour the legacy of Rosenthal then he would have published what Rosenthal said and made copies of the tapes so that Rosenthal's legacy would help the many at the expense of the few. That he waited a year; which again is a very long time to wait, while believing that distributing this manuscript was a *'God-given mission'* (21) is telling I think that the transcription isn't exactly kosher.

Another issue which plays into this is that the first version of *'The Hidden Tyranny'*; which was published in 1977, is not actually a transcription as White describes it (22) but rather a series of quotes which we are given little context for. We are given relatively little material from the interview itself and we have to wait till the second batch of material was published in 1979 (or alternatively 1983) for anything resembling a transcription of the interview.

Even then we are told that this conversation came from after the official interview had ended (23) and that there is no transcription of the official material as *'only the first portion'* was transcribed (in reality it is a series of excerpts without their context) (24) and the after-interview conversation is supposed to be *'the balance'* (i.e. the rest). (25)

This is then contradicted by White's claim that the interview was *'very lengthy'* (26) when in fact the first part published in 1977 is considerably shorter than the after-interview conversation that is *'the balance'* published in 1979 or 1983. I say this because anyone who has transcribed an interview knows that even a standard interview lasting an hour or two can easily take up ten to fifteen pages of text let alone one that took several hours.

The simple fact is that there is not enough material for the interview transcript to have been published and what was published in transcript form was published later and even then it is not considerable. This then puts the authenticity of the Rosenthal interview in serious doubt because White is effectively telling us he has published the entirety of the transcript, but yet it isn't very long (i.e. he is contradicting himself) and the main interview was never published except for a series of excerpts.

The authenticity of the interview is put in even more jeopardy when we note that White claims that he believed it was a *'divine commandment'* that he spread the knowledge about the interview (27) and considering the excerpts he published (which are fairly explosive if true) it would have been a simple thing to prepare and publish the full unedited transcript in the three or four years after the interview, but yet White never did this.

Why did he only publish the after-interview conversation and not the interview itself?

Given of course that the former is rather tame when compared to the latter with only the occasional brash statement then it becomes even more odd precisely because had the original interview contained what he claimed it did then he had a great opportunity to publicly expose the perfidy of the Jews and gain attention and readership for his periodical *'Western Front'*.

This is amplified greatly when we note that White himself estimates that between 1977 and 1979 *'The Hidden Tyranny'* had been read by some seven million people! (28)

Why didn't he capitalize on this if it was his divine mission?

The answer is difficult to see other than that White had no interview transcript and was taken aback by the scale of interest and readership of his pamphlet both domestically and internationally.

It is not unreasonable to suggest the following scenario: White began to receive letters asking for the whole transcript or a copy of the tapes, which of course he could not provide. The weight of requests however forced his hand and he wrote an after-interview conversation in 1979 and then either made-up or used a real burglary at his house in 1979 to claim that the interview tapes had been stolen by the jews (which is then conveniently backed up by the after-interview text with Rosenthal; playing the part of the jewish conspiracy, threatening White not to make copies or '*they would get him*'). (29)

This White hoped would stop the requests for the full transcript and the audio recording as well as covering up the original invention of the transcript, which also makes sense of the year that White supposedly waited before publishing. In so far as White probably came up with the idea some time in 1977 and picked Rosenthal as a politically powerful jew who had recently been killed in a high profile terrorist attack to be the '*talking head*' of the jewish conspiracy given he could then claim that Rosenthal had been '*silenced*' (hence eliminating the possibility of being exposed like recent invented quotes like that infamously attributed to an Israel Cohen by Eustace Mullins) as well as giving the transcript the appropriate aura of persecution (i.e. it must be true because it is being allegedly suppressed). (30)

This limelight also nicely explains the difference between the excerpts of the original interview published in 1977 and the after-interview conversation published in 1979 or 1983.

The former quotes are at best largely comical and representative of anti-jewish opinion as opposed to jewish opinion when they make such faux pas as claiming that '*jews control the Kremlin*' (31) and the Russian Communist Party (CPSU) was '*50 percent jewish*' (32) [in 1976 don't forget!] when; at the time of the interview, Zionists were declaring the Kremlin to be anti-Semitic and were engaged in a not inconsiderable public relations battle against it in the United States and the Middle East. (33)

We are also told; in excerpts that are clearly all but summaries from the common English translation of the Protocols of Zion, that the jews have deliberately taken control the printed and publication of textbooks for schools in order to rewrite history, (34) that jews created Israel to disprove the words of Jesus, (35) that Jesus wasn't jewish, (36) the jews aren't the '*chosen people*' of Yahweh (37) and so on.

Compare that to the after-interview conversation and we note the dramatic change in that while being belligerent Rosenthal merely claims the jews control the news media in America, (38) Jesus wasn't a jew (again), (39) the jews control the churches and schools (40) and that gentiles are stupid. (41)

In the short the series of excerpts from the original interview are incredibly crude and outlandish in their claims. While the transcript of the after-interview conversation is much more measured in tone with the claims that are made being less broad and stereotyped than those of the excerpts of the original interview.

This change in tone as well as content is difficult to explain by anything other than the two texts being composed in different circumstances with the former being written to get attention by providing source material for common anti-jewish arguments and beliefs, while the latter was composed to satisfy the resultant attention and the desire for the original transcripts.

This in short means that the Rosenthal interview as published by White is likely a fake, because; in summary, the two texts are not long enough to be the whole interview as described by White, the two texts are markedly different in tone and content, we do not have a text or a recording of the original interview only excerpts in spite of the considerable interest in the text, the content of the texts is often stereotypical and contrary to common jewish tropes and positions at the time of its alleged occurrence, White does not provide us with any evidence the interview ever took place and we do not know the date of the interview in spite of being told the date of every other event related to '*The Hidden Tyranny*'.

In essence there is absolutely no proof the interview ever happened and quite a lot which counts against it having occurred.

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Anti-Semitic Aphorisms

Thu, 18 Apr 2013 18:13:00

Some anti-Jewish Aphorisms that I came up with today during my lunchtime walk. I thought I'd share them with my readers. To wit:

If anti-Semitism is the longest hatred then how is it that that hatred isn't caused by Jews?

When a Jew calls you an anti-Semite: he means to tell you that he is anti-White.

Anti-Zionist is the politically correct way to say that one opposes Jewish behaviour: anti-Semite is the politically incorrect way of saying it.

If there is no Jewish conspiracy then why do so many conspiracies involve Jews?

If Palestine was meant for the Jews by God then why did God kick them out again?

If the Germans killed six million Jews then why aren't we told that the Jews killed eight million Germans?

If the Palestinians are terrorists and Israelis victims now: then doesn't that make the Jews terrorists and the Palestinians victims before?

If the Holocaust happened then why are there so many survivors?

If the Holocaust is the best documented event in history then why do historians cite so little of the documentation?

An anti-Semite is someone a Jew wants to silence.

If Communism wasn't Jewish then why were so many Communists born to Jewish parents?

If the Jews are White then why do they describe themselves as Jewish?

If Aristotle said a bad word about Jews would that mean he was therefore a bigoted and paranoid pseudo-intellectual?

If all Israel wants is to live in peace with its Arab neighbours then why does it always invade them?

If the rise of radical Islam was unrelated to Israel's treatment of the Arab world then why would the plight of the Palestinians be at the top of radical Islam's tally of grievances?

If radical Islam hates Jews then why were the creators of radical Islam themselves Jewish?

Being skeptical about Jewish claims is the first step on the highway to Hitler.

The Crimes of Gilles de Rais and the Jews

Tue, 23 Apr 2013 00:23:00

The horrific crimes of the 15th century French aristocrat; Gilles de Rais, are well known to the general reader, but aside from this image of Gilles de Rais; or '*Bluebeard*' as he came to be known in French literature, (1) they have several aspects to them which are not so widely known.

In the first instance there are some grounds for doubting Gilles' actual crimes in that the ecclesiastical court that tried him (and recommend his case to the secular court for sentencing [i.e. for his execution]) was not exactly disinterested and the actual reason for bringing him to court (his violation of a Church's sanctity by seizing a priest during mass with that priest having cheated him out of a piece of property) (2) was obviously nothing more than a pretext. The case itself seems to have a sub-text of political motives; hence the pride of place of the charge of heresy and not child murder/witchcraft in the original indictment, (3) relating to the Duke of Brittany and the Bishop of Nantes' attempts to extract land from the increasing bankrupt Gilles. Hence Gilles' offer of large bequests to the church and request to join the Carmelite monks (4) can be interpreted as an attempt to buy his way out a political trial and preserve an inheritance for his daughter.

In the second Gilles only confessed; such as his confession may be termed one, when he was told he would be tortured if he did not do so. (5)

In the third Gilles' victims were universally young and male: those female victims we have allegations of his killing are from dubious testimony, because the testimony is non specific while that related to some of the boys that went missing is. (6)

This lends itself to seeing Gilles as a homosexual paederast (also pointed to by the fact that he only ever had one daughter with his wife [who had at least one child we know of with her second husband])and seems to have been away from her whenever possible) with strong religious convictions. Gilles; for want of a better term, was really a bit dim and easily lead by others as is shown by the fact that nobody at the French court thought Gilles a political or social threat when he was appointed as a Marshall of France. (7)

This stands in stark contrast to the usual portrayal of Gilles as a genius whose mind was unable to find its niche, (8) but on closer inspection we find that this is a supposition based on the fact that we know that Gilles; in an age before books were common, a copy of Ovid's '*Metamorphoses*', Suetonius' history of the Caesars and two copies of St. Augustine's '*City of God*'. (9)

However a simple fact is overlooked in that supposition: Gilles was a very ostentatious individual (10) and books; especially rare ones, were an expensive luxury. (11) It does not necessarily follow that because Gilles owned copies of some rare books that he was a rootless intellectual.

Indeed the odds are that it was an ostentatious display because in the first instance Gilles never pursued any higher education what-so-ever (he hated his two ecclesiastical tutors for a start and so bad was their relationship that he hunted one of them down twenty years after the fact). (12) While in the second had Gilles been a genius; or even highly intelligent, then; if he did what was alleged and he confessed to doing, he would have realised that he didn't need all the sorcerers and alchemists he acquired and could have pursued his own alchemical researches using just occasional advice and his own reading.

That he felt he needed large doses of outside help from a whole range of charlatans and snake oil salesmen; (13) and furthermore that he strongly believed in their rather obvious deceptions (such as a sorcerer entering a haunted wood at night of the new moon only to make lots of loud noises to indicate he had summoned something), (14) suggests quite strongly that Gilles was less a medieval Einstein and more the village idiot given control of the village.

It is important to understand this lack of intelligence because it in part potentially exonerates Gilles from some of the blame for the crimes; which he probably committed at least some of, (15) in that; as Bataille has pointed out, (16) Gilles likely fell under the spell of his longest alchemist companion named Francois Prelati.

Prelati; as Bataille argues, is likely the key agent in Gilles' downfall as he appears to have seduced Gilles and introduced him to paederasty as well as the various types of sadistic sexuality with which Gilles is now closely associated. The thing about Prelati is that he escaped the trial of Gilles; in spite of being directly responsible for the alleged murder and sexual molestation of hundreds of male children, with only a life sentence which he then absconded from only then to seduce another lord who wished to dabble in alchemy and the occult, becoming arrogant once again, being captured and then put to death. (17)

Now in coming to Prelati we come to the convergence of our description of the crimes of Gilles and the jews in two separate issues. The first is in what Gilles was specifically trying to do (create a new source of revenue for himself by cracking the secrets of the art of alchemy) and the second is why he was specifically trying to do it in the first place.

Lets return to Prelati now for a moment to observe that we know precious little about him other than he had allegedly been a cleric at one time (18) (although I doubt this and would suggest it more likely that Prelati was assuming the air of clerical honours after being well-schooled) and that he was an Italian. (19)

Now for all that Prelati was obviously something of a con-artist: I don't doubt that he did genuinely believe; at least partly anyway, in the possibility and plausibility of what he was trying to do (i.e. transform base metals into '*prima materia*' and then transform them back into valuable metals such as gold and silver). However to do such experiments and test his theories he needed rich sponsors with a slightly gullible streak willing to part with large sums of cash in order to obtain the rare ingredients needed for such experimentation.

The ideas however that formed much of what Prelati was doing are heavily derived from elements of jewish magic; specifically the Kabbalah, which had begun to significantly penetrate the thinking of Western occultic masters and adepts at around this time. (20) Specifically one of the most significant borrowings from jewish magic was the direct invocation of demons as deliberate agents who could be bound by the will of a sufficiently skilled conjurer to do their persona bidding (21) as opposed to the value-neutral 'spirit invocations' that were common in traditional European magic. (22)

Christian and traditional European ideas about magic of course fused with these jewish borrowings to create the demons as significant entities of themselves as opposed to the evil entities who could be controlled of jewish magic (usually for use in divination) (23) and the spirits of the ancestors and the Gods who were invoked in traditional European magic.

The merger comes from the jewish habit; as shown most tangibly by the use of '*Ba'al*' (lit. '*Master*') in the Old Testament to describe a whole range of different gods and deities, of assuming that any god or metaphysical entity other than Yahweh was actually just an evil spirit who was worshipped by deluded individuals and nations fusing with the Christian belief in a literal '*evil one*' (i.e. the devil) making an '*evil spirit*' rather more than a wandering enemy of God's creation, but rather a member of the devil's highly organized legion of the damned.

In essence we can see that the demons that Prelati and others alleged they had raised (including the devil himself on several occasions) were essentially taken almost directly from jewish concepts of magic and had been given a Christian veneer by apportioning them a place within the Christian intellectual cosmogony.

However Christian the devil might at first appear to be: in large measure the devil Gilles knew; and indeed that we still hear of today, wore a kippah, a tallith and conversed in Hebrew.

The demonology of the jews and Kabbalistic ideas about the mystical importance of individual characters and names (although these did have precedent in European magic their use was substantially different and their power understood differently when compared to the jewish versions) is visible to us through the importance attached to such things by occultists and alchemists in the medieval era.

When we add that we know that this specific kind of '*agent magic*' (i.e. jewish demonology which developed from jewish angelology) sprung from the jews in southern Italy our interest must be tweaked. (24) This is even more interesting because southern Italy was one of the greatest jewish centres of Gilles' day (25) (the jews having been officially expelled from France in 1306) and Prelati; of course, just happened to come from Italy.

We also know that jews were; shortly before Gilles' time, coming north into the regions previously cleansed of their jewish inhabitants (26) and that this means that Gilles' agents; who were scouring southern Europe (specifically Italy) for skilled occultists and alchemists, (27) would have run into a large number of jewish occultists and alchemists or at the very least many of those who had been trained and inspired by them.

Prelati; of course, is an obvious candidate for at least being inspired by jewish magic or magicians in his quest for the '*prima materia*'. We cannot say whether Prelati was himself of jewish origin or not with no evidence to do so, but it is clear that if he wasn't jewish: he was probably deeply inspired by the magical ideas of the jews.

One particular idea that seems to have dominated Gilles' thought is the concept of spiritual transgression in that we are told that Gilles would do anything Prelati told him to in order to effect the desired result except for one thing: sell his soul to the devil. (28) This wasn't through a lack of Prelati's encouragement to do so, (29) but because Gilles was deeply religious in a way that I would opine is very difficult for the modern secular man to comprehend.

In Prelati's suggesting, encouragement and management of Gilles' alleged crimes we should see a man who wanted to get to the '*prima materia*' no matter what and Gilles was; in many ways, the ideal candidate to help him do that as he was deeply in debt to moneylenders and was willing to do practically anything to get his fortune back so he could pursue his expensive habits again. In essence Gilles was Prelati's experiment to see if human sacrifice, sodomy, torture and fornication could actually summon the devil and please him sufficiently to give Prelati the secret to alchemy (which the devil was presumed to know). (30)

In Prelati we can see the evil mastermind behind Gilles' crimes and also a man who deserved a far more painful death than he; in fact, received. The question of his jewishness may be impossible to prove either way, but it is no accident that a plethora of writers on Gilles have mentioned that jewish magic; and specifically the Kabbalah, was key to the intellectual system that underlay Gilles' alleged crimes. (31)

Having illuminated the jewish influence on the crimes themselves it remains for us to look into the second half of the equation as to what drove Gilles to do what he allegedly did.

That is really very simple: Gilles was a spendthrift par extraordinaire and in spite of being one of the richest subjects of the French crown. He managed to bankrupt himself in a few short years by his habit of giving large sums of money to almost random individuals, settling parts of his estates on other individuals and spending outrageous sums on making war on the English crown (specifically in service to the French crown through the agency of Jean d'Arc) as well as on theatre productions and religious services/paraphernalia.

By the beginning of his crimes (when he resigned as a Marshall of France) in 1432 Gilles was all but broke and had begun borrowing from moneylenders as well as selling off estates to other lords queuing up to buy them at bargain prices (Gilles was desperate for ready cash after all and as soon as he acquired it he had usually squandered it). (32)

The interesting question in that is: who were the moneylenders?

Since the moneylenders at this time were usually Christian monastic institutions and we have no record; that I have seen or heard of, of Gilles borrowing from such institutions (I suspect he would have found it immoral to do so due to his excessive religiosity): it is reasonable to assume he had found some other stream of credit. Gilles' known contact and predilection for Italy suggests a very obvious candidate in the jewish moneylenders who were famously operating throughout Italy in spite of the attempts by the Papacy to outlaw them. (33)

If Gilles did borrow (at least in part) from jewish moneylenders; as we may speculatively but reasonably suggest, then it also gives us the vector for how he and his agents located occultists and alchemists in such numbers as to be able to judge those thought most skilled and employ them. The reason for this is rather simple in that many jews in the medieval period; as well before and after, often had a formal occupation; such as money lending, and also had a separate religious life, which could; for the more mystical, easily include engaging in jewish magic and teaching non-jews bits of said magic for a price.

This completes the riddle of Gilles then as it gives us both the key origin of the magical ideas he thought he was experimenting with and also the medium through which those ideas were introduced to him as well as locating the partial agent of Gilles' financial desperation in one group of people: the jews.

This then turns the famous scholar of jewish magic Joshua Tractenberg's argument that the activities of Gilles de Rais informed Christian charges of witchcraft, sorcery and devil worship against the jews (34) on its head. Instead it places the crimes of Gilles de Rais in a background of increasing financial desperation; partially caused by the jews, and the concomitant desperation to find the magical secrets; garnered ultimately from the jews, of transmutation of base metal into gold.

It is then clear that the jews bear at least some of the responsibility for the murder of the several hundred male children allegedly tortured, sodomized and butchered by Gilles de Rais in the name of magical experimentation and his own flagging fortunes.

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All European Life Died in Auschwitz: A Reinterpretation

Thu, 25 Apr 2013 18:07:00

Recently a friend of mine emailed the rhetorical chain letter-cum-article '*All European Life Died in Auschwitz*' by Sebastian Vilar Rodriguez that was written in 2008. I thought that; as I've seen the article re-posted and bandied about a lot on conservative and anti-Islamic forums, I would issue a rhetorical reinterpretation of Rodriguez's nonsensical article correcting its many historical blunders and focusing on the true culprits as opposed to just assuming their re-imagination of their own past and present is accurate.

I should note that I have removed Rodriguez's list of Nobel claimants given that it is firstly incorrect in whom it lists as both Jewish and Muslim and secondly it is completely wrong even as a simple comparison as I have been at pains to point out elsewhere. (1) Also it is difficult to replicate in part because unlike the list of Jewish Nobel Prize winners: the list of European prize winners is far longer and more illustrious. (2)

I hope that you; my reader, find the below reinterpretation interesting and dare I say it: fun.

All European Life Died in Auschwitz

By

Karl Radl

I walked down the street in Berlin and suddenly discovered a terrible truth: Europe died in Auschwitz. We didn't kill six million Jews, but got saddled with the blame for doing it anyway. Instead of burning them in the fires of Auschwitz we allowed them to take control of our culture, thought, creativity and talent. We didn't destroy the chosen people, but we did allow them to destroy us.

The destructive contribution of these people is felt in all areas of life: science, art, international trade, and above all, in the moral compass of the world. These are the people who didn't burn.

And these people lead us; through the pretense of tolerance and because they had gulled us into trying to prove that we were cured of the disease of Nazism, to open our gates to millions of non-Europeans who brought us stupidity, ignorance, religious extremism, poverty and crime due to an unwillingness to work and support their families with pride.

They have blown up trains and turned our beautiful European cities into third world slums: drowning in filth, crime and vice of every kind.

Shut up in the houses that they receive free from the government they ape the chosen people who brought them here: they plan the murder and destruction of their native hosts.

And thus; in our misery, we have exchanged our ancestral culture for gay pride marches and anti-racist witch hunts, economic self-determination for financial slavery to Israel, creative skill for destructive skill, intelligence for backwardness and superstition.

We have exchanged the pursuit of knowledge of our European ancestors and their talent for building a better future for their children in addition to their pioneering determination to what was right regardless of the cost. For the modus operandi of the chosen people who pursue self-enrichment and personal gratification purely at the expense of others, which includes both us and our children.

What a terrible mistake was made by miserable Europe.

The Jews are promoting brain-washing children in Holocaust Museums, teaching their children the virtue of killing ours and simply not to care if the victim is not Jewish.

The Jews blow up ships, assassinate people in other countries and blow up publishing houses. There is not a single living European who was destroyed a synagogue, but yet there is not a single Jew who protests the killing of Europeans.

The Jews routinely traffic slaves and their leaders call our epoch the time of their eternal victory, while proclaiming that in the near future every Jew will rule over every non-Jew.

Jews must ask '*what can they do for mankind*' before they can ask that mankind forgive them for the Holocaust Industry.

Regardless of your feelings about the crisis between Israel, the Palestinians and their Arab neighbours: even if you believe there is more culpability on the side of the Palestinians and the Arabs, then the following four lines says it all:

'The Jews were only forced to desist from their nastiness and clean up the mess by the threat of the butt ends of rifles. Of course, I know the expression 'lost tribes of Israel' applied to the tribes which disappeared -- not to the tribe of Judah from which the current sons of bitches are descended. However, it is my personal opinion that this too is a lost tribe -- lost to all decency.'

- General George Patton

It is a matter of history that General Patton warned us that the chosen people were preparing to use a Big Lie to assure their own self-enrichment, self-gratification and cultural domination for years to come. While to paraphrase what General Dwight Eisenhower told us: we should get everything on record now, because down the road of history someone will get up and say that the Holocaust Industry never happened.

It is now more than seventy years after the Second World War in Europe ended. Why is Europe still paying for atrocities it never committed? Why is the United States alone; with crime and poverty rampant domestically, still giving Israel at least 2.8 billion dollars a year? Why is Israel not paying for its well-documented atrocities?

Does not all of this violent injustice come from the fantasy that millions of Jews were burned in the fires of Auschwitz?

Yes: it does.

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Eutropius on the Jews

Sun, 28 Apr 2013 19:08:00

Eutropius is not a name well-known to many outside the scholarly realms of the Classics and as such his comments on the Jews; or rather in those instances where Roman history crossed with Jewish history, are often forgotten. This is in part because Eutropius' only known work; his Compendium of Roman History, is largely just a summary of what was known or believed about history to that point in time.

This isn't helped by Eutropius' distance; in terms of time elapsed, from most of the events that he describes, but never-the-less his comments about the Jews should be brought to the fore once more so that we may be complete in our investigation of ancient and classical authors who commented on the Jews.

However before we look at what he has to say about them we should explain that Eutropius was not a man of small station in the Roman Empire in his lifetime as he served the Emperor Julian faithfully as his secretary and then served in a significant administrative capacity up to at least the Emperor Valens. This gives additional weight to what Eutropius has to say in part because he; as a member of the Imperial household, would have had access to a wide range of sources that he could condense and would have been able to very easily check the sources of claims before deciding whether to credit them or not.

This makes Eutropius a very useful *'fact check'* if you like, but it also makes him a difficult author to use if he was our only source for a particular claim. Hence historians tend to use Eutropius more as a *'fact check'* and a guide to Roman historical thinking than a source in his own right.

Having described Eutropius as an individual and also commented on the use of his work by historians: we can then move on to what Eutropius has to say about the Jews. The answer to that is that he; because of his purpose to write a summary of Roman history, only touches on the Jews twice in the course of the Compendium.

The first mention that Eutropius makes of the Jews is as follows:

'Shortly after he subdued the Itureans and Arabians; and, on entering Syria, rewarded Seleucia, a city near Antioch, with independence, because it had not admitted King Tigranes. To the inhabitants of Antioch he restored their hostages. On those of Daphne, being charmed with the beauty of the spot and the abundance of water, he bestowed a portion of land, in order that their grove might be enlarged. Marching from thence to Judea, he took Jerusalem, the capital, in the third month; twelve thousand of the Jews being slain, and the rest allowed to surrender on terms. After these achievements, he returned into Asia, and put an end to this most tedious war.' (1)

This is then followed and clarified by the following comment:

'In the six hundred and ninetieth year from the building of the city, in the consulate of Decimus Junius Silanus and Lucius Muraena, Metellus triumphed on account of Crete, Pompey for the Piratic and Mithridatic wars. No triumphal procession was ever equal to this; the sons of Mithridates, the son of Tigranes, and Aristobulus, king of the Jews, were led before his car; a vast sum of money, an immense mass of gold and silver, was carried in front. At this time there was no war of any importance throughout the world.' (2)

What Eutropius is referring to here is the conquest of the near east by the famous General Pompey as part of the end-game of the prolonged Roman campaign against King Mithridates of Pontus and King Tigranes of Armenia, which were then and are now more commonly called the Mithridatic Wars. One of the countries which aligned with Mithridates and Tigranes was Judea; under King Aristobulus II, and which was brought under Roman control by Pompey's destruction of the Mithridatic armies (although it was not ruled by a Roman governor till the time of the Emperor Vespasian). (3)

Eutropius' comments however do have a slight anti-Jewish tinge to them in that Pompey showed great favour to most other cities and countries that had aligned with Mithridates and Tigranes, but then in the case of the Jews: he slaughters twelve thousand of them, forces them to beg for their lives and then promptly marches their king off to be humiliated in his Triumph in Rome.

This suggests that the Jews were somewhat different to cities like Antioch that had sided with Mithridates and Tigranes precisely because Pompey shows mercy to them, but shows very little towards the Jews.

We also should note the interesting addition of Aristobulus to the sons of Mithridates and Tigranes as part of the central element of *'defeated enemies of Rome'* in Pompey's triumphal procession. This strongly suggests that either Aristobulus had dared to defy Rome

after his side had been beaten or that Pompey wanted to teach the jews; who we know were close allies of Mithridates (as many of them were in Pontus), a particularly harsh lesson as part of Mithridates' inner circle of confederates with Tigranes.

Either solution works with the former being the more likely as it includes less assumptions about Pompey's mindset than the latter. That said the latter is strongly supported by the fact Pompey had Aristobulus poisoned on his way home to Judea (4) and then had his son beheaded at Antioch (5) in order to make sure the jews got the message (which; as history informs us, they did not).

Regardless of which solution is; in fact, the truth: we should note that Eutropius very clearly depicts the jews as the particular enemies of Rome. A fact that cannot have been lost on his readers given that at the time of the writing of the Compendium: the jews were numerous and played a powerful role in Rome, while the bodies of Mithridates and Tigranes were dust.

This slight anti-jewish tinge to Eutropius' compendium is also indicated by the fact that he does not credit anything done by the jews to be worthy of the label '*civilized*', but rather states that only when outsiders have built cities in Palestine: have they been worthy of note and become great hubs of intellectual and commercial activity. (6)

All-in-all Eutropius' mentions of the jews are few, but considering what he says and also the environment in which he said it: it is very clear that Eutropius had no particular love for the jews and regarded them very simply as the enemies of Rome with little to no capacity for building creditable civilizations.

References

(1) Eutro. 6:14
(2) Ibid. 6:16
(3) Ibid. 7:19
(4) Jospheh. Bell. Jud. 1:9.1
(5) Ibid. 1:9.2
(6) Eutro. 7:10

Nestorius on the Jews

Tue, 30 Apr 2013 20:25:00

Nestorius is a fairly famous character in Christian history given that it is to his name that we attach one of the major Christian sects of the late Roman era: the Nestorians. This description is however problematic in part because so-called Nestorian Christianity was not really that different from orthodox Christianity: the difference was rather meekly that the orthodox Christians rejected Nestorius' teachings (which anticipated a significant number of Protestant arguments especially in around the so-called '*Marian Cult*') en toto while the Nestorian Christians accepted him as one of their many teachers but did not elevate him to a position of intellectual primary within their sect. (1)

Nestorius himself was the fifth century archbishop of Byzantium/Constantinople, but only held the position for five years before being deposed by the Emperor Theodosius II in 431 AD. Perhaps predictably we have very little of Nestorius' voluminous writings have come down to us with one only of his works; '*The Bazaar of Heracleides*', has come down to us more or less complete in addition to a few of his short missives to Pope Celestine.

The concern of most writers on the subject of Nestorius is usually in and around his rivalry with Saint Cyril (the famous Bishop of Alexandria); who was also responsible for the murder (quite possibly conducted by a converted jew) (2) of the pagan neo-Platonic philosopher and mathematician Hypathia, as well as what of his theological ideas we can discern from his few extant works and what his ecclesiastical enemies claimed about his arguments and intellectual positions.

However what has been almost universally ignored is Nestorius' several comments on the jews in his work, which I shall highlight and analyze in this article. For ease of reference for the reader I have used the commonly available edition of Nestorius' '*The Bazaar of Heracleides*' by Driver and Hodgson. (3)

Nestorius in fact mentions the jews in the first few lines of '*The Bazaar of Heracleides*' when he is outlining what he believes enemies of orthodox Christianity argue. To wit:

'Wherefore the Jews do not admit that he is Christ.

But the Jews do not confess that he is Christ because of the Cross and the death, in that they look for the advent of Christ in all great glory and dominion.' (4)

This is then clarified by what Nestorius says a few pages later:

'The Sabellians. Among them indeed are also those who deny that God the Word exists in ousia and who say only that the name 'God the Word' is that command: He spoke and it became. But thus also they predicate the Father and the Holy Spirit in name alone; so in short they agree rather with the Jews than with Christians.' (5)

Now what does Nestorius seem to be saying here?

Well very simply Nestorius is trying to add a qualification to the orthodox view of the fact that jews rejected Christ and then crucified him: thus making them responsible en bloc for the crimes of deicide (the murder of a God). What he is pointing out is that the jews killed Jesus because they simply did not believe that he was their long awaited Messiah and that when Christ comes again in the last days then; Nestorius believed, the jews would correct their error.

That is perhaps the obvious interpretation of what Nestorius is saying, but I would correct Driver and Hodgson's translation here because they have unintentionally altered the meaning of what Nestorius is saying by using the Greek rather the Hebrew term (i.e. '*Christ*' rather than '*Messiah*'). The term '*Christ*' effectively chastens what Nestorius is saying, because of its generally positive connotation in Western thought compared to the generally neutral one for the term '*Messiah*'.

This is because when we use the correct term '*Messiah*' then the simple interpretation changes from Nestorius saying that the jews will realise their error when Christ comes again (which is a relatively benign message) to the far more Orthodox Christian message that the jews rejected Jesus because he did not fit in their notion of what the Messiah should be (which is a somewhat anti-jewish message).

To prove that all we need do is but look at the rather unusual wording that:

'Jews do not confess that he is Christ because of the Cross and the death, in that they look for the advent of Christ in all great glory and dominion.'

Which then changes (per my correction) to:

'Jews do not confess that he was the Messiah because of the Cross and the death, in that they look for the advent of the Messiah in all great glory and dominion.'

We should note that the precise wording that the jews *'look for the advent of the Messiah in all great glory and domination'* is actually a fairly accurate rendering of jewish; not Christian, conceptions of the Messiah.

In other words to a Christian: Jesus was the Messiah who died on the cross to save the world, but to the jews the Messiah is judged not by his death and the saving of souls. Rather the Messiah is judged by the fact that when he comes as Elijah reborn: he was lead the jews to great military glory and thus dominion over the world (hence *'great glory'* [i.e. conquering the non-jews] and [great] *'dominion'* [i.e. conquering the world]). If a person claiming to be the Messiah didn't do that then according to the jews then he simply wasn't the Messiah in the first place.

This is reinforced by the fact that Nestorius is trying to place the fundamental beliefs of Christian sects and opponents of Christianity in their proper context so that they can be objectively examined. This would mean that interpreting the passage in the sense of the jews realizing their error when the Second Coming of Christ occurred would be necessarily be out of place, but interpreting the passage as to why the jews refused to credit the fact that Jesus was the Messiah fits the rest of Nestorius' text perfectly.

Thus we can already see that Nestorius; in spite of appearances, was not exactly complimentary towards the jews. While in the second of the two passages we can also see that Nestorius is effectively; if concisely, berating a Christian sect called the Sabellians for believing as jews do and not as Christians do.

Nestorius' general hostility to the jews is further confirmed by another comment he makes about their responsibility for the trial and crucifixion of Jesus. To wit:

'But by those who pass for orthodox these things are said, that he is of the very nature of the Father, impassible and without needs and unchangeable and immutable, and then, as the Jews mocked, calling him Christ, and surely crucified him'. (6)

It should be noted that this particular comment is buried in a lengthy discussion of the *'divine nature'* of the Father and the Son by Nestorius and in which he signally fails; while attacking just about everything else the orthodox Christians of the time argued (i.e. those who agreed with Saint Cyril), to dispute or even criticise the comment that the jews mocked and crucified Jesus.

This isn't a positive statement of Nestorius' opinions on the jews of course (in spite of believing Jesus to have been a jew), (7) but the notable absence of criticism of that particular orthodox proposition directly suggests that Nestorius found nothing to criticise in it, because that is what he himself believed and argued was the case.

That said Nestorius; like Martin Luther in his *'On the Jews and their Lies'*, did allow the possibility; which was required by the basic tenants of Christianity, that jews could turn against their nature per se, because they were first men and that if a prophet of old were to rise up among them (in which role he envisions the Christian clergy) then some of them could be saved. (8)

But once again Nestorius clearly regards the jews as the bitter enemies of Christianity as he tells us that:

'For not even Paul, when he was stoning Stephen with the stoning Jews, was then an Apostle but when he removed himself afar from stoning.' (9)

We can see clearly in the above that jews; in Nestorius' view, were the great persecutors and enemies of Christians and hardly their friends as some have wished to read Nestorius' thinking. Add to that the fact that we have a reference to a homily that Nestorius explicitly composed against jews (although not the actual text) (10) then it is clear that Nestorius was actually a strident enemy of the jews albeit something of a moderate in the fifth century world of fervently anti-jewish Christianity.

References

- (1) Charles Freeman, 2009, *'A New History of Early Christianity'*, 1st Edition, Yale University Press: New Haven, p. 306
- (2) On this see the following article: <http://semiticcontroversies.blogspot.com/2012/03/hypathia-of-alexandria-victim-of-jews.html>
- (3) G. Driver, Leonard Hodgson (Eds. and Trans.), 1925, *'The Bazaar of Heracleides'*, 1st Edition, Clarendon Press: Oxford
- (4) Ibid, p. 8
- (5) Ibid, pp. 43-44

(6) Ibid, p. 94

(7) Ibid, pp. 99; 202

(8) Ibid, pp. 376-377

(9) Friedrich Loofs, 1905, '*Nestoriana: Die Fragmente des Nestorius*', 1st Edition, Max Niemeyer: Halle, Frg. 253 (cf. Friedrich Loofs, 1904, '*Die Überlieferung und Anordnung der Fragmente des Nestorius*', 1st Edition, Max Niemeyer: Halle and Friedrich Loofs, 1914, '*Nestorius and His Place in the History of Christian Doctrine*', 1st Edition, Cambridge University Press: Cambridge for good general background on the fragments and Nestorius respectively)

(10) Loofs, '*Nestoriana*', Op. Cit., Frg. 254

Jewish Corporation of the Week: Merck & Co

Sun, 06 Oct 2013 18:40:00



As part of pushing the success of Semitic Controversies forward; since as of last month we passed a significant milestone in the amount of unique visits every day, I have decided to inaugurate some additional more-newsy content to keep my readers better informed about what is going on out there in the Judeosphere.

One of these new pieces of content will be the creation of a '*Jewish Corporation of the Week*' post, which is designed to highlight aspects of jewish power in the world we live in. In particular it seeks to form the basis of something that has been required for quite some time: a comprehensive breakdown of jewish power and reciprocal relationships in the corporate world in order to map both the Israel and jewish lobby's respective networks of influence and funding.

To begin with the highlight has to go to a company that has this week cut 8,500 jobs in the United States (1) after having cut 1 in 10 of its German staff last year. (2) Merck; a pharmaceutical giant in US, produce everything from the infamous MMR (Measles-Mumps-Rubella) vaccine to the allergy medication sold under the brand name '*Claritin*' as well as sunscreen sold under the brand name '*Coppertan*'.

Cutting so many jobs in what is being called a risky move by Capital Markets is the sort of thing we've come to expect from jewish-dominated corporations and Merck is no exception to that rule. When we look at Merck's board of directors (3) we have two possible jews: one of whom we can have significant confidence is of the tribe and another who is a possible.

The first is Rochelle Lazarus: who is apparently unmarried (hence Lazarus is her maiden name) and the Chairman Emeritus of a massive advertising and PR firm: Ogilvy & Mather. She is also on the board of General Electric, the Partnership for New York City (which in spite of its name is an investment fund not a charity or public body) and; of all things, the World Wildlife Fund. We know Lazarus is jewish because he surname is distinctly Ashkenazi as it is listed by Kaganoff as such. (4)

The second is Thomas Glocer: who is formerly the CEO of Reuters and now runs a smallish investment firm called '*Angelic Ventures*' out of Lebanon, Pennsylvania. (5) Glocer also happens to be part of the well-known '*Council on Foreign Relations*' so thus is hardly without political influence either.

Out of the 12 board members then we can say that a sixth (2 out 12) are (probably) jewish: not bad for a tiny religious minority is it?

When we look at the executive committee; or in other words the people who actually run the show, things are much the same. (6)

The first jew we come to is Roger Perlmutter who is the head of Merck's Research Laboratories. He is formerly a Professor at the University of Washington.

The second jew we come across is Michael Rosenblatt who is Merck's chief medical officer. He is formerly a Professor at the Harvard Medical School and Dean of Tufts University's medical school.

The third jew we find is Adam Schechter who appears to have a bit of non-job at Merck in that he is head of '*Global Human Health*' whatever that is supposed to mean. Well other than running trying to convince everyone that they are ill and that therefore they need to buy Merck products.

The reason we know all these individuals are jewish is once again because they have distinctly jewish (specifically Ashkenazi) surnames.

Now this makes 3 out of 13 executive board members of Merck jewish, which again is no small feat for a small religious minority that often claims it is the subject of mass persecution.

Before we leave this brief overview: I should point that the reason for given Merck this award is simply for making the lives of 8,500 and circa 1,000 Germans hell over the last two years by sacking them in '*corporate restructuring*'.

Congratulations Merck & Co!

References

- (1) <http://www.bbc.co.uk/news/business-24356801>
 - (2) <http://www.bbc.co.uk/news/business-19475048>
 - (3) <http://www.merck.com/about/leadership/board-of-directors/home.html>
 - (4) Benzion Kaganoff, 1978, '*A Dictionary of Jewish Names and their History*', 1st Edition, Routledge & Kegan Paul: London, p. 50
 - (5) <http://www.bbb.org/washington-dc-eastern-pa/business-reviews/financial-services/angelic-ventures-in-lebanon-pa-200820595>
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Bestiality in the Jewish Bible

Mon, 07 Oct 2013 20:47:00

The subject of bestiality is one of those topics that we cannot discuss without feeling the need to retch violently, but discuss it we must because the (Written) Torah and the Tanakh (aka the 'Jewish Bible') do make several mentions of it and pronouncements on the subject.

To be clear as to what we are discussing: bestiality is the practice of humans having sexual intercourse with animals and it has a long and rather inglorious tradition in the religious rites of many cultures. One such culture were the Minoans who are generally regarded as having practiced some form of sex with cattle as part of their religious rituals.

It is thus not surprising that we find references in the (Written) Torah and the Tanakh to bestiality. The first is found in Genesis in relation to the choosing of a mate for Adam when it is stated that:

'Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him.' (1)

In the above passage we should note what Yahweh is actually doing by creating the '*beasts of the field*' and '*the birds of the air*' in that he is specifically creating them to see whether Adam would accept them as a '*helper fit for him*'. In other words: Yahweh created cows, horses, sheep, goats, pigs, pheasants, snakes and even stick-insects as prospective mates for Adam. However Adam rejected them all as mates: so Yahweh exasperated and having run out of material made Eve out of Adam's rib (who Adam then accepted as his mate).

We know that Yahweh is advocating that Adam take an animal or bird to wife precisely because the book of Genesis' description of Eve (the '*helper fit for him*') is precisely the same as that given to the '*beasts of the field*' and the '*birds of the air*'.

It is difficult to interpret this passage any other way as an implicit approval of bestiality by Yahweh himself. An obsession with bestiality among the jews is also demonstrated by the book of Ezekiel which; when discussing the harlotry of Israel in relation to '*false gods*' and idols in general, pictures it thus:

'Yet she increased her harlotry, remembering the days of her youth, when she played the harlot in the land of Egypt and doted upon her paramours there, whose members were like those of donkeys, and whose issue is like that of horses.' (2)

Now just for clarity the '*members*' of donkeys is a reference to the size of a donkey's penis and the '*issue*' of horses (often rendered as '*emission*') is a reference to the amount of semen a horse produces when copulating. We can see from this reference that the jews were clearly fascinated by the genitalia of (male) animals and that using them as an example of sexual pleasure in the context of prostitution necessarily suggests that jews had some experience with the subject of bestiality as a sexual activity.

After all why not use a general metaphor to express the point (as is commonly done elsewhere in both the Torah and the Tanakh): not a donkey's penis and horse's sperm count?

It is suggestive that sex with animals was a common enough practice among the jews to warrant the comparison of a prostitute having sex with animals with the religious prostitution of Israel before '*false gods*' and assorted idols. After all; as before stated, if the practice was not relatively common among the jews then it would not have formed part of the collective jewish experience allowing them to interpret the verse per the writer's meaning.

That the practice of bestiality was fairly common among the ancient Israelites is evidenced by the sheer number of specific prohibitions against it in the (Written) Torah.

These are as follows:

'Whoever lies with a beast shall be put to death.' (3)

'And you shall not lie with any beast and defile yourself.' (4)

'If a man lies with a beast, he shall be put to death; and you shall kill the beast. If a woman approaches any beast and lies with it, you shall kill the woman and the beast; they shall be put to death, their blood is upon them.' (5)

"Cursed be he who lies with any kind of beast." And all the people shall say. 'Amen.'" (6)

As we can see above the (Written) Torah is highly specific about forbidding bestiality among the ancient Israelites and the simple fact that it repeatedly issues proclamations against the practice in three of the five books of the Torah suggests that bestiality was a common occurrence among the Israelites.

After all if it wasn't then why would not one explicit prohibition like that in Exodus be enough: why repeat it in ever more explicit and pointed terms in the books of Leviticus and Deuteronomy if it was not a very real practice (with the book of Genesis giving a rationale for practice) and a pressing problem among the ancient Israelites?

The fact is that it wouldn't be prohibited so frequently and so explicitly if it wasn't an issue and that alone tells us that it was one. Moreover the multiple mentions of it in the (Written) Torah tells us that the prohibitions continually failed to stop the practice until the time period described by the book of Deuteronomy and the mention in the book of Ezekiel tells us that the practice of bestiality among the jews may be plausibly argued to have continued; probably more covertly, until a much later date.

References

- (1) Gen. 2:18-20 (RSV)
 - (2) Ezek. 23:19-20 (RSV)
 - (3) Exod. 22:19 (RSV)
 - (4) Lev. 18:23 (RSV)
 - (5) Ibid, 20:15-16
 - (6) Deut. 27:21 (RSV)
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In Brief: Coprophagia/Eating Faeces in the Jewish Bible

Tue, 08 Oct 2013 20:57:00

As I will not have time today to write the article I had wished to get on with. I thought to give the readers of SC a short one on the subject of a particularly vile verse in the Tanakh (often known as the *'Jewish Bible'*) that I think needs to be drawn to general attention.

In the book of Ezekiel we are told as follows:

'And you shall eat it as a barley cake, baking it in their sight on human dung.' And the Lord said, "Thus shall the people of Israel eat their bread unclean, among the nations where I will drive them." Then I said, "Ah, Lord God! Behold. I have never defiled myself; from my youth up till now I have never eaten what died of itself or was torn by beasts, nor has foul flesh come into my mouth." Then he said to me, "See, I will let you have cow's dung instead of human dung, on which you may prepare your bread.'" (1)

Now in this passage we can see that Yahweh is punishing the jews by forcing them; much as he did in relation to cannibalism, (2) to eat bread that has been knowingly made ritually (and literally) impure (3) by the required method of creating it. That method involves using their own dried faeces to bake their bread: in other words Yahweh is telling the jews they have to use their own (presumably dried) faeces as fuel and bake their bread by placing it on top of their lit dried faeces. Thus requiring that jews eat their own faeces as a form of punishment.

When an objection is made that this goes against the dietary laws previously outlined by Yahweh (the laws of Kashrus): Yahweh simply responds that for those who have been ritually pure all their lives then the faeces of a kosher animal (i.e. a cow) is acceptable, but that it is still required that the jews bake their bread atop (presumably dried) faeces.

Thus meaning that the pious jews essentially eat bread mixed with cow dung (remember that the bread would be placed atop the faeces in a non-set state and thus would absorb some of the faeces into during the baking process) and that non-pious jews eat bread mixed with their own dung according to Yahweh's command.

We can thus see that according to the Tanakh: it is (arguably) admissible for jews to engage in coprophagia (i.e. eating faeces) as a way of penitently appeasing Yahweh.

References

(1) Ezek. 4:12-15 (RSV)

(2) On this see the following articles: <http://semiticcontroversies.blogspot.com/2013/08/jews-and-practice-of-cannibalism-in.html> and http://semiticcontroversies.blogspot.com/2013/08/jews-and-practice-of-cannibalism-in_9.html

(3) On this status see Deut. 23:13-14 (RSV)

Anthony Horowitz's 'Foyle's War' as Jewish Propaganda

Sat, 12 Oct 2013 16:26:00

Who doesn't like a good old-fashioned whodunnit?

I must confess that as part of my one day off a week (usually Sunday) I tend to spend the afternoon doing nothing more strenuous than sitting in a comfortable chair watching whodunnits among other things. It helps to relax and blank the mind, but more fundamentally it allows me to catch up with the sort of popular culture that I deliberately detach myself from six days a week.

One whodunnit series of which I have long been a fan is '*Foyle's War*' which is simply a series of murder-mysteries which are set in southern England during and after the Second World War. The star of the show is Chief Superintendent Christopher Foyle; played by Michael Kitchen, and his dual Watsonian sidekicks Detective Sergeant Paul Milner (played by Anthony Howell) and Sam Stewart (played by the rather attractive Honeysuckle Weeks).

Now the interesting thing about '*Foyle's War*' is that it; being set during the Second World War, frequently deals with the issue of jews and as such provides a point of obvious interest to us. This interest in jews is; I suspect, in large part because the creator; Anthony Horowitz, is himself a jew. The reason for this is very simple: many groups; such as homosexuals, leftists, Jehovah's Witnesses and gypsies, were targeted by the Third Reich for prosecution and/or internment, but yet we rarely meet mentions of other prosecution other than that of jews in '*Foyle's War*'.

It is this completely out of historical context focus on jews that is displayed in Horowitz's '*Foyle's War*', that I wish to highlight. To begin with I should further note that in other bits of Horowitz's work; such as the Poirot episode '*Sad Cypress*', we find personifications of his attitude that the Third Reich is the embodiment of evil and further in the episode '*The Clocks*' we find Poirot (played by the jewish actor David Suchet) getting on his high horse about the irrational nature of anybody; be they British or German, who dared to believe in the Third Reich.

Getting back to '*Foyle's War*': we come across our first episode dealing with the jews in the second episode of the first season ('*The White Feather*'). The main focus is placed on the activities of a man named Guy Spencer and his '*fascist sympathizers*' (the '*Friday Club*') who Milner runs into and takes a positive interest in. Spencer; who is a poorly-masked and almost comically bad parody of Captain Archibald Ramsay and his '*Right Club*', is typically a believer in the predictive validity of the Protocols of Zion and says such absurd things to Milner (who he gives a copy to) as suggesting that they '*trace the jewish conspiracy back to the time of the Solomon*' (which they don't).

Among other things Spencer is made out in '*The White Feather*' to be a con-man and a cynic, while his wealthy followers are simply presented as being reactionary unintelligent buffoons and his few working class converts (which is historically the inverse of the pro-German right in Britain btw) are presented as behaving insincerely in their profession of '*fascist*' beliefs or just being plain gullible.

Foyle naturally is made to see through Spencer's façade and is (predictably) called in to investigate a fairly random murder at one of Spencer's supporter's businesses (a hotel named '*The White Feather*') and during the course of his investigation convinces Milner of the irrational nature of anti-jewish feelings (which Milner had begun to espouse). This is then intended to convey to the viewer a completely counter-factual version of history as it suggests that anti-jewish feeling was common only among the 'reactionary aristocracy' when it is well-known that it was among soldiers and city dwellers that such ideas were most commonly found.

In contrast when Foyle's son; Andrew, is discovered to have been a member of the British Communist Party in 1938 while at university in the fourth episode of the first season ('*Eagle Day*'): Foyle takes it as being just a normal political viewpoint that; while he personally disagrees with it, is quite rational and irrationally persecuted by the British establishment.

This propagation of the idea that communism is a normal; and even quite respectable political ideology, while anything anti-jewish is absurd nonsense is next found in the third episode of the second season ('*War Games*'). In which we find a business magnate; Sir Reginald Walker, doing business with the SS via his son Simon who; as we soon find out, is extremely anti-jewish and pro-German. Simon is portrayed as being an out and out immoral fanatic willing to do whatever is necessary to remove obstacles from the achieving of his objectives, which we are told from his own lips '*is what he learned in Germany*'.

The interesting counterpoint to the Walker family is Stephen Beck who; as we learn late in the episode, is a communist refugee and is being sent back to Germany; by SOE, to get in contact with the underground socialist and communist resistance movement in which he has contacts.

Beck (who is Foyle's friend and sometime fishing companion) is investigating the Walker family as a '*businessman trading with the Nazis*' and he is also aware of Simon Walker's anti-jewish attitudes. This is because Beck's son is the one who denounced him to the Gestapo because he had met Simon Walker and found in him someone to be emulated who was even more radically anti-jewish and pro-German than he was. Beck's wife died shortly after they fled Germany to avoid arrest and is the wedge through which Beck is portrayed as a good and rational man who fled political persecution of his ideas for no good reason.

Naturally enough Foyle uncovers Simon Walker's anti-jewish and pro-German beliefs; which he disdains, and then knowingly causes Sir Reginald Walker to commit suicide after telling him that his son will hang. This portrayal once again demonstrates to us the overly positive way that Horowitz is portraying the jews and communists when compared to '*fascists*' who had the courage of their convictions (even if their convictions are portrayed so badly that it is almost; at times, reminiscent of Monty Python's famous Hitler sketch).

This is continued in the portrayal of communist agitators in the fourth episode of series three ('*A War of Nerves*'): where Foyle is posted to watch and generally monitor the activities of a communist agitator and his actress girlfriend who have traveled down to Hastings to politicize and agitate those people working in the factories of the town. Foyle expresses his great distaste for doing this as it contravenes '*political freedom*' and '*freedom of expression*', but yet Foyle never distances himself from his suppression of anti-jewish and/or pro-German sentiments. Instead he views communism once again as a rational and dare I say normal political philosophy, while viewing anything anti-jewish or pro-German as being irrational and absurd as well as worthy of being actively persecuted and suppressed by his willing hands.

This is in spite of Foyle's prior knowledge of (or educated guess concerning) Stalin's crimes against humanity in the Soviet Union as revealed in the first episode of series seven ('*The Russian House*'). With this we can see that Foyle (and thus Horowitz) has a double standard in that he tacitly approves of communism, but yet takes an extremely hostile view of anything associated with European nationalism or anti-jewish sentiment.

This is further demonstrated in the second episode of series seven ('*Killing Time*'), which has as part of the sub-plot the issue of racial segregation; as the local United States Air Force and Army commanders want to enforce in Hastings, and miscegenation with native British girls having sexual relations with negro soldiers. Foyle's comment on the subject is very telling in that he rhetorically argues against it by asserting '*isn't that what we are fighting?*'

In other words Foyle is an egalitarian and believes that miscegenation is not a problem or even a bad thing, but rather is a positive thing because of the inherently specious argument that '*we are all human*' (we are also all mammals). At the end of the episode we find British intolerance for mixed race unions; as well as issue from them, causing the couple concerned to leave for New York where they will be tolerated more. This is; of course, a further attempt by Horowitz to demonize any objection to racial mixing and current egalitarian orthodoxy: both positions common to those with even a slither of communistic belief.

This promotion of communistic belief in '*one human race*' and that communism is a '*political creed like any other*' stands in stark contrast to Horowitz's continual promotion of the special nature of jewish suffering. This is aptly shown in the second episode of season six ('*Broken Souls*') where Josef Novak; a jewish psychiatrist originally from Poland and now working for the Allies, murders a German prisoner of war named Johann for no other reason than that Johann was a German.

Novak's crime is presented as a kind of unfortunate side-effect of the '*holocaust*' in that now jews are killing Germans in response to the Germans having killed jews. Foyle's attitude towards Novak is that of understanding as to why he killed Johann and he doesn't judge him for doing so unlike just about on every other occasion of a murder in the series, because we are implicitly informed that Novak's crime was '*justified*' and had not Johann shouted at Novak disdainfully in German when Novak knocked him over by mistake: then the crime wouldn't have happened.

Essentially Horowitz is telling us that jews killing Germans is quite all right, because they were/are 'traumatized' by the '*holocaust*' and the German people '*countenanced*' the killing of jews: thus jewish vengeance is permissible; and even laudatory, according to Horowitz's view of the world as propounded by '*Foyle's War*'. This is why even in episodes when there should be no references to '*holocaust*': we find a sub-plot dealing with it. One such is the second episode of season eight ('*The Cage*') where a murdered doctor's live-in fiancée/wife is discovered to be a '*holocaust survivor*' who Foyle suggests needs to be treated with special care when she is being interrogated because all '*her family were killed by the Nazis*'.

Thus we can see how the choice of plot lines in Horowitz's '*Foyle's War*' promotes leftist and anti-nationalist beliefs among Europeans, while also promoting the idea that jewish suffering in the Second World War was in some way '*unique*' and that;

as such, the world 'owes' the jews. Therefore we can conclude that the fact that Horowitz is a jew and that '*Foyle's War*' has an inordinate and counter-factual focus on the '*suffering*' of the jews is not likely to be a coincidence.

The Obsession with Scat/Faeces in the Jewish Bible

Sat, 12 Oct 2013 11:05:00

On the back of my recent short article about coprohagia in the Tanakh (commonly known as the '*Jewish Bible*'): (1) I became aware of the fact that the Tanakh frequently uses faeces as a comparative, descriptive or metaphorical point. Thus I believe it is necessary to make a short detour in my series of articles about immorality in the (Written) Torah and the Tanakh; which are after all the foundation stone of Judaism and its claims to bearing a superior moral code which then acts as the actual 'light unto the nations', in order to briefly address this issue.

It is perhaps interesting to note that the obsession with scat/faeces in the Tanakh is primarily found in the Nevi'im section (i.e. the Prophets) of the work, which is the most important and also that there are no scat/faeces comparatives in the (Written) Torah (although there is regulation and comment about scat/faeces in Deut 23:13-14). Thus it is necessary to suggest that the obsession with the semi-solid/solid product of the digestive process among jews began after the (Written) Torah was composed and during the time when the books that make up the Tanakh (specifically the Nevi'im) were being composed.

It is difficult to even speculate what could have been the original reason for this obsessive use of scat/faeces as comparatives, descriptives or to make metaphorical points in the Tanakh. This is so because the obsession seems almost to come out of the blue, but it is plausible to suggest that at a time when Israel was more settled as opposed to being a nomadic group: it gave rise to the issue of the disposal of human and animal waste of this kind. Thus creating a greater individual and collective consciousness among the jews; who after all before this time merely illiterate nomads, about the smell and inherent unpleasantness of decaying faecal matter.

For the sake of completeness I have collected a selection of mentions of scat and faeces in the Tanakh below:

'And E'hud said, "I have a message from God for you." And he arose from his seat. And E'hud reached with his left hand, took the sword from his right thigh, and thrust it into his belly; and the hilt also went in after the blade, and the fat closed over the blade, for he did not draw the sword out of his belly; and the dirty came out.' (2)

"In the territory of Jezre'el the dogs shall eat the flesh of Jez'ebel; and the corpse of Jez'ebel shall be as dung upon the face of the field in the territory of Jezre'el, so that no one can say, This is Jez'ebel." (3)

'But the Rab'sshakeh said to them, "Has my master sent me to speak these words to your master and to you, and not to the men sitting on the wall, who are doomed with you to eat their own dung and to drink their own urine."'(4)

*'Do to them as you did to Mid'ian,
As to Sis'era and Jabin at the river Kishon,
Who were destroyed at En-dor,
Who became dung on the ground.'* (5)

*'Speak, "Thus says the Lord:
'The dead bodies of men shall fall like dung upon the open field,
Like Sheaves after the reaper,
And none shall gather them.'"* (6)

We can thus see that the jews rather often used scatological comparisons in their literature and view scat/faeces as unclean in-line with the attitude displayed about it in the books of Deuteronomy and Ezekiel. However in spite of the obvious ritual; and literal, impurity of scat/faeces: the fact that the subject is used as a comparative, descriptive or metaphorical point so often in the Tanakh suggests that; in-line with what Sigmund Freud implicitly argued, jews have a deep-seated fear of scat/faeces and as such are disproportionately drawn to it, because it is forbidden.

So in essence when a jew loses their Judaism then they are more than likely; if we believe in the truth of Freud's argument on this point (which I do), that said jew will become positively interested in scat/faeces, because they have spent at least part of their life in great fear of it and with the loss of that fear comes an awakening desire to see what the fuss was all about.

References

- (1) This is available at the following address: <http://semiticcontroversies.blogspot.com/2013/10/in-brief-coprophagiaeating-faeces-in.html>
 - (2) Judg. 3:20-22 (RSV)
 - (3) 2 Kings 9:36-37 (RSV)
 - (4) Ibid, 18:27; repeated in Is. 36:12 (RSV)
 - (5) Ps. 83:9-10 (RSV)
 - (6) Jer. 9:22 (RSV)
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Book Review (14/10/2013)

Mon, 14 Oct 2013 08:37:00

Book Review of Carlo Mattogno, Thomas Kues, Jurgen Graf, 2013, 'The "Extermination Camps" of "Aktion Reinhart": An Analysis and Refutation of Factitious "Evidence," Deceptions and Flawed Argumentation of the "Holocaust Controversies" Bloggers', 2 Vols, 1st Edition, Castle Hill: Uckfield

It is the sine qua non of revisionist historical research into the '*holocaust*' that in order to get to the truth of the matter; or at least the most plausible version of events, those who are studying the '*holocaust*' need to base their position purely on the documentary record as far as is possible. What that means simply put is: that you have you base your position on what the evidence says not what you would like it to say.

This is the premise behind the most recent work of the three leading lights of holocaust revisionism and by work I mean a true magnum opus in the sense of a complete and utter dismantling of the best '*evidence*', excuses and counterarguments that orthodox holocaustians can produce. By orthodox holocaustians I mean here those individuals; with at least some background in historical research, who try to argue for the orthodox position using the tools of the academic and intellectual trade.

Thus we come to one of the points of departure in the work in question: the simple fact; as Graf expresses it, that orthodox holocaustians have given up debating revisionists not because; like the '*Flat Earthers*', they can debunk their arguments with ease, but more precisely: because they cannot do so. It is well known that just about every attempt to '*publicly debunk*' holocaust revisionists has ended in near-disaster: the most hilarious being Professor Michael Shermer's very public demolition by a combination of Mark Weber and Paul Grubach.

More than that other orthodox scholars from a variety of disciplines; from accountants to chemists, have attempted to take on revisionist arguments on their own terms, but these too have met with unexpected catastrophe with; in this case, Carlo Mattogno and Germar Rudolf mowing down the claims and objections of their interlocutors by simply pointing out in detail that they are misrepresenting or selectively citing sources, trying to make science '*fit*' the holocaust (with hilarious results) and in some cases: just make stuff up. (1)

This unmitigated and complete destruction of academics by lay scholars has led what is in essence a moratorium of detailed counter-arguments to revisionist material. Instead revisionist arguments and work is derided as '*holocaust denial*' with the usual claims that the '*holocaust is the best documented event in history*', but as Mattogno rhetorically asks in this volume: this clearly isn't the case considering that out of thousands upon thousands of so-called 'holocaust survivors' only the same few are ever used as '*witnesses*' by the orthodox. As Mattogno and Graf further point out the orthodox holocaustians themselves make mincemeat of this claim of excellent documentation as they readily admit that there is little documentation so they are forced to rely on a few contemporary '*witnesses*'.

The problem of using witness testimony alone is very well known to modern historians and it is worth noting that in no other historical event in the scope of modern European history (i.e. 1871 onwards as usually defined) do we see academics focus purely on '*witnesses*' to prove a theory without accompanying documentation. With the Soviet mass murders we have plenty of documentary evidence with Mao's great famine we also have plenty of documentary evidence and even for the crimes of Kim Il-Sung and Kim Jong-Il in North Korea we have at least solid physical evidence of what they have been up to.

The problem with '*witnesses*' is an important one for orthodox holocaustians precisely because the only time '*witnesses*' are regarded as a useful primary source without source documentary confirmation among modern historians is when they all agree with perhaps a tiny amount of variation on a theme. This is not true in terms of '*holocaust survivors*' used to prove the '*holocaust*' because they vary hugely, often describe improbable and even impossible events, often get their timelines wrong, often claim different killing methods (for example the use of diesel engines, electric floors, vacuum chambers and so on) than that held to have occurred by the orthodox and so on.

Orthodox holocaustians usually get round this in the best of all hack traditions: selectively citing bits of different '*witnesses*' to create a superficially plausible tapestry. However the problem with that is that it comes back to why one piece of a testimony is reliable, but another is not. This necessarily requires an objective rubric for eliminating bad claims, but one has never been provided precisely because there is no ability to eliminate different claims dispassionately using the available evidence.

What merely happens is that when '*holocaust survivor*' A says something which supports the version of the holocaust decided upon in the 1950s/1960s (on the basis of Nuremberg and associated other trials) then that is held to be plausible

and thus is '*evidence*', but when '*holocaust survivor*' A says something which manifestly contradicts the established narrative then it is held to be implausible and is simply edited out of the history books.

The reason for this attitude is really very simple: the orthodox holocaustians tacitly; and some probably even explicitly, realise that they have trouble supporting their views with evidence so they go back to the tried and trust method of producing book after book based; as David Irving so admirably characterised it, on maybe twelve other books which are in turn based on seventeen other books, which are in turn based on each other. However these books rarely link back to the actual source documentation and nor do they deal with it comprehensively and definitely: instead they tend to skirt it and take snippets from here, there and everywhere.

This has created a culture of ignorance and superstition among orthodox holocaustians where even the slightest questioning of the official narrative will get a budding; or even established, historian put into metaphorical thumbscrews while the would-be inquistors whisper: '*Repent and your sins will be forgiven*' in their their ear.

This is nicely demonstrated in the first volume by both Graf and Mattogno when they point out the '*Holocaust Controversies*' bloggers; who oft remind one of the sort of diseased leftists 1980s and 1990s who were invertebrate character-assassins of their scientific opponents calling them '*Nazis*' for conducting genetic research without predefined conclusions, have; what we might call, a respect problem in that the orthodox holocaustians want nothing to do with them and even have gone so far on some occasions to formally warn all and sundry against them for making things up, lying in general and just having vile self-righteous personalities in general.

That said these bloggers are nasty pieces of work; with at least one of them being borderline certifiable, is hardly a surprise to anyone who has dealt with them in the past. They just aren't nice people.

Be that as it may: Graf and Mattogno's point is less about the character of those they are showing up, but rather that the divorce of the '*Holocaust Controversies*' crowd from the orthodox holocaustians has come about, because the '*Holocaust Controversies*' crowd try to fight holocaust revisionists point-on-point. This entails their having wandered off the well-lit and trodden streets of holocaust orthodoxy and into the dark, shady underworld of the documentation that sits as the basis for those streets.

Essentially the '*Holocaust Controversies*' crowd in trying to fight revisionists point-on-point had to get creative with their arguments (hence why they are frequently cited by '*holocaust*' believers in online debates as the orthodox holocaustian literature simply doesn't even attempt to rebutt revisionist arguments any more) as they must have realized fairly early on that to simply reproduce the standard arguments would get them no-where (although it might get them on the speaker circuit with such obvious intellectual cripples as Deborah Lipstadt). By getting creative in their argumentation they quickly began to show up the holes in the orthodox holocaustian argument that revisionists have long highlighted. Promptly the thumbscrews come out and inquistors are whispering in their ears about repentance, while they declaim loudly about their '*anti-fascist*' credentials.

That said the '*Holocaust Controversies*' crowd are not completely exempt from blame for their ignominious and mutually-disagreeable divorce from orthodox holocaustians. Since as Mattogno in particular shows (by tracing back their sources): the '*Holocaust Controversies*' crowd are; as Graf refers to it, serial '*cut and pasters*' [from internet sources] as well as obviously desperate (hence their continual reference to revisionists as '*conspiracy theorists*', '*conspiraloons*' and so forth [sans arguments to prove irrational obsessions with alleged conspiracies]) so far as Mattogno documents both simple mistakes in referencing (for example claiming a five page document has forty-fifty pages) as well as some fairly extensive (and predictable) plagiarism on their part (documented as a separate appendix in the PDF version of the work).

The sense that one gets from reading Mattogno, Graf and Kues' work is one of pure schadenfreude in that what they have written is a complete and utter demolition of the edifice of '*evidence-based*' holocaust orthodoxy as represented by the '*Holocaust Controversies*' crowd. In essence this new work by Mattogno, Graf and Kues is an admirable two volume summary of revisionist arguments on the historicity of the '*holocaust*' aside from Auschwitz and why they are right: that will; I am sure, grace many shelves in years to come as a definitive statement of the scientific nature of holocaust revisionism.

However I would adduce one further point that Graf does not make in relation to the claim that he is an anti-Semite (which he isn't) in so far as relating to the infamous '*Protocols of Zion*': the literature on this subject is sizeable (and I should know as I am writing a book on the subject) and the '*plagiarist bloggers*' (as Graf calls them) seem to be blissfully unaware that not a few academic authorities dispute the '*forgery*' claim made about them and that a death-knell for Cohn's '*Paris Okhrana hypothesis*' was sounded in 2004 by jewish scholar Cesare de Michelis. Claiming that someone believes the '*Protocols of Zion*' to be in some way authentic does not ipso facto make them anti-Semitic and nor does it mean they argument is specious.

To do so; as the '*Holocaust Controversies*' crowd have done, is absurd and the height of intellectual credulity, but something that people like myself have long become accustomed to: precisely because the opposition have very little of intellectual substance to offer. This suggests; although it does not necessarily mean, that revisionist perspectives on the '*holocaust*' and on jews more broadly (which are not confreres per se, but are often positions held in tandem) has a bright future once the Augean stables of academia have begun to be cleansed of ideologues and frauds (who are often, but not always or necessarily jewish).

It only remains to state that this is a work that is a must read for any individual who wants to debate the '*holocaust*' and indeed it deserves to become a best-seller (although it almost certainly won't in part due to the fact that it is a very technical; and at times dry, work). I would hope that the work is translated into many different languages other than English and distributed accordingly as it is like a beacon of intellectual truth in a world full of holocaustian superstition and darkness.

References

(1) See Carlo Mattogno, Germar Rudolf, 2005, '*Auschwitz Lies: Legends, Lies, and Prejudices on the Holocaust*', 1st Edition, Theses & Dissertations Press: Chicago

'The Borgias', Pope Alexander VI and the Jews

Tue, 15 Oct 2013 06:31:00

The Showtime series '*The Borgias*' is one of the better of the new fairly realistic; as well as blood, guts and sex orientated, genre of historical dramas. Aside from the not-too-well-known fact that the show is more or less a dramatisation of Alexandre Dumas' account of the rise of the Borgia family in the first volume of his collaborative work; '*Celebrated Crimes*', another aspect of the series requires comment.

That aspect is its presentation of the jews. Now the series really doesn't need to introduce jews into the equation at all as they are only of passing import to the schemes and activities of the historical Pope Alexander VI and his son Cesare Borgia. The jews in the first series of '*The Borgias*' are presented as having bought their way into Alexander VI's favour having been refugees from '*oppression*' in the Ottoman Empire: this; although I cannot find mention of any source for it, is at least somewhat plausible.

That said there were jews in Rome already at this juncture and what is not presented in the series is the commonly accepted anecdote from a Christian chronicler (who had no particular reason to write it to attack the jews) that the jews already resident in Rome offered Alexander VI a bribe of 1,000 ducats if he would not admit the jewish refugees from the Ottoman Empire. Since the jews already resident in Rome feared that they were unused to living under Christian rule, had strange customs and would substantially increase the visibility of the jewish community in Rome, which would ultimately lead to trouble for all the jews in Rome and the Papal States. (1)

Alexander's response was not related to the spear of longinus or Christian relics in general and nor did the jews come to Rome penniless and nor were the jews of Rome penniless (as it is portrayed in the series). Since Alexander VI promptly rejected the jewish bribe and instead fined the jews 2,000 ducats for failing to show even a modicum of Christian charity to their co-religionists, (2) which if they didn't pay would mean they would be ejected from Rome and the Papal States post haste. (3)

The jews predictably paid, but this does allow us to understand that the portrayal of the jews as innocent victims in '*The Borgias*' is hardly historical as the episode of jews demanding other jews not be admitted to Rome is simply omitted. Presumably lest it offend Zionists who would certainly look on such an admission as being tantamount to '*self-hating*' treason to jewishness and probably accuse everyone associated with the production of '*The Borgias*' with anti-Semitism.

The addition of a '*jewish fixer*' for Alexander VI is; naturally enough, also a fabrication and as far as we know Alexander VI had no jewish agents and nor would he relied on them in large part because of their significant international connections to his erstwhile enemies as well as the fact that he would be well aware that jews had historically acted as fifth columnists in Christian cities; such as Jerusalem and Cordoba, by betraying them to the forces of Islam at the first opportunity.

There was one jew of significance heavily attached to Alexander VI and that was his personal physician: Samuel Sarfati. It was Sarfati who presented petitions on behalf of the jews to Alexander VI such as when the jews demanded special privileges in regard to trade and taxation (which he granted). Sarfati had many privileges bestowed upon him by Alexander VI in particular the removal of his obligation to wear an identifying badge as a jew and also the ability to treat Christian patients. In addition to this King Louis XII of France granted him a writ of safe passage so he might attend to his business affairs in France. (4)

Indeed Alexander VI seems to have been generally admired by the jews (5) as does Cesare Borgia (6) since they granted jews the right of residency and were accordingly honoured with jewish books being dedicated to them. Indeed a jew; Salamone da Sesso, even made Cesare Borgia's sword (aka '*The Queen of Swords*'). (7)

However we should note; as is shown by the earlier anecdote about Alexander VI, that in spite of his apparent friendship towards the jews: this should not be confused with Alexander VI actually particularly liking jews. How Alexander VI viewed the jews was as a source of funds for his broader political and religious ambitions as is indicated by the fact that on any given pretext he would fine the jews large sums of money and also the fact he wanted them to be as rich as possible in order to be his proverbial piggy bank. Hence why he unfettered and unleashed the jews on the people of Rome and the Papal States, but did not engage more broadly in philo-Semitism.

This fits somewhat with the picture of Alexander VI portrayed in '*The Borgias*' as it is quite clear from all his machinations: that he views the jews as nothing more than a means to an end rather than as an end in themselves. However the problem comes in relation to the portrayal of the jews as being at the centre of Alexander VI's schemes, which simply isn't true.

The jews weren't able to outsmart Alexander VI; as '*The Borgias*' suggests was the case, and nor were the jews the principle

agents of Alexander VI or Christendom in combating the Ottoman Empire. In fact they worked almost exclusively for the forces of Islam in the battles between the Ottomans and the European principalities! (8)

'*The Borgias*' is presenting the jews as being major players in Renaissance politics which is simply not true (while at the same time being constantly and irrationally persecuted): the jews were not major players in the politics of Renaissance Italy, but they did exert some influence based upon their hold on the Italian banking industry: a hold which gradually slipped more and more as time went on due to the arrival of dynasties of Christian bankers and the relaxation of theological prohibitions concerning usury (i.e. from taking any interest to taking exorbitant interest).

Nor were Alexander VI or the Borgia family friends of the jews, but rather saw the jews as a means to an end as by unleashing the (jewish) wolves to gobble up as much wealth as possible so-to-speak: they could in turn pick them clean when they wished to finance their political and religious ambitions.

The historical Borgias used the jews: the jews didn't use the Borgias.

References

- (1) On this see Cecil Roth, 1946, '*The History of the Jews of Italy*', 1st Edition, Jewish Publication Society of America: Philadelphia, p. 179; Leon Poliakov, 1977, '*Jewish Bankers and the Holy See: From the Thirteenth to the Seventeenth Century*', 2nd Edition, Routledge & Kegan Paul: Henley, pp. 132-133
 - (2) Ibid.
 - (3) Roth, '*The History of the Jews of Italy*', Op. Cit., p. 179
 - (4) Cecil Roth, 1959, '*The Jews in the Renaissance*', 1st Edition, Jewish Publication Society of America: Philadelphia, p. 217
 - (5) Ibid, p. 232
 - (6) Ibid, pp. 181; 232
 - (7) Ibid, p. 197
 - (8) For a brief summary of this issue see Jane Hathaway, 2008, '*The Arab Lands under Ottoman Rule, 1516-1800*', 1st Edition, Pearson Education: New York, pp. 193-195
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The Idea of a Mass Jewish Conspiracy in anti-Semitism

Thu, 17 Oct 2013 06:52:00

One thing that has been lacking from anti-Semitism from many years has been a method to the madness; you'll have to forgive the pun on the philo-Semitic interpretation, is a coherent method to both understanding why the jews are a problem and a threat as well as to understand their past activities and predict; with some degree of accuracy, their future actions.

It is perhaps axiomatic of me to mention that in my experience of them: most anti-Semites have very little idea of much to do with jews other than that they know at some level; and in varying degrees, that the jews are their enemy and in some respects an enemy like no other. This holds particularly true when it comes to understanding the jews, because anti-Semites have had a tendency to try and use simple explanations that make sense to them.

In essence then anti-Semites have; since time immemorial, been trying to understanding the jews in terms of what the anti-Semites would have to do in order to get the same result. So when a European anti-Semite sits down and thinks about the jewish question he quite naturally places himself in the jew's shoes and thinks out what he would have to do achieve the same disproportionate dominance, the same apparent tribalism and the same ability to silence opponents by jewish-specific buzzwords and character-assassination.

This leads to an understanding based on a lack of understanding the jews that we can see as an intellectual cop-out of sorts, but one with huge emotional appeal and a not inconsiderable amount of intellectual appeal as well. This is the idea of the jewish conspiracy with the jew thought to be a sort of secular or theological diabolical agent where the jew's activities and final goal are shrouded in mystery, secrecy and can only be conjectured at. The jew is held to be a sinister figure conspiring through the generations against the gentile world writ large and seemingly randomly picking targets, which are then later rationalised by anti-Semites of varying stripes often as being a deliberate attack on their nation for *'doing the right thing'* or *'being a bulwark against their power'* and so forth.

This is why I described it as a *'cop-out'* intellectually, because this way of understanding the jewish question bases itself on the idea that the jewish question is beyond our comprehension in anything other than a general sense. We can't nail down the jewish intentions because they are completely alien to us and therefore we should only look for where they are directing their activities next so as to discern the latest target.

This theory conveniently; as philo-Semites have been quick to pounce on throughout history, exonerates those who are the targets of the jews from any real share in the event and therefore the jew takes all the blame. A similar criticism of theories of this kind; and more particularly the fact that they often claim (implicitly or explicitly) to come from *'beyond recorded history'* in terms of their historical explanation, was first pointed out by Reילו Oliver in his speech *'Conspiracy or Degeneracy?'* where he challenged the anti-Communists of his day to come up with a well-rounded theory of history with well-anchored intellectual foundations to improve their understanding and arguments as to why Communism was such a threat to both North America and Europe. This challenge wasn't taken up, but Oliver did go some way towards building one himself in an unfinished series of articles in *'American Opinion'*, which began to craft the basis of what I have come to term: *'racial materialism'*.

If we assume that the jew has been randomly targeting civilisations for whatever reason; and no author to my knowledge has convincingly explained why; or even agreed which, civilisations the jews have targeted and why then it lands us in all sorts of trouble. Christian anti-Semites frame the conspiracy in terms of Satanism and/or atheism, while atheist anti-Semites see it more as an attempt to delude the world to believing in the doctrines of Judaism via deistic or secular religion. Russian anti-Semites often assert that the Bolshevik revolution in 1917 was a jewish conspiracy to bring down a government that was hurting the jews, while others see a counter-conspiracy from gentiles turning up under the aegis of Stalin in 1949-1953.

In essence then we can see that the idea of a mass jewish conspiracy gets us into all kinds of intellectual trouble as we certainly can't prove one exists in any meaningful way and certainly if we are applying how we would have to behave in order to create that theoretical understanding of the jewish question then we put ourselves in yet more trouble, because we are asserting two contradictory positions at the same time.

To wit:

1) That the jew is a shadowy conspiratorial being whose actions are not readily understandable by the normal methods employed by intellectuals and thinkers down the ages.

2) That the jew thinks like us as in order to understand the jew we have had to place ourselves in his shoes and juxtaposition the jew with a non-jewish mentality.

These are obviously problematic assumptions to make and no writer on this topic I have read; and I've probably read a good percentage of the numerous contributions on this subject, has managed to solve this contradiction. Most are unfortunately blissfully unaware of it, which has lead; as I have said, to philo-Semites jumping on their soap boxes to denounce anti-Semites for believing *'contradictory positions'* and then proceeding to spill large amounts of ink about why people can believe said positions.

Now it should be understood that I am not here suggesting that the jews are incapable of conspiratorial behaviour and/or organising solely jewish conspiracies for the benefit of jews. That would be silly as they have given ample accepted proof that they are capable of; and have done, both: the most obvious (and usually ignored) examples of this are the three major jewish revolts against the Roman Empire, which were organised conspiratorially; often over great distance and also in non-jewish lands, and were solely jewish for the benefit of jews.

So clearly jews are capable of such behaviour, but the evidence as far as I can see it does not indicate anything nearly as massive as the '*Protocols of Zion*' type world plot envisioned by many anti-Semites and if anything the jews are likely to be engaging in conspiracies against each other as well as everyone else. In fact if you study jewish communal and Israeli politics you will find that this is consistently alleged by every side of the jewish political spectrum against their opponents. To settler and ultra-nationalist jews it is all a leftist-Islamist plot to perform a '*new holocaust*', to liberal jews it is an ultra-nationalist plot to force jews into behaving '*like Nazis*' and to the Hasidim everything that doesn't conform with their beliefs is part of a plot to corrupt purity of the jewish emunah ('*spirit*').

Clearly it is very hard to convincingly argue such a monolithic conspiracy exists and the proponents of this idea usually try to do so by counting on the gullibility of the readership and hope desperately that nobody asks awkward questions or requires a detailed breakdown of the evidence and why it converges on that conclusion.

Of course proponents of such arguments in the modern era are not nearly as sophisticated or as educated as they used to be as there has been a tightening up; and rising of, evidential standards in the latter twentieth century in particular. While I am highly sympathetic to older proponents of the conspiracy argument: the modern descendants of these great men and women are but a pale shadow of their forebears.

Instead of logic and detailed research they usually resort to cheap two-a-penny claims and assertions that anyone who opposes them is either a jew or a deluded fool, which is both absurd and counterproductive. Indeed it smacks; as philo-Semites have again been quick to notice, of paranoia and an inability to back up arguments.

You could almost say that those who argue for a '*Protocols of Zion*' type conspiracy are the intellectual equivalent of holocaustians in their extremely selective use of evidence, internal contradictions and habit of defaming their opponents while claiming the moral high ground. Both positions in some respect share a similar psychology, which bases itself on the presumption that they know it is happening/ has happened, the evidence must be made to fit that assumption and that therefore anybody who challenges this must be either be delusional or part of the problem.

Funny how two groups who spend so much time attacking other could be quite so a-like: isn't it?

Thomas Hobbes on the Jews

Thu, 17 Oct 2013 21:13:00

The famous English political philosopher Thomas Hobbes; father of both modern democratic and anti-democratic thought (as well as being credited with inspiring a generation of agnostics and atheists), (1) needs little introduction to my audience I am sure. (2) However what I propose to do here is not an exhaustive analysis of Hobbes work, but rather to draw attention to his comments on the jews the works of his that I have read (which are his political and philosophical ones). Now before we begin we should note that Hobbes' England was a land largely free of jews: indeed only with Oliver Cromwell had the jews been allowed to legally (but very quietly) resume their residency in England.

As such then we should understand that Hobbes' sentiments on the jews were not based on any contact with them, but rather what he had read. That said a little commented on theme in his political and philosophical work; i.e. his theological comments, is distinctly anti-jewish.

We may begin our look at Hobbes' attitude towards the jews in his '*Preface to the Reader*' in his '*De Cive*', which points out that Hobbes views the jews as being the superseded people of God when tell us that God made a covenant with the jews and that the symbol of that covenant was circumcision, which made God the absolute ruler of the jews (i.e. supersessionism in Christian theology). However; as Hobbes notes, God has now rejected the jews and made Christians his chosen people. (3)

The reason for this; according to Hobbes, is because the jews had continually interpreted the laws of Moses (i.e. Mosaic law) incorrectly, which is why it was a necessity for the Messiah (i.e. Jesus in Hobbes' vision) to come in order to correct said interpretation(s) (specifically in relation to the law on adultery) as well as the resultant abuses of Mosaic law by the jews. (4) This abusive interpretation came about according to Hobbes; since the jews were a nation of priests, (5) in large part because the jews had a '*hereditary right*' to the covenant and did not see thus see the need; per se, to keep to it, because they regarded it as their immutable birthright. (6)

Thus God; according to Hobbes, exercised his '*absolute power*' and broke the covenant with the jews. Thus damning them for all time because they; in practice and to an extent in theory, refused to recognise God's right to demand contractual obedience in return for the privileges he bestowed upon them in return for said contractual obedience. (7)

This broadly fits into Hobbes dichotomy that a king; in this case God since it from he whom monarchs derive their right to rule (i.e. the divine right), builds with one hand, but yet holds his sword (represented by the civil law) (8) ready in the other. In order to defend those who would attack what he has built: be they internal or external enemies. (9)

In the case of the jews then this would mean that according to Hobbes: the jews had failed to pay heed to their end of the social contract and thus attempted to take everything without giving anything in return. Thus they were dealt with by the use of the divine law; which they themselves had freely chosen to submit to (10) and could freely consult after their submission, (11) and had their covenant revoked by God by way of punishment (12) as the jews had chosen not to honour their part of the contractual agreement in relation to God's right of sovereignty. (13)

Hence Hobbes points out that Christians should not become Judaisers or in other words not make the same mistake the jews did by believing they could just wait until the Messiah came and everything would be alright: regardless of what they did. (14) This Hobbes especially reminds people not to do as the jews; at the slightest hint of dissent from their religious views, are liable to throw dissenters and questioners out of their synagogues with ruthless and brutal abandon, (15) while the Christian authorities are also well within their rights to execute any would-be gentile convert to Judaism. (16) Hobbes holds this is because the jews themselves executed Jesus (17) and thus are to be necessarily regarded as the '*enemies of God*' (and thus the state). (18)

Hobbes charitably suggests in his '*Leviathan*' that all this bad behaviour might be down to the fact that the jews are inherently superstitious. Believing as they did in demonic possession and that illnesses were really the possession of an individual by evil spirits, which needed to be driven out. By this same token the jews also believed that the gift of prophecy was really the possession of an individual by good spirits that are to be nurtured not driven out. (19) Hobbes is also skeptical about the existence of angels and argues they are either beings on a different physical plane or imaginary beliefs. (20)

Hobbes less flatteringly attributes this superstitious nature to the fact that the jews were decadent seekers of pure hedonism, which he argues was fundamentally why Israel had such trouble discerning madmen from prophets because they both tended to rail at them for being hedonistic and thus were difficult to distinguish from one another. (21)

This lead to some jews; notably the Sadducees, (22) endorsing a form of pseudo-atheism in Hobbes' view, (23) while other religious fanatics (Hobbes' madmen/prophets) tended to demand; and sometimes, cause the extermination of non-jews. (24) Hobbes' here is essentially suggesting a split reaction to the prophets sent by God to warn the jews about their behaviour and lack of contractual obedience (25) in that those were disposed towards authority tended to follow the pseudo-atheists, while those who tended towards subversiveness tended to follow the prophets/madmen as demonstrated in Hobbes' mind by their behaviour in the Roman Empire during the jewish revolts. (26)

Hence Jesus' return; according to Hobbes, is to return the jews to the fold of sanity, (27) but until that time: the jews will remain the devout and fanatical enemies of Christianity. (28) This enmity Hobbes implicitly styles as even taking place inside of Christianity between Judaisers and non-Judaisers (29) with the Judaisers returning to their superstitious routes in general (hence the references to idolatry and immoral practices in the Old Testament used by Hobbes) (30) and the non-Judaisers remaining pure of heart.

The cause of this devout anti-Christian; or more broadly anti-gentile (as he can be seen to recognise in his '*Leviathan*'), (31) fanaticism Hobbes asserts to be the fact that by murdering Jesus and misinterpreting the Mosaic laws to suit the needs of the moment (hence why they missed the signs that attended Jesus' birth): (32) the jews have attempted to depose God from his throne (33) and thus broken their covenant (i.e. their social contract) with him, (34) because they have not honoured its terms as well as admitting foreign (i.e. idolatrous) beliefs into their canon. (35) This has lead to a profusion of '*false prophets*' (Hobbes' madmen) among the jewish Diaspora (36) who will '*fake prophetic dreams*' and '*abuse scripture*' to make it fit their prophecies (37) in order to increase jewish antipathy towards Christians (and Christianity) in line with the devil's plans. (38)

What Hobbes prescribes is that during the Second Coming of Jesus: the jews shall become 'new men' much as they allegedly did when Moses took them out of Egypt. (39) This means the abandonment of what Hobbes regards as jewish superstitions such as their aversion to alcohol (40) and general idolatry among other things. (41)

We can thus see that Hobbes' work actually has a strong anti-jewish theme to it and while it isn't anti-Semitic: it does have a strong and unmistakable strain of Christian anti-Judaism within it. Since it envisions the role of jews being that of the devil's own soldiers in a brutal spiritual war with Christians and Christianity, while the jews are to be rescued in the end by Jesus' return; according to Hobbes', it is doubtful that he ever envisioned many of them would be alive at that point due to the justice of the state falling upon them as enemies of the state having broken their social contract with God and thus also with a state that derived its social contract between the monarch and the people from God.

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The Malleus Maleficarum, Witches and the Jews

Sat, 19 Oct 2013 22:34:00

The Malleus Maleficarum; better known as '*The Hammer of Witches*', of Heinrich Kramer and Jacob Sprenger (the former is probably responsible for Parts Two and Three of the Malleus, while the latter probably wrote Part One); (1) published in 1486, is an infamous and much reviled book. The Malleus itself was designed to both be an intellectual demonstration of the reality of witchcraft/sorcery and also a manual of theological and legal information and guidance about how to detect it and stamp it out. (2)

As such it was massively successful in being the first work of its kind to systematically codify Christian beliefs about witchcraft, sorcery and magic as well as provide a blueprint for the prospective eradication of these practices in lands where the Church had significant influence. (3) The Malleus' influence formed the basis for the fanaticism of both Catholic and Protestant inquisitors and prosecutors (who tended to draw on works from their erstwhile confessional enemies) (4) even impacting trials as distant from its own time and context as that of the Pendle Witches in England in 1612. (5)

It is interesting to note that the Malleus was the result; although not a necessary one, of the revolution and expansion of university education, which created a significant impetus to write down, debate, codify and systematize Christian positions about a range of different aspects of material and spiritual situations, practices and circumstances.

This was the reason behind the invention of the mythic cult known as the Cathars; really Christians engaging in earlier ritual practices and holding pre-reform beliefs, was that Christian inquisitors seeking to purify their flocks from folklore and erroneous practices interpreted what they saw and heard through the lens of their theological education. This meant that over a period of time: the consistent errors and resistance among the local inhabitants in the south-west of France began to be interpreted as a monolithic cult (the Cathars) whose practices were perceived to be a significant threat to Christianity in both Spain and France. This predictably resulted in mass bloodshed with Dominican fanatics; Bernard Gui in particular, leading a crusade to exterminate everyone in the area. (6)

In terms of the Malleus: the process was a codification of Christian ideas concerning the practices of witchcraft, sorcery and magic more broadly, which in spite of common beliefs to the contrary (7) was approved of by both the then Pope (Innocent VIII) and the theological faculty of the well-regarded University of Cologne. (8) It was the culmination of a switch from associating magic with the practice of paganism (of which it had long been part) to directly associating it with Christian heresy. (9)

This meant in practice that magic had changed focus in Christian thought from being a product of unconverted idolaters (and thus merely superstitious practices with the fault being on the Church for not propagating the faith ardently enough) to being a product of a diabolical conspiracy aimed at the heart of the Christian faith (hence the common belief that witches inverted Christian rituals [e.g. the '*Black Mass*']).

Essentially witches, sorcerers and practitioners of magic had been turned from being tacitly tolerated with the occasional slap on the wrist to being one of the principle enemies of the Christian faith with the whole Inquisitorial machinery breathing down their necks. (10)

It is worth noting here that the process of mass persecution and the attempt to purify Christianity in Europe as represented by the crusade against the Cathars significantly played into the creation of the Malleus. (11) This is represented best in the scholarly composition of the Malleus in the standard scholastic form intended to demonstrate that the witches were just as bad as the Cathars: indeed the Malleus regards witchcraft as the worst of all heresies. (12)

The Malleus also rather famously exhibits a fanatical hatred of women writ large, which it regards as being eternally unclean and bearing the sin of Eve. (13) This even gets to the point of revulsion at women even physically existing (14) and even somewhat suggests that the principal author of the passages on women; Heinrich Kramer, (15) was a homosexual.

A fanatical hatred of women and their close association with witchcraft; which although it did have numerous victims was far more directed at women than men, (16) is what we have come to associate with the witch hunt phenomenon. It is an idea that has an ancient pedigree and that pedigree is decidedly Jewish as can easily be demonstrated that the first confirmed witch hunt (outside of the Written Torah and the Tanakh) occurred in Palestine and the witch hunters were fervently religious Jews.

To quote Goldenberg:

'Simeon b. Shetach (ca. 75 BCE). Brother of Queen Salome Alexandra. One of the five "pairs" (zugot) of masters said to have

led the pre-rabbinic Pharisees before the time of Hillel. In violation of the law, he unconstitutionally executed eighty witches in Ashkelon "because the hour demanded it" (M. Sanhedrin 6:4, as interpreted in the Jerusalem Talmud).' (17)

Now we should note in relation to the above claim that the actions of Simeon ben Shetach were '*unconstitutional*'. That what is not meant here is that witchcraft was not a crime in halakhah (Jewish religious law) (as it is clearly and repeatedly outlawed in both the Written Torah and the Tanakh), but rather that Simeon ben Shetach had acted without following the correct procedure by executing the witches out of hand without first trying to ascertain their guilt.

It is unknown whether these witches were female or male, but based on Boyarin's comments about the rabbinic view of women (i.e. as temptresses seeking to seduce Jewish men into sin via the medium of sexual pleasure) and that Philo of Alexandria was key to the formation of medieval Christian views about women. (18) It is plausible to suggest that the majority; if not all, of these witches were women and that Simeon ben Shetach was the first (documented) witch hunter we know about.

This systematic persecution of witches by the Jews leads us onto the fact that the Jewish view of magic was unique in the ancient world: in that while other cultures such as the Egyptians, Babylonians, Greeks and Romans embraced magical practices wholesale. (19) Jews; in spite of having their own closet and much repressed tradition of magic texts and amulets, (20) were one of a very few peoples to actively repress the practice of magic believing it to be part of the diabolic world of the idolaters. (21)

This is easily demonstrated by the use of Jews of magic bowls to try and trap or ward off demons from their houses (22) as well as the more broad Jewish obsession with the power of evil spirits (which had to be stopped at any cost) and seeing into the future. (23) This may be the origin of the rich nature of Jewish demonology (24) upon which the later Christian witch hunters; inspired by the Malleus, were to draw heavily for their ideas about witches, sorcery and the manifestations of the devil. (25)

Of the few cultures that took to warring on magical practices: the Jews were the only ones whose influence on Christianity broadly and; more specifically, on Christian ideas about witches, sorcery and magic is well-documented. So common is this association that the author of the famous '*Necronomicon*' could refer to it repeatedly in another of his works. (26)

Indeed there is a neat irony in the fact that Jews were regarded to be intimately familiar with magic by medieval Christianity (27) to the point that they were closely associated with witch behaviour, (28) while similarly being the principle source of these beliefs being the origin of the idea and nature of the witch and as well as the prescribed remedy: the witch hunt. Regardless of whether the exhortation to leave no witch alive applies to black magic (malefica) more broadly or specifically to divination: (29) the simple fact is that the witch hunt is a Jewish phenomenon that was imported into Europe via the medium of Christianity's engagement with Jews and Judaism.

The witch hunts of Simeon ben Shetach and the major Christian witch hunters; like Jean Bodin (who may have himself been convert to Judaism), (30) may have been a millennia apart, but both were inspired by the same Biblical injunction and the likes of Bodin relied heavily (and almost exclusively) on ideas derived from Judaism to support their arguments about the validity and necessity of hunting witches.

This brings us nicely onto the Malleus itself and its attitude towards the Jews. Its relationship with Jews is first exhibited in its name; the '*Malleus Maleficarum*', which is derived from the name of a work published in 1420 by the Inquisitor John of Frankfurt: '*Malleus Judeorum*' or the '*Hammer of the Jews*'. (31)

Further the Malleus relies heavily on the ideas of the Dominican theologian Johannes Nider and tends to plagiarise heavily from Nider's '*Formicarius*' (trans. '*Ant Hill*'), but also draws on Nider's book on divine law ('*Praeceptorium*'). (32) Now the interesting thing about this is that the Malleus itself has very little to say on the Jews and indeed; as we shall see, seeks to divert Christian fury onto witches from the more common target of the Jews (in direct contrast to John of Frankfurt's demand for total spiritual [and limited physical] war to be unleashed upon the Jews). Nider's '*Formicarius*' is radically anti-Jewish (33) (as well as being a key text in relation to the earliest pre-Malleus witch hunts) (34), but yet little of this anti-Jewish material is copied into the Malleus.

The only material we see imported from Nider is that pertaining to witches, which wouldn't be unusual in and of itself, but for the fact that the Malleus repeatedly eschews mentions of the Jews in a negative light.

For example the following discussion is given when Jacob Sprenger is outlining why witches and sorcerers should be prosecuted, rather than the Jews:

'The first manner is the lack of faith of the Jews, and the second manner is that of heretics.

Hence, it is clear that the Heresy of Sorceresses is the most serious among the three varieties of lack of faith, and this is proven by reason and authority.' (35)

Sprenger then proceeds to clarify that in his view the sin of the jews is not as egregious as that of the sorceresses (i.e. the witches), because the jews have been divinely mandated to be the witness to the second coming of Jesus (so their rejection of Christianity is passive) while a witch is actively rejecting Christianity by consorting with the devil (hence is a Christian heretic). (36) Thus Sprenger holds that the jews should not be the principle target of Christian ire, but rather that this should be witches.

Kramer is similarly keen on presenting the jews as being the lesser evil when compared to sorcerers and witches as even when he introduces jewish practitioners of magic their jewishness is incidental to him.

For example he talks of a jewish sorcerer who turned a girl into a horse because she would not sleep with him, but the jewishness of the sorcerer is only mentioned as a descriptive and is passed over without comment. (37) Unlike in Nider's account (which is slightly different to that in the Malleus) (38) from where Kramer derives this story: where Nider makes this part of his broader case against the jews and their relationship with witchcraft and (black) magic.

Another example is when Kramer brings up the subject of a jewish witch, which he relates as follows:

'They have, however, been set down and recorded in documents, including the way a certain baptised Jewess persuaded other young women to act. One of them was called Walpurgis, and when, in her final moment, she was urged by the bystanders to confess her sins, she shouted out, "I have handed over my body and soul to the Devil, and have no hope of forgiveness."' (39)

Once again we can see that the jewishness of the servants of the devil (who have converted Christian women) is merely incidental to Kramer as we would have expected him; in the best tradition of Christian anti-Judaism, to talk about how jews served the devil and were his agents after introducing such evidence. However this jewishness is simply ignored by Kramer and instead he carries on with his demand that the authorities switch their attacks from jews to sorceresses and witches.

Kramer's rationale for this is revealed to be the same as Sprenger's in the third part of the Malleus when are told that:

'Also, in the Chapter of the Code "Jews" it says in the last line at the end, "Let a person who will assail the Faith of Christ with perverted teaching see his possessions sold at auction, and he is then to be consigned to the penalty of blood" [Code of Justinian, 1.9.18.3]. It is not a valid objection to insist that the law is speaking of converted Jews who return to the practice of the Jews. Rather, the argument is thereby strengthened because a civil judge has to punish such people on account of their apostasy from the Faith, and therefore he also has to punish sorceresses as renouncers of the Faith, since renunciation of the faith in whole or in part lays the foundation for sorceresses.' (40)

Kramer continues:

'The third is that this error should be in a person who was professed the Catholic Faith. Otherwise he would be a Jew or a pagan, not a heretic.' (41)

As well as stating:

'If someone had never professed the Christian Faith, he would not properly speaking be a heretic but simply an infidel, Like a Jew or a pagan, who are outside the Church.' (42)

In the above Kramer is arguing that because jews are not Christians then they should not be regarded as heretics, but rather be regarded as being like pagans who have never been exposed to the gospel. This stands in contrast to the general Christian view of the time (as of from the twelfth century onwards) which held that jews; by their active rejection of the Christian faith in spite of being exposed to the gospel, were necessarily heretics not simple unenlightened pagans. (43)

This informs us that Kramer is deliberately going against established Catholic theology by arguing that the jews are not heretics, but is orthodox in arguing that practitioners of (black) magic are such (although Kramer doesn't appear to consider the possibility of jews encouraging magical practices as was commonly believed at the time). It also gives us a good indication that Kramer's pathological hatred of women (who he closely associated with the use of [black] magic) was such that he sought to defend the jews (who were after all the foundation of his ideas on the subjects of both women and witches) from prosecution and instead divert the (to coin a phrase) '*Jew Hunt*' in Europe into being a '*Witch Hunt*'.

Thus in summary we can see that the '*witch hunt*' in Europe has its origins among the jews and owes a significant amount

of its ideas; as represented in its most fundamental and widely-read text (the Malleus), to the jews and Judaism. If it were not from jews and Judaism transmitting their ideas (and loathing of) magic to Christianity and the rise of a much broader European education system, which then pushed those ideas to their logical conclusion. Then thousands and perhaps tens and thousands of (mainly female) victims would not have been subject to torture and; in many cases, execution.

So we can see from this that the jews bear a significant amount of responsibility for the European witch hunts.

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Jews: The First Terrorists

Tue, 22 Oct 2013 08:29:00

It is a dusty, bustling market place in the Middle East: you can taste the sand in your mouth and smell the thick scent of spices in the air. You can hear the siren calls of stall vendors drumming business and the high-pitched exclamations of merchant and customer haggling over the price of a sack of spice.

Then the serenity is broken by a commotion, a loud crash and screams. Immediately the market erupts into chaos as people alternatively flee for safety or run to see what has happened. A chaotic scene meets the eye near the centre of the market with the town magistrate lying dead in a pool of dark blood on the sand and several bystanders on the floor bleeding profusely or crying for a healer.

You can hear the cry of '*Help! Help!*' in the air and the sound of heavily-shod feet with metallic clanking announces that the forces of law and order on their way. However the culprits have made their getaway: they look just like everyone else.

How are the forces of law and order to catch them now?

The answer is that they can't. But yet everybody knows who they are: religious fanatics who want to destroy the state and kill anyone who doesn't comply with their vision of a theocracy run on their interpretation of the will of the One True God.

The above scene is one that I am sure many readers will associate with the modern Middle East and the Islamist insurgency against their ruling elite. You might think of the murders in Tunisia, Yemen, Lebanon or Pakistan, but you would be wrong.

What I am describing above occurred centuries before the birth of Mohammed and just after the death of Jesus. This was the original war on terror and it wasn't the West fighting Islamic fundamentalists, but rather the Roman Empire fighting jewish fundamentalists. It was these jews who invented our modern conception of terrorism to a large degree and it is these jews; as one recent authority rightly observes, (1) who clearly demonstrate that if Islam is a terrorist religion: then it only became one because it is heavily-based (to the point of outright plagiarism) on Judaism.

These jewish terrorists (a designation that is not even contested) (2) were known as Sicarii (lit. '*Daggermen*') and they were jewish fundamentalists fighting a three-fold religious war, which had three objectives. The first was to force the Roman Empire to permanently leave Judea. The second was to purge all those jews who collaborated with Rome or oppressed fellow jews as well as purge any non-jews living in Judea. The third was to purify jewish society and religious observance along the lines of their own ideas about how a pure Judaism should look and act.

The Sicarii; often confused with the Zealots from whom they originated as a splinter group in circa 50 A.D., were the ancient equivalent of suicide bombers (before suicide bombers could well... blow themselves up) and the Islamic sect of the Assassins. They were fighting for a state based on strict religious observance; which wouldn't be looked unfavourably on by even the most flea-bitten of jihadis, to the precepts of Judaism (in their interpretation of it) and were the (essentially) militant arm of a broader insurgency that was centred on the Zealot party. (3)

The Sicarii; like the Islamists of today, were the archetypal terrorists: who primarily attacked soft targets such as civilians who opposed them or those they regarded as collaborators with the Roman Empire. Josephus; himself associated with radical anti-Roman jewish religious groups before he surrendered to the future Emperor Vespasian, narrates one such incident as follows:

'When the countryside had been cleared of them, [religious fundamentalist guerillas – K.R.] another type of bandit sprang up in Jerusalem, known as 'Sicarii'. These men committed numerous murders in broad daylight and in the middle of the City. Their favourite trick was to mingle with festival crowds, concealing under their garments small daggers with which they stabbed their opponents. When their victims fell, the assassins melted into the indignant crowd, and through their plausibility entirely defied detection. The first to have his throat cut by them was Jonathan the high priest, and after him many were murdered every day. More terrible than the crimes themselves was the fear they aroused, every man hourly expected death, as in war. They watched at a distance for their enemies, and not even when their friends came near did they trust them; yet in spite of their suspicions and precautions they were done t death; such was the suddenness of the conspirators' attack and their skill in avoiding detection.' (4)

If you think about the above describes a very similar *modus operandii* to modern day Islamist terrorists with the only significant difference that the Sicarii didn't have high explosives to kill their opponents in large numbers in one go and spread terror. So instead of blowing themselves up: they did what Islamists today still do a significant amount of the time. That is to make use of targeted killings of well-known figures in public places: demonstrating their capability to get to any

individual or group and thus spreading the fear of God (pun intended) into their opponents.) (5)

The Sicarii didn't attack the Roman legions as to do so was suicide: as their own experience during Felix's (the Roman procurator) reprisals against them demonstrated (the Sicarii gathered together their followers in the desert and fought a small Roman force in a pitched battle losing miserably). (6) However because the token Roman force in Judea was at Caesarea (Syria proper in the north was the main garrison for the area) and the Romans relied on locally-raised militia to act as policemen: it was possible to avoid a head-on confrontation with the regular Roman soldiery. (7)

To create a situation where jews might be more amenable to their politics the Sicarii; like the Islamists of today, engaging in acts of propaganda such as demonstrating their pledge to alleviate the sufferings of the jewish poor by burning the debt registers at the Temple in Jerusalem (8) as well as their burning down of the palatial homes of the jewish priests. (9)

When this object of rousing sufficient religious fervour; or just simple socio-economic grievances rationalized by religious fanaticism, (10) among the jews had been achieved: the Sicarii (lead by a jew named Menahem who; it is generally agreed based on Josephus' account, was an egoistic religious tyrant who dressed in finery and considered himself the future ruler of the world) (11) managed to sneak into the Herodian fortress at Masada and murder the Roman garrison as they slept. (12)

This is an act which is not at all an uncommon attempt in areas where jihadi attacks are common: such examples can frequently be seen in the attacks on bases and outposts of the Pakistani military near the tribal areas and also in the attempts to infiltrate NATO bases in Afghanistan and Iraq. The missions themselves if successful seize a powerful piece of territory and if not will spread fear and terror at the audacity of attacking a far more powerful opponent so openly (with all the attendant risks).

The Sicarii then proceeded to install their own garrison at Masada, which numbered several hundred fighters and their families. (13) This; as Goodman records, (14) was the majority of their members and had been predicated by their failed coup against the Zealots and Galileans in Jerusalem (who were themselves splinters from original jewish fundamentalist radicals). (15) This may have been conceived of by the Sicarii in the same way that the Taliban used the Tora Bora mountains in Afghanistan in the wake of the NATO invasion of Afghanistan: as a means of using terrain and fortification to level the military playing field somewhat against a foe with superior equipment and/or numbers.

Given Masada's reputation and the fact that it was a purpose-built super-fortress (meant to be a Herodian hiding place in case of revolt): the Sicarii probably felt that they (with Yahweh's blessing of course as they were after all religious fanatics) (16) were invincible and could thus engage the Romans and other jewish factions with impunity. However naturally enough the (first) jewish revolt was squelched by the Roman forces with; in spite of common Zionist odes to it, the amount of time it took being simply accounted for by the time it took to dispatch fresh forces to the area (as those in Syria proper were needed to keep an eye on the Parthian Empire) and the fact that it wasn't just one group revolting, but rather a whole series of them (one of which was the Sicarii). (17)

Indeed the popular accounts of the siege of the Sicarii at Masada often overlook the simple fact that the Romans didn't actually besiege it for most of the siege, but rather left some troops to surround it and bottle up the Sicarii (and begin the construction of the massive siege rampart), while they went around and crushed all the local jewish settlements supporting the rebellion. Only in the last 1-2 months did the Romans return and; in a phrase, get serious about Masada, which they reduced in a matter of weeks in spite of frenetic (although generally ineffectual) Sicarii resistance. (18)

Although this wasn't the last of the Sicarii (a large sect of them operated in Alexandria in Egypt as well and they promptly lead their followers out into the desert to pursue a guerrilla war against Rome) (19): the defeat at Masada more or less broke their backbone as an organized terrorist force in Judea, because it had helpfully concentrated most of their fighters together in one place where they could be bottled up and exterminated at leisure.

This is again much like modern Islamists who when they have stopped to fight conventional wars tend to not only lose, but lose horrifically. Instead we can see this behaviour of the Sicarii as more of a strategic mistake (and a not uncommon one historically). (20) Thus in the long term it was strategically beneficial to engage in terrorism as after all when you are a terrorist and attack soft targets (as the Sicarii did and Islamists tend to do). Then you have the advantage that your targets frequently don't have any inkling you are coming and more importantly: don't shoot back (as a bullet in the chest can seriously crimp even a religious zealot's style).

Goodman's rather amusing attempt to trying and ascribe to Judaism a status as '*not causing terrorism*' (21) on the basis of a '*multiplicity of opinions*' (22) is frankly ludicrous. His argument is rather like stating; if you will, that a follower of Marxism does not want to eliminate the existence of the bourgeoisie, because there was (and still are) a '*multiplicity of opinions*' inside of Marxism on the subject of who and what the bourgeoisie are (and how precisely they should be dealt with). In

essence Goodman is making an argument that Judaism is not responsible for the production of Jewish religious fanatics, because there are opinions in Judaism other than those of the religious fanatics.

That as such is true, but it is disingenuous in so far as it is asserting that a religion that regards its followers as a national unit (cf. Ezra and Nehemiah for example let alone the Mishnah), regards those who are not its followers as effectively sub-human (hardly controversial if one but reads the Mishnah, Gemara and then looks at even modern authoritative rabbinic opinion such as that of the late Sephardi Chief Rabbi of Israel) and believes that it has a destiny (and will) rule the world (the basic assumption required to believe in Judaism) is ipso facto not going to produce numerous religious fanatics bent on doing just that.

Thus we can see that the Muslim bent on jihad that we hear so much about today is merely a modern version of the original religious terrorist: the Jewish Sicarii.

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Was Karl Marx Jewish?

Wed, 23 Oct 2013 09:00:00

When I first though about writing this short article I wondered to myself: '*why bother?*'

After all Karl Marx; the founding father of Social Democracy and Marxism, is very well known to have been of jewish origin since his father; Heinrich Marx, (1) was the son of great rabbinical family via Karl Marx's grandfather: Meir Halevi Marx. (2) While Marx's paternal grandmother; Chage Lwow, was the daughter of one of the best regarded of eighteenth century rabbis: Moses Lwow. (3) Marx's mother; Henrietta Pressburg, was no less illustrious coming from a long-line of Dutch rabbis (4) herself (who had originally come from Hungary). (5)

It can thus be seen very quickly that both sides of Marx's ancestry betray a purely jewish origin and not only a purely jewish origin, but rather a purely rabbinical line and quite possibly a priestly (Kohanim) one as well. The reason I decided to go ahead and write this short article regardless of the fact that I felt; and still feel, it to be self-evident that Marx was jewish is because I have seen several mentions of Marx as of late which have downplayed his jewishness.

One such example is Muller's point in his '*Capitalism and the Jews*' that Marx was not jewish by religion and thus cannot be classed as jewish. (6) This is not dissimilar to that made by the fraudulent claim by Riis that; based on his alleged discussions with Jenny Marx's maid (and Karl Marx's sometime lover) Helene Demuth, (7) that Marx attended a London synagogue regularly. (8)

Both Riis and Muller are culpable for making a simple schoolboy error: associating jewishness as a religious category as opposed to an ethnic one. Riis and Muller both assume that when we call someone '*jewish*': we mean it in the manner of a '*follower of Judaism*'. This isn't true given that a '*follower of Judaism*' doesn't actually have to be jewish in Judaism (for example the Noahides or even a simple convert who worships as a jew but isn't considered to be a jew by jews), but rather can be someone who follows jewish ways and the precepts of Judaism but is not classed by Judaism as an Israelite (i.e. jewish).

Jewishness is far more in terms of meaning than a simple confession of faith, but rather is a cultural and national identity as well as a religious one. Even Judaism ascribes jewishness (i.e. Israelite status) as being a biological not a confessional matter (9) and even more broadly one can see such a statement in Israeli definition of jewishness as well as the fact that such logical aberrations (if one is to believe Riis and Muller's thinking) as atheist and Christian jews are frequent occurrences.

As such then we can see that Riis and Muller's position in relation to Marx; that it would be a faith in Judaism that would make him jewish, is completely unfounded because it doesn't acknowledge what Judaism actually believes about who is; and who is not, jewish.

I will close this short article by noting that even the earliest biographer of Marx; Franz Mehring, acknowledges that Marx was jewish: (10) so why on earth would we not consider him to be jewish?

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Witchcraft, Sorcery and the Practice of Magic in the Torah

Thu, 24 Oct 2013 15:01:00

As a follow on from my recent article on the infamous '*Witch Hunter's Bible*'; the *Malleus Maleficarum* or the '*Hammer of Witches*', it is important to provide evidence of my central contention of the nature of the Biblical prohibitions on the interlinked subjects of witchcraft, sorcery and the general practice of magic. My argument was simply that because the Old Testament; or the Tanakh as it is known in somewhat different form in Judaism, is the central source for the ideas concerning; and the prohibition of, these magical practices in Europe, which ultimately lead to the witch hunts of the late medieval and early modern eras.

Then the jews; whose vehemently anti-magic orthodoxy (in spite of having their own tradition of 'holy magic' often linked to belief in jewish mysticism) was the only source by which the *Malleus* drew its opinion of the practitioners of magic, are significantly culpable for the witch hunts as they created the intellectual conditions which would eventually necessitate some form of witch-hunting behaviour. Further; as I pointed out in my previous article, the first recorded recognizable mention of a historic witch hunt is to be found in the Mishnah of the jews with a major leader of pre-rabbinic Judaism; Shimeon ben Shetach, executing eighty witches in Palestine. (1)

Now Shimeon ben Shetach's basis for this behaviour is to be found in the (Written) Torah, which remember is the ostensible basis for everything that Judaism believes. Since if it is in the (Written) Torah then it is the word of Yahweh and if it is the word of Yahweh then the jews; as Yahweh's covenanted people, must obey its strictures as part of that agreement.

The first mention we find of the practice of magic in the (Written) Torah is in the famous competition between Moses and the Egyptian magicians. To wit:

'And the Lord said to Moses and Aaron, "When Pharaoh says to you, 'Prove yourselves by working a miracle,' then you shall say to Aaron, 'Take your rod and cast it down before Pharaoh, that it may become a serpent.'" So Moses and Aaron went to Pharaoh and did as the Lord commanded; Aaron cast down his rod before Pharaoh and his servants, and it became a serpent. Then Pharaoh summoned the wise men and the sorcerers; and they also, the magicians of Egypt, did the same by their secret arts. For every man cast down his rod, and they became serpents. But Aaron's rod swallowed up their rods.' (2)

Now in this passage from the book of Exodus it is interesting to note that a fine distinction is created by Yahweh: in so far as he works what we would call magic by transforming Aaron's rod into a serpent and refers to this as being a miracle. In other words Aaron is performing good magic (sometimes labelled; somewhat controversially, as '*white magic*'), but yet when the Egyptian magicians perform the same act then it is by their 'secret arts' and this; as is implied by the term '*secret arts*' (i.e. the occult), is evil magic (sometimes labelled; somewhat controversially, as '*black magic*').

This is the origin of a fundamental distinction in both jewish and Christian thought regarding magic in so far as while miracles are inherently magical: they are from god and thus are good magic. Meanwhile acts that are not miraculous, but which are magical are not from god and are thus evil magic. The importance of this distinction is that Christian thought tended to not place too much of a premium on the status of evil magic (outside of overt devil worship) up until the high medieval era and also allowed a lot of latitude with their definition of good magic so as to include the usual amulets, charms, incantations and remedies that were common in pre-Christian Europe.

When this changed with the advent of mass education (in the medieval sense) then this latitude with the definition of what was good magic was removed and the latitude given to what was evil magic significantly widened. This in turn lead to the witch hunts and is symbolized in the pages of the *Malleus*.

This fine distinction is central to understanding this passage, because it allows us to comprehend that according to the book of Exodus: Moses and Aaron have performed a miracle (i.e. a magical act directly caused by Yahweh) and have not engaged in witchcraft or sorcery, but yet the Egyptian magicians have.

This is just as well since later in the book of Exodus we come to a direct (and very famous) prohibition of this kind of evil magic. To wit:

'You shall not permit a sorceress to live.' (3)

While the book of Leviticus makes the punishment very clear when it states:

'A man or woman who is a medium or a wizard shall be put to death; they shall be stoned with stones, their blood shall be upon them.' (4)

It also explains why this prohibition exists when it admonishes the Jews accordingly:

'Do not turn to mediums or wizards; do not seek them out, to be defiled by them: I am the Lord your God.' (5)

Which is then further elucidated in the book of Deuteronomy thus:

'There shall not be found among you any one who burns his son or his daughter as an offering, any one who practices divination, a soothsayer, or an augur, or a sorcerer, or a charmer, or a medium, or a wizard, or a necromancer. For whoever does these things is an abomination to the Lord; and because of these abominable practices the Lord your God is driving them out before you. You shall be blameless before the Lord your God. For these nations, which you are about to dispossess, give heed to soothsayers and to diviners; but as for you, the Lord your God has not allowed you so to do.' (6)

Now from these exhortations and rather specific prohibitions we can see that Yahweh is actually denying the Jews the right to engage in almost any magical practice at all: since everything from divination to necromancy is outlawed. However it is important to note that while necromancy (i.e. mediumship vis-a-vis the medium of Endor) and the use of sorcery is prohibited on pain of death by stoning: the practice of divination is not. Rather divination; which is the historic focus of Jewish magic, (7) is strongly disapproved of, but is not condemned under pain of death in the Torah.

This gave divination the leeway to develop into the main focus of Jewish magic, but also gives us an idea of why the Malleus; to use one example, was so insistent about the necessity of combating sorceresses since they were specifically outlawed in the (Written) Torah and more specifically were condemned to death for their practice of evil magic.

This is only confirmed by the reassertion in the book of Leviticus that witches and sorceresses should be executed post haste. While then (along with the book of Deuteronomy) giving us the rationale that this is so because by the practice of witchcraft and sorcery they have broken the commandment in the Decalogue not to worship other gods due to the fact that these practices are associated with all other religions but Judaism. Hence Jews; as followers of Yahweh, have to eliminate these practices among their own, because they are both the practices of non-Jews and also direct contraventions of the word of Yahweh as embodied in (Written) Torah.

Thus we can easily see how Christianity's intellectual conception of the witch and sorceress; which obviously materially and significantly contributed to the witch hunts, derived directly from Judaism's ideas on the subject as expressed in (Written) Torah. This then allows us to clearly identify the (Written) Torah as being one of the key intellectual sources for the witch hunt phenomenon and it is not too much to say; as Jews love to pithily state about the '*Protocols of Zion*', that the (Written) Torah is book bathed in innocent blood.

The blood of those men and women were accused of; and executed for, witchcraft by both Jews and Christians.

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Witchcraft, Sorcery and the Practice of Magic in the Tanakh

Sun, 27 Oct 2013 17:51:00

As a continuation from my previous article on the subject of the perceptions of magic exhibited by the Torah. (1) I shall now consider the perceptions and attitudes exhibited in the Tanakh (sometimes called the '*Jewish Bible*') towards witchcraft, sorcery and the practice of magic.

To recap slightly: I have argued in the aforementioned article and another which I have written on the infamous '*Malleus Maleficarum*' (or the '*Hammer of Witches*') (2) that the origin of the witch-hunts that so scarred and traumatized the European landscape from the fourteenth till the eighteenth centuries; as well as the intellectual belief in the reality of witchcraft that necessitated and justified them, is to be found among the jews and Judaism.

Who; as I have shown, were the first to practice witch hunting (as it is mentioned in the Mishnah) and further that the basis of the charge of witchcraft is to be found in the Torah and Tanakh of Judaism, which became; in modified form, the Old Testament of Christianity. It is no coincidence that if you look at the major texts of theory on the subject of witchcraft then one is apt to primarily find references to the issue as related by the Old Testament and not the New Testament (although this does mention the subject of witches on several occasions) as it is in the Old Testament that we find the ideas about what a witch or sorcerer is as well as what punishments are prescribed for their practices.

If one is to blame Christianity for the witch hunts; which is justifiable to a point, then one should also blame jews and Judaism in equal or greater measure precisely because it was from jews and Judaism that Christianity got its ideas about witches and the practitioners of magic (as well as that they were to be actively rooted out and executed) as well being those to who Christians could look to in order to provide historical justification for the witch hunts.

Once we realise this then we can quickly see that the common claim that is made about Christianity being the primary agent responsible for the witch hunts is in reality not even half the story. This is because this leaves out the fact that the witch hunts were primarily about settling local differences (usually of a personal or economic nature) by involving outside authorities (3) and that they were motivated by jewish religious ideas and historical precedents. This doesn't negate the responsibility of Christianity for the witch hunts, but rather stresses that the witch hunts are multi-causal rather than mono-causal in nature.

To understand this we need but look at what the Tanakh has to say on the matter of the practice of magic. But before I do that I should briefly note that I will not here discuss the Witch of Endor in the first book of Samuel and her non-appearance in the book of Sirach, which I have decided to cover in a separate article on the subject.

Now getting back to the subject at hand. The mentions of witchcraft, sorcery and the practice of magic in the Tanakh inform us that these practices were regarded as being directly associated with paganism. Thus warranting the command in the book of Exodus to kill all witches/sorceresses (4) as well as the more specific admonition in the book of Leviticus to stone them to death. (5) This is because; as both the books of Leviticus and Deuteronomy tell us, (6) the use of magic is a tell-tale sign of paganism for the jews and therefore the offending party or individual is breaking the Decalogue commandment not to worship any god but Yahweh.

This theme is continued in the Tanakh when we see it written that:

'And when Jo'ram saw Je'hu, he said, "Is it peace, Je'hu?" He answered, "What peace can there be, so long as harlotries and the sorceries of your mother Jez'ebel are so many?' (7)

'And they burned their sons and daughters as offerings, and used divination and sorcery, and sold themselves to do evil in the sight of the Lord, provoking him to anger.' (8)

'And he burned his son as an offering, and practised soothsaying and augury, and dealt with mediums and with wizards. He did much evil in the sight of the Lord, provoking him to anger.' (9)

'And he burned his sons as an offering in the valley of the son of Hinnom, and practised soothsaying and augury and sorcery, and dealt with mediums and with wizards. He did much evil in the sight of the Lord, provoking him to anger.' (10)

*'And the spirit of the Egyptians within them will be emptied out,
And I will confound their plans;
And they will consult idols and the sorcerers, and the mediums and the wizards'* (11)

In these passages we can see that the references to the practitioners of magic; be they soothsayers, sorcerers or magicians, are always associated with the worship of idols or the breaking of the commandment in the Decalogue referring to the fact that they jews had contracted to only worship one god: Yahweh. Deviating from this path was always an invitation; in the Tanakh's view, to the practice of magic precisely because magic was what the jews did not practice (as it was forbidden by Yahweh), while just about every other religion ; both near and far, did practice it in various forms.

This made the jews fairly unique in the ancient world in that they almost totally rejected magic, associated it with apostasy as well as idolatry and recommended; in a prefiguring of the witch hunts, that it be brutally suppressed with fire and sword with the practitioners being executed (summarily or otherwise).

The reason for this brutal attitude towards the practitioners of magic is rather aptly demonstrated by the other passages dealing with magic in the Tanakh, which tell us that:

*'[He (referring to Yahweh) – KR] who frustrates the omens of liars,
And makes fools of diviners,
Who turns wise men back,
And makes their knowledge foolish' (12)*

*'Stand fast in your enchantments and your many sorceries,
With which you have laboured from your youth;
Perhaps you may be able to succeed,
Perhaps you may inspire terror.
You are wearied of your many counsels;
Let them stand forth and save you,
Those who divide the heavens,
Who gaze at the stars,
Who are the new moons predict what shall befall you' (13)*

"So do not listen to your prophets, your diviners, your dreamers, your soothsayers, or your sorcerers, who are saying to you, 'You shall not serve the King of Babylon.' For it is a lie which they are prophesying to you, with the result that you will be removed far from your land, and I will drive you out, and you will perish.' (14)

'Daniel answered the king, "No wise men, enchanters, magicians, or astrologers can show to the king the mystery which the king has asked, but there is a God in heaven who reveals mysteries, and he has made known to King Nebuchadnezzar what will be in the latter days.' (15)

*'And I will cut off sorceries from your hand,
And you shall have no more soothsayers' (16)*

Now in all the above mentions of the practitioners of magic: we can see that there is a common theme in that Yahweh is telling all those who will listen that he is omnipotent and as proof of his power he can confound the practitioners of magic.

However pause to think about that a moment: Yahweh is here proudly boasting that he can mislead or simply cut off the power of the practitioners of magic. The problem is that this necessarily suggests that Yahweh is deeply uncomfortable with the idea of magic, because magic; by dint of its existence, challenges his claims to omnipotence. Yet the supposedly omnipotent Yahweh doesn't really seem to know what to do about the practice of magic or more precisely how to stop it, because he simply boasts repeatedly that he can stop it if he chose to rather than actually putting his money where his mouth is and stopping it.

This boasting sounds hollow by any account and is akin to the school bully boasting he can take on a professional cage fighter, while secretly being deeply scared of said fighter. Yahweh's words also suggest that the power of magic does not emanate from him, but rather from another source (probably another deity or series of deities).

This is particularly shown in the book of Jeremiah when Yahweh states that the magicians are lying to the Israelites and that Yahweh's oracles are the only true ones. This is necessarily suggested by the idea that the practitioners of magic are engaging in alternate prophesy, which tells us that they are channelling the prophesy of another being (or beings) other than Yahweh with which Yahweh is competing (i.e. they are prophesying; and probably proselytizing, for other gods and religions). In other words if the Israelites listen to the practitioners of magic then the Israelites will be rejected by Yahweh, but the other god(s) may accept them into their fold (hence Yahweh's boastful and vengeful ultimatum to the jews).

A similar point is demonstrated in the book of Micah when we are told Yahweh can stop the abilities of the soothsayers, which again necessarily implies that the power of soothsayers to divine the future (i.e. divination) is real and comes from a separate source (i.e. another deity or group of deities). Yahweh's claim that he can stop this at any time is indicative of the belief among the Jews that Yahweh was omnipotent and thus had the ability to override the powers and wishes of other gods who the Decalogue implied necessarily existed as (lesser) beings in their own right.

This shows us the deep-seated fear and; dare I say it, inferiority complex of Yahweh in relation to the practice of magic, which is the apparent driving force behind Yahweh's draconian pronouncements on the subject of its practitioners.

After all if Yahweh is omnipotent then what does he have to fear in the practice of magic since he can allegedly stop it at any time?

However if Yahweh were not omnipotent then fearing magic and its practitioners would make a lot of sense precisely because they are the embodiment of the challenge of other deities to Yahweh's claim to omnipotence. Thus it makes sense to dress up the fear of being proved to be a lesser being as the prosecution of evil individuals who Yahweh would squash like bugs, but rather wishes his chosen people to murder them for him so that they can prove their loyalty.

This neatly avoids Yahweh having to step in and prove his omnipotence by overriding their magical abilities and thus potentially coming a cropper due to being exposed as being a weaker godling than he had made the Israelites believe.

This deep-seated fear of the exposure of Yahweh's commensurate lack of omnipotence is neatly shown in a passage from the book of Ezekiel, which states that:

'Thus says the Lord God: Woe to the women who sew magic bands upon all wrists, and make veils for the heads of persons of every stature, in the hunt for souls! Will you hunt down souls belonging to my people, and keep other souls alive for your profit? You have profaned me among my people for handfuls of barley and for pieces of bread, putting to death persons who should not die and keeping alive persons who should not live, by your lies to my people, who listen to lies.

"Wherefore thus says the Lord God: Behold, I am against your magic bands with which you hunt the souls, and I will tear them from your arms; and I will let the souls that you hunt go free like birds." (17)

In the above text we can see that Yahweh is complaining to the Israelites about women who make magic bands (i.e. bracelets) which they wear on their arms and also; presumably, make magic bands for others. This Yahweh believes is part of a devilish conspiracy against him, because he is paranoid about the fact that the magic bands will take away souls from him (i.e. reduce his worshippers) and thus lessen him. Yahweh clearly associates the manufacture and sale of these magic bands as being aligned to the power of other deities who are stealing his worshippers by seducing them with magic by corrupting women who then corrupt others.

Yahweh brushes aside the issue that the women making the magic bands are doing so to get enough to eat (hence his comments about them being paid in handfuls of barley and pieces of bread) and more or less declares war on these unfortunates (suggesting some kind of physical retribution and probably death sentences complete with summary execution). Since he believes that these women have reduced his power over his worshippers by the use of magic (from other deities) to keep people alive that Yahweh wants to die and killing those that Yahweh wants to live.

We can see from this that Yahweh all but admits here that he is not omnipotent and is in fact less powerful than the source of power of the practitioners of magic (as he cannot override their abilities): hence his fear of it. Thus his draconian strictures against the practitioners derive from a deep-seated fear of being exposed as the weak and impotent god that he is by the exercise of powers deriving from a deity (or deities) more powerful than himself.

This then is the origin of the witch hunt and ideas about why witches must be hunted down and exterminated at all costs: Yahweh; and his covenanted people the Jews, were afraid of being exposed for the blustering impotent cowards that they were (and still are).

How many men and women died to protect their dirty little secret?

Too many.

References

- (1) This is available at the following address: <http://semiticcontroversies.blogspot.com/2013/10/witchcraft-sorcery-and-practice-of.html>
 - (2) This is available at the following address: <http://semiticcontroversies.blogspot.com/2013/10/the-malleus-maleficarum-witches-and-jews.html>
 - (3) On this see Lyndal Roper, 2004, '*Witch Craze: Terror and Fantasy in Baroque Germany*', 1st Edition, Yale University Press: New Haven
 - (4) Ex. 22:18 (RSV)
 - (5) Lev. 20:27 (RSV)
 - (6) Ibid, 19:31; Deut. 18:10-14 (RSV)
 - (7) 2 Kings 9:22 (RSV)
 - (8) Ibid, 17:17
 - (9) Ibid, 21:6
 - (10) 2 Chron. 33:6 (RSV)
 - (11) Is. 19:3 (RSV)
 - (12) Ibid, 44:25
 - (13) Ibid, 47:12-13
 - (14) Jer. 27:9-10 (RSV)
 - (15) Dan. 2:27-28 (RSV)
 - (16) Mic. 5:12 (RSV)
 - (17) Ezek. 13:18-20 (RSV)
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Exchange with a Teacher on Holocaust Revisionism

Mon, 28 Oct 2013 19:50:00

The below dialogue is based on my recent reading of George Jacob Holyoake's 1850 exchange with a chaplain on the subject of his atheism during his prosecution for blasphemy. (1) When I read it I knew it was a perfect paradigm for the persecuted and derided position occupied by holocaust revisionism today. Since it ably highlights the fallacious nature of the assumptions made about the two camps (i.e. the tendency to believe that revisionists are quacks with no understanding of the subject and that holocaust historians have mountains of evidence) by the majority of both non-specialist scholars and lay persons simply because they believe the need to believe as such.

I have made only a few changes to Holyoake's original text mainly around the names of the parties in dialogue and the subject of their debate, but I have left the rest of it intact.

Let us begin:

Teacher: Are you really a Holocaust Revisionist, Karl?

Karl Radl: Really I am.

Teacher: You deny there was a Holocaust?

Karl Radl: No; I deny that there is sufficient reason to believe there was one.

Teacher: I am glad to find that you have not the temerity to say that there wasn't a Holocaust.

Karl Radl: And I am very sorry to find that you have the temerity to say there was one. If it be absurd in me to deny what I cannot demonstrate, is it not improper for you to assert so dogmatically what you cannot prove?

Teacher: Then where do you leave the question of a Holocaust ?

Karl Radl: Just where it leaves us both. It is a question of probability.

Teacher: Ah! The probabilities in favour of Holocaust Revisionism are very few.

Karl Radl: How know you that? Did you ever examine the question without prejudice, or read that written in its favour without fear? Those who dare not look at all never see far.

Teacher: But if the Holocaust Revisionist has so much on his side, why does he not make it known? We do not keep back our evidences.

Karl Radl: Has the Holocaust Revisionist an equal opportunity with you? Is it generous in you to taunt him with lack of evidence, when you are prepared to punish its production?

Teacher: The reason is that your principles are so horrible; as Deborah Lipstadt has said, '*Holocaust Revisionism is a bloody and ferocious attempt to rehabilitate Hitler and the Nazi Party.*'

Karl Radl: Permit me, sir, to return that gentle speech – to tell you that your principles are horrible, and that the Holocaust is a bloody and ferocious attempt to libel the entire of Europe.

Teacher: Really I am shocked to hear you speak so dreadfully of the Holocaust.

Karl Radl: Why should you be shocked to hear what you are not shocked to say?

Teacher: But Holocaust Revisionism is so revolting.

Karl Radl: But the Holocaust is so revolting.

Teacher: How dangerous is it for Holocaust Revisionism to corrupt the minds of children?

Karl Radl: How pernicious is it for Holocaust doctrines to corrupt the thoughts of children?

Teacher: But you are only asserting.

Karl Radl: Are you doing otherwise? I sometimes think that proponents of the Holocaust would be more respectful in their speech if the same language could be applied to them with impunity which they apply to others.

Teacher: But, my dear sir, the language of Holocaust Revisionism is so shocking to the feelings of the Jews.

Karl Radl: And, my dear sir, has it never occurred to you that the language of the Holocaust is shocking to European feeling?

Teacher: Holocaust Revisionists have a right to their opinions, I allow, but not to publish them.

Karl Radl: I shall think you speak reasonably when you permit the same rule to be applied to proponents of the Holocaust.

Teacher: But you really cannot deny the Holocaust?

Karl Radl: And you say this who have have been a party to the imprisoning of Holocaust Revisionists for their beliefs? If you believe yourself, go and demand their liberation.

Teacher: Ah – when you come to have a career you will wish that you were a proponent of the Holocaust.

Karl Radl: Can it be that I shall wish to hold to a theory that I distrust – one that leads me to deny others the liberty I claim for myself? If to be capable of looking back with satisfaction on conduct like this is to be a proponent of the Holocaust, may I never have a job again, and may my last days never be like that.

References

(1) George Jacob Holyoake, 1850, *'The History of the Last Trial by Jury for Atheism in England: A Fragmentary Autobiography, Submitted for the Perusal of Her Majesty's Attorney General and the British Clergy'*, 1st Edition, James Watson: London, pp. 80-82

The Anti-Jewish Themes of Goebbels' 'Jud Süß' (Part I)

Sun, 03 Nov 2013 17:16:00

Goebbels' 1940 film '*Jud Süß*' (or '*Jud Süß*') is possibly the most famous film of the Third Reich with its only rival being the similarly well-known '*Der Ewige Jude*' that was also released in 1940. Out of the two '*Jud Süß*' was far better received in terms of box offices figures, but '*Der Ewige Jude*' was better regarded among the NSDAP's leadership.

This is ascribable in large part to the fact that the two films covered similar ground and themes, but yet differed drastically in how they presented the information. '*Jud Süß*' presented it as part of engaging tragic love story with the back drop of the exploitation of the German city of Stuttgart by the historical jew Josef Süß Oppenheimer, while '*Der Ewige Jude*' presented the information as part of a; for the time, rather gritty documentary, which despite being common today this type of presentation always has less viewers, but those viewers it does have are more likely to be politically and intellectually active.

As part of a series of articles covering both of these best-known pieces of anti-jewish cinema: I will begin by describing the anti-jewish ideas and themes that underlie '*Jud Süß*'. These are fairly standard for their time as they can be seen particularly emphasized in the pages of Julius Streicher's infamous '*Der Stürmer*' (1) as well as Reich-era popular anti-jewish material more broadly. (2)

They embody the essence of anti-jewish social criticism; both then and now, and are as such worth discussing in some detail.

To begin: the overarching plot of '*Jud Süß*' is based around the simple story of the ascension of the son; Karl Alexander, of the late Duke; Eberhard, to his father's position as the Duke of the German territory of Württemberg. We first encounter Karl Alexander during the ritual ceremony of his being sworn in as Duke of Württemberg in the capital of that province: Stuttgart. Karl Alexander is a portly man much given to the life of a soldier; which was his former occupation, and while he explicitly swears to do good by his people: he also wants to live a life of luxury and excess.

This is symbolized nicely in '*Jud Süß*' as being Karl Alexander's demand (not wish) to be provided with a large personal bodyguard of soldiers, an opera and a ballet. These are the good things that the new Duke has become used to in his military career and so now he wants to be able to enjoy them in his new Dukedom. This also applies to his wife; the Duchess (who unlike in Feuchtwanger's original novel is a minor character in the film), who wants an expensive gift to celebrate the ascension of her husband to his patrimony.

The problem is that this desire for luxury and fast-living fundamentally conflicts with the financial condition of Stuttgart and Württemberg more broadly. As the city council tells us they have the money to provide a personal bodyguard to the Duke; which they allow him given he is an old soldier, but they cannot afford to create an opera and ballet for the Duke's personal enjoyment. This is because; as the city council implies, this not the first raft of expensive demands the Duke has made since his coming into his patrimony, but is at the very least the second.

Simply put: the city council does not have the money or the amount of income from taxation to support the Duke's lavish and excessive desires on a sustained basis. With the city council and Duke Karl Alexander in open conflict: one of them has to break the deadlock or cave in.

Thus enter the jews who have been banned from Stuttgart; and Württemberg more broadly, for centuries. The Duke sends one of his trusted agents to the nearest jewish quarter to meet with a jewish financier named Josef Süß Oppenheimer in order to arrange for an expensive present; a long pearl necklace, to be made to the Duchess. Oppenheimer shows the Duke's agent his princely wealth in his safe and offers to sell the Duke the necklace for 50,000 Reichsthalers, but it is only in fact worth 10,000 Reichsthalers. The balance of 40,000 Reichsthalers he tells the Duke's agent is meant to allow him to start a new business.

The Duke's agent guffaws at this exorbitant price and states that while the Duke is rich: he is not that rich. Oppenheimer smiles and suggests that a deal might be struck whereby the Duke can have the necklace for free, but that in order to negotiate this deal: he needs to meet the Duke in person.

The Duke's agent guffaws yet again pointing out that it is illegal for Oppenheimer to enter Württemberg let alone Stuttgart itself, because he is a jew. Oppenheimer waves away the concern saying that if he can get a pass then he will come in disguise to Stuttgart to meet with the Duke. This assuages the concern of the Duke's agent and he agrees to arrange it.

Thematically the above is focusing on the fact that good thrifty governance; as represented by the city council, is something that happens when there are no jews around, but that decadence and extravagance in government are the key to the entry of jewish influence into governance. Since when a government overspends its income repeatedly in order to cater to the whims and needs of the few: then it means that government will need to seek a new source of financing for its excess once its own income begins to run dry.

One source of increasing this income are the jews who have a great deal of money, but who in return for that funding seek both usurious profit (as expressed by Oppenheimer's servant Levy and later by Oppenheimer's Rabbi) and access to ways to rule and fleece gentiles of all their worldly goods so that all the jews may become wealthy and prosperous (as expressed by Oppenheimer himself).

Essentially by seeking funding from the jews to support living beyond your income for an extended period of time then *'Jud Süß'* tells us that the jews will seek ever greater boons and control over you. This then; as we shall see, ends up in financial slavery to the jews, which in real terms creates total governmental slavery to them, which ends with the constitution of the state being destroyed by the jews in furtherance of their own interests.

This; as I have mentioned, is the central anti-jewish theme of *'Jud Süß'*: that when a society is free from jewish influence it becomes a better and more just and equitable for all, but conversely to that there must ever be a vigilant eye kept out for those in positions of responsibility who show weakness; represented in the Duke and Duchesses' selfish and spendthrift habits, which may allow jewish influence to creep back in and create a society in which only the elite and the jews prosper.

Following on from this in the story: we find the now suitably gentile-looking Oppenheimer (having removed his jewish clothes and locks) making his way to Stuttgart via the main roads, but Oppenheimer's driver is deliberately speeding and driving his carriage like a lunatic with Oppenheimer egging him on to drive faster and faster. This leads predictably to a traffic accident with Oppenheimer's carriage overturning on a corner and resulting in Oppenheimer violently blaming his driver for going too fast in a fit of Chutzpah.

This lack of irresponsibility on Oppenheimer's part is more broadly an element of a sub-theme in *'Jud Süß'* which focuses on jewish impudence towards gentiles. The sub-theme asserts that the jews behave outrageously towards gentiles and when they do something wrong; such as Oppenheimer's speeding and dangerous driving, then they claim it is someone else's fault, (3) but it is never ever theirs.

Whilst Oppenheimer is cursing his misfortune on his driver and society more broadly: he happens onto a piece of good fortune with a young lady of good mercantile birth coming upon him in her carriage. This is Oppenheimer's first meeting with Dorothea and she innocently enough offers to give him a lift to Stuttgart where she is also heading.

Oppenheimer obviously accepts and we see him engaging in attempting to sweet talk Dorothea with how many far away places he has visited and lived (i.e. he is stateless and a true international jew hence he feels at home anywhere and everywhere) which she wants to visit and see as well as showing an indication or two of sexual interest in her on the way that causes her to become visibly uncomfortable (all the more so as she is engaged to be married to a clerk of the city council named Faber).

Once he successfully arrives in Stuttgart: Oppenheimer is introduced to the Duke and offers to give him the pearl necklace for the Duchess as a gift to show his loyalty to the Duke. This causes Duke Karl Alexander; exasperated with his conflict with the city council over his reckless spending, to remark that Oppenheimer is more generous than his council. Oppenheimer queries what the Duke means by this and the Duke pours out his financial woes to the jewish financier who then offers to pay for the Duke's ballet so as to provide entertainment for him.

This is symbolized in *'Jud Süß'* by the fact that on making this offer: Oppenheimer opens a leather bag and pours out a large number of gold coins (i.e. Reichsthalers) for the Duke to use in paying for his ballet.

This seemingly generous act on Oppenheimer's part has a sinister purpose in so far as it allows him to ingratiate himself with the Duke so that he can begin to make himself indispensable to him. This is part; as Oppenheimer tells his servant Levy earlier in *'Jud Süß'*, of his plan to open up both Stuttgart and Württemberg to the jews: allowing them all to become rich on the back of the gentiles by essentially becoming the middle class parasitical exploiters of the labours of the peasants, urban workers, craftsmen and merchants (which is not unhistorical at all). (4)

This is facilitated by Oppenheimer's taking the Duke's advisor; Herr von Remchingen, aside while the Duke is engaging in adultery with a ballet dancer to whom he took a particular fancy in the next room. Oppenheimer proposes to von Remchingen that the Duke's land is completely underexploited and that with proper management this land could bring the Duke a substantial income, which could then pay for his expensive tastes such as the opera and the ballet.

Facilitating von Remchingen's willingness to listen to Oppenheimer is the fact that the latter has just settled the Duke's many outstanding debts gratis (which is yet another play to ingratiate himself with; and make himself indispensable, to the Duke) one of which was a whopping 342,000 Reichsthalers. This ploy is outrageously successful as von Remchingen takes Oppenheimer and his proposal to the Duke as soon as he emerges from bedding his paramour from the ballet on the adjacent balcony.

The scheme that Oppenheimer proposes to the Duke is to begin to charge the people of Stuttgart and Württemberg to use the Duke's roads; via the creation of toll houses, so that the money can be ploughed back into maintaining the roads (in reality going to Oppenheimer's pockets) as well as increasing the Duke's ability to pay for his luxurious lifestyle and extravagant entertainments (since the Duke directly gets a percentage of each toll).

Oppenheimer naturally enough presses this scheme and it is the promise of a massive increase in revenue as well as misplaced trust in Oppenheimer; given that he has settled the Duke's debts with his creditors, that causes the Duke to agree to it. Oppenheimer however has one small additional request to ask: he wants to administer the new toll houses and the roads in general as a reward for having settled the Duke's debts and also paid for his much loved ballet.

Duke Karl Alexander; after a bit of dithering about whether it is a good idea to hand over the administration of Württemberg's roads to a jew, agrees.

Thematically we can here the status of the international jew as a stateless wandering swindler who is home everywhere but yet nowhere being enunciated. With a notable sub-focus on the sexual libido of jews in their desire to deflower any woman who takes their fancy. So that; much like with the jewish attitude towards money suggested by '*Jud Süß*', the jews are sexual as well as usurious predators: indeed; as '*Jud Süß*' suggests later in the film, the jews do not love, but are overcome by purely sexual desire. In much the same way that an elderly jew named Isaac is depicted in the opening scenes of '*Jud Süß*' leaning out a window with a young slatternly-eyed jewess named Rebecca who he has clearly been taking to bed.

This sub-focus suggests that no woman is safe around jews, because jews will make it their mission to have sexual relations with them and that these relations are never for love, but merely for the fulfilling of their carnal appetites and the pleasure of manipulating women as shown later in '*Jud Süß*' when Dorothea is raped by Oppenheimer.

Now bringing back our notice to my initial comments as to the overarching theme to the plot of '*Jud Süß*': we should comment that the theme once again is played too with the bad governance of Duke Karl Alexander being exposed in his overspending of monies collected by taxation on his luxuriant habits. This has created the weakness which Oppenheimer exploits to gain a partial foothold in Württemberg so that he can begin to take over the financial operations of the state and thus become the true ruler of Württemberg with the Duke as but a figurehead.

References

(1) On this see Dennis Showalter, 1982, '*Little Man, What Now?: Der Stürmer in the Weimar Republic*', 1st Edition, Archon: Hamden

(2) On this see Jeffrey Herf, 2006, '*The Jewish Enemy: Nazi Propaganda during World War II and the Holocaust*', 1st Edition, Harvard University Press: Cambridge

(3) A theme common to anti-jewish material in the Third Reich. On this see Showalter, Op. Cit., pp. 144-146

(4) Explicitly stated in; for example, Max Isaac Dimont, 1984, '*The Amazing Adventures of the Jewish People*', 1st Edition, Behrman House: New York, pp. 94-95

The Anti-Jewish Themes of Goebbels' 'Jud Süß' (Part II)

Tue, 05 Nov 2013 22:12:00

Our story continues with Oppenheimer now in control of all of the roads and bridges of Württemberg having persuaded Duke Karl Alexander by dint of arguing that the roads and bridges of the province are being used free of charge by the populace, but yet it costs the Duke a large amount of money to provide for their maintenance. He also uses the precedent of the Emperor of the Austro-Hungarian Empire who; according to Oppenheimer, has numerous jews making him money (a reference to the beginnings of the Rothschild family): so why shouldn't so a great a European potentate as the Duke have the same in his principality?

However in doing this we are told in '*Jud Süß*' that the Duke is overstepping his constitutional powers that he had sworn to respect and uphold in his investiture ceremony. This is demonstrated nicely by the fact that the city council is shown having a debate where this is stated and also by virtue of the depiction of the oppressive and quasi-omnipresent nature of the toll booths that have now sprung up all over Württemberg.

We are treated to one scene in particular where Oppenheimer's servant Levy is collecting the tolls from the guards at a booth (Levy just being symbolic of the fact that the jews have now moved in Stuttgart in force and act directly as Oppenheimer's legal enforcers) when a peasant turns up with a cartload of foodstuffs. The peasant naturally enough gripes to the guards and Levy that he has already paid a toll, but Levy interferes and starts talking financial gobbledygook about percentage profits, rates of interest and how the farmer is actually better off now because he is paying the real cost of transporting his goods to market, which he can then pass onto to the seller for higher prices allowing him to become richer.

Of course; as '*Jud Süß*' implies, this is all nonsense as the farmer has already paid for the maintenance of the roads by virtue of paying his taxes. However because Levy uses lots of high-brow terms spouted off at a rate of a million a minute combined with a demonstrably high level of mathematical acumen: the farmer; depicted as broadly uneducated but simple and honest, believes Levy and pays his toll without further complaint (if looking rather befuddled).

We then see complaints being made about how bad the roads are (as Oppenheimer has left them to rack and ruin while pocketing the monies for their upkeep) and also how high the cost of food has become as a direct result of the large amount of tolls paid to Oppenheimer in transporting the food around Württemberg.

Because of rising anger against his policies Oppenheimer begins to use the Duke's large personal bodyguard as his own bodyguard when out dealing with the people of Württemberg. This is because; as we are told, the people have materially less now than they have ever done in the past and the common belief is that Oppenheimer has an 'insatiable lust' for money and power as well as young virginal women.

As part of this narrative of the gradual unfolding of a despotic tyranny due to jewish influence; as represented by Oppenheimer, we are given the story of an honest blacksmith; named Hans Bogner, part of whose forge is on one of Württemberg's roads. The Duke has long allowed the blacksmith to have part of his forge on the road which benefits both the blacksmith in terms of trade and also provides the early modern equivalent of a motorway service station to travellers: with the blacksmith re-shoeing horses and repairing vehicles there and then.

Oppenheimer predictably sees an opportunity to make money, because of the road diverts slightly around the front of the blacksmiths forge, which he claims is '*in the path of the road*' forcing travellers to take a detour round it. He and Levy have a debate; in the presence of several of the Duke's soldiers seconded to them, with the blacksmith in Oppenheimer's lavishly furnished office.

Oppenheimer and Levy try all their rhetorical and intellectual tricks on Bogner in order to get him to '*buy*' the land on which part of his forge stands as they claim it is '*part of the road*'. However the blacksmith stands up to them and simply refuses to budge from his historical rights and the fact that his forge is providing a service and not actually blocking the road (he also tells them he simply can't afford it anyway).

The scene ends with Oppenheimer telling Levy to take note of Bogner, because he is a '*rebel*' as he is directly disputing the authority of the representative of the Duke: Oppenheimer. Afterwards in '*Jud Süß*' we find Oppenheimer (who has since become the Duke's Finance Minister due to the success of his toll booths in propping up the Duke's lavish lifestyle) travelling past the blacksmith's now partially demolished forge (as Oppenheimer has ordered that every bit of in the way of the road be pulled down): Bogner recognises Oppenheimer and after a brief verbal altercation (when Oppenheimer accuses him of lese majestie and treason for criticising him [as he is therefore criticising the Duke]) he swings a hammer at him.

The blacksmith misses Oppenheimer splintering the door of the carriage he is in, but significantly scaring the young blond lady that Oppenheimer has been seducing. Oppenheimer orders Bogner's immediate arrest and after a brief trial in a star chambered court: Bogner is publicly hanged to the abject horror of the people of Stuttgart.

This; as before stated, reflects the theme of the growth of a despotic tyranny empowered by jewish influence where there was once a benevolent lord with his honest and upstanding councillors. It essentially suggests; as previously noted, that that when the jews begin to have a say in the manner of government then they will seek to turn class against class in order to divide and conquer their hosts. The manner of their rule is simply to hide behind the titular figurehead(s) of the day and rule instead from the shadows: ruling in practice, but not in theory.

Their principle target of their greed is not the aristocracy; who wield the most obvious power to remove them, but the people, because the people are the source of the aristocracy's wealth and power. Simply put: the jews oppress the little man while leaving the powerful men alone or even courting them. This then leads to class conflict which they then proceed to blame on the powerful men claiming that they had nothing to do with it.

However; as '*Jud Süß*' tells us, this is not so as the problem comes from the fact that jews (represented by Oppenheimer and Levy) tempt the powerful to push the boundaries of that power and to exploit those less fortunate than themselves. Essentially jews turn democracy into despotism, because the jews; according to '*Jud Süß*', believe that gentiles are like cattle (which is stated repeatedly in '*Jud Süß*') and as such can be milked, bought and sold as well as disposed of just as readily.

Hence the theme here is that fury of the little man rages against the powerful, but that it is not the powerful alone who have done wrong or who are the principle agents of said wrong doings, but rather the jews who instigated and profited from that wrong doing.

In essence '*Jud Süß*' is here informing us that when the masses understand the true nature of the jew then they see that class war is merely strife brought about by jewish influences and practices and that by eliminating these things (and more fundamentally removing the jews) then there is no; or at least significantly less, class warfare.

To divert to a sub-focus of this theme of jewish despotism again: '*Jud Süß*' also provides a lengthy periodic commentary on Oppenheimer's uncontrollable sexual lust towards gentile women with numerous references to his repeated seductions of virgins. This is demonstrated nicely by another failed attempt by Oppenheimer to seduce Dorothea, which she emphatically rejects because she is soon to be married to a man she loves (as well as the fact that Oppenheimer is jewish).

This plays into the theme of the corruption of the state by jewish influence since Duke Karl Alexander has begun doing precisely the same thing as Oppenheimer. In so far as the latter has convinced the former that since all the people of Württemberg are his subjects therefore they are also his sexual property as well and should be delighted to give their virginity to the Duke. Indeed we even see instances in '*Jud Süß*' which implicitly suggest that Oppenheimer engages in orgies to deflower virgins with the Duke.

This; to put no finer point on it, mass rape of the young women of Württemberg by the Duke and Oppenheimer is a symbol of the debauchery and corruption brought by jews (since the Duke is married to a beautiful woman [who Oppenheimer is also bedding] therefore has no actual need for paramours) that accompanies Württemberg's descent into jewish inspired despotism.

One could even suggest that '*Jud Süß*' is here giving us a Dante-esque picture of a modern descent into a hell where the jews rule and then gives us a taste of all the screaming, suffering and sorrow that results. In that picture Oppenheimer is the Devil himself presiding over the misery of the masses with his satanic little smile.

Having dealt with the themes implicit in the picture so far we can continue on, by noting that next; after the execution of Bogner, Oppenheimer convinces the Duke to further alienate his governance from the constitution by making it punishable by the death penalty to defame the Duke.

Oppenheimer then plays his trump card when he immediately asks the Duke (as he is now finance minister) for a writ that states that his (Oppenheimer's) actions are those of the Duke. We are also informed at this point; when the Duke is considering granting this, that Oppenheimer now controls not only all the arteries of commerce in Württemberg, but also all the trade in salt, beer, wine and wheat. In other words: Oppenheimer controls the means of communication and all the essential ingredients of life increasing his control of the daily life of the people of Württemberg to nearly totalitarian proportions.

Hence when the Duke grants Oppenheimer the writ: it means that anyone who complains about whatever Oppenheimer does then is guilty of defaming the Duke, because Oppenheimer's actions are those of the Duke. This then means that those who criticise Oppenheimer are fated for immediate execution for political crimes.

Further this is also applied to all of Oppenheimer's agents, which means that to criticise the jews is punishable by summary execution because the actions of the jews are the actions of Oppenheimer whose actions are those of the Duke.

At this point the city council are desperate to stop the power of Oppenheimer spreading further: so they arrange for one of their number (an old war comrade of the Duke's) to visit him absent Oppenheimer. Said councillor reminds the Duke of his oath to uphold the constitution and tells him he should expel all the jews forthwith as well as put the old anti-jewish laws back in place.

The Duke; who is much attached to his luxurious lifestyle, angrily sends his old friend away and then promptly asks Oppenheimer what to do. Oppenheimer's response is predictable enough: to suppress the council by fire and sword then re-institute a new puppet council to rubber stamp all of the Duke's requests as well as all of Oppenheimer's measures to force people of Württemberg into effective; if not actual, slavery to himself and the jews.

Duke Karl Alexander dithers on this as he still has some vestige of attachment to the constitution, but Oppenheimer comes up with a remarkable plan to gull the Duke into formally shredding the entire constitution: he tells him that he knows of a wise rabbi who can read the stars and predict the future. If the rabbi tells him that this is what is fated to be and is a good decision then Oppenheimer suggests that the Duke should go ahead. The Duke being a fundamentally superstitious man agrees to this proposal.

Oppenheimer then invites a very old rabbi with a reputation as a mystic and an astronomer to see him in his office and explains that he needs the rabbi to say that all the astral signs are in the Duke's favour. The rabbi is hesitant to do this as it would mean degrading what he regards as a science to the level of mere trickery and he also worries that Oppenheimer and the jews are becoming far too visible in their control of Württemberg. He asserts that jews should just stay in the shadows and allow gentiles to kill each other while they profit from it rather than being more and more open about being the true rulers of Württemberg.

Oppenheimer in contrast declares that this is the role of Israel (i.e. the jews): to rule the gentiles and lead them to their divinely-ordained position in the new world order (i.e. as mere serfs/beasts of burden). Further he points out to the rabbi that by doing so there will be great material profit to the jews with even the lowliest of them becoming rich.

The rabbi at this points loses any scruples that he may have had and requires that Oppenheimer come with him forthwith to prayers at the new synagogue in Stuttgart where Oppenheimer addresses the jews about the profit that is to come and states they must do what he tells them. The jews predictably clamour their agreement with Oppenheimer and the rabbi.

When next see Oppenheimer lead the Duke to the rabbi; in a scene clearly inspired by the 1920 film *'The Golem'*, who after making quite the to-do about studying the stars and interpreting it with a holy book (presumably the Zohar) then declares that the astral signs are completely favourable to the Duke's creation of a dictatorship in Württemberg. The Duke is favourable to this, but states that he is worried that Oppenheimer is making him risk more and more, which makes him uneasy about his long term prospects.

Thematically we can see here again the unfolding of the plot in relation to the steady creation of a jewish inspired tyrannical despotism that oppresses the little man at the expense of the powerful as well as the fact that class relations have now more or less completely broken down under the manipulative onslaught of the jews. It is becoming increasingly clear at this point; as indicated by the failure of the city council's embassy to the Duke, that Oppenheimer's growing influence and power cannot be checked using the normal methods of political discourse, but rather that revolutionary action must be considered the only possibility of those seeking to restore honesty, integrity and good governance to Württemberg.

Another thematic sub-focus here is the jew as a con-artist and fraudster who; like the rabbi, will happily manipulate anything, including things they hold dear themselves in service to the greater cause of jewish power and advancement.

In essence the message here is simple enough: you simply cannot trust a jew, because they are always out to swindle you and will say or do anything (no matter how disgusting and base) to do so.

Some Quotations from Modern Jewish Religious Authorities on non-Jews

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Since I will not have time to write anything substantive today I thought instead to give my readers a couple of pages from a book; focused on the issue of what jewish religious authorities say and think about gentiles, that I am currently in the process of proof-reading before its publication.

One of the foremost current scholars of Judaism, rabbi Jacob Neusner, comments regarding a passage from the Mishnah Tractate Aboda Zarah on the moral difference between jews and gentiles in the Mishnah as follows:

'The basic theory of gentiles, all of them assumed to be idolaters, is, first, gentiles always and everywhere and under any circumstance are going to perform an act of worship for one or another of their gods. Second, gentiles are represented as thoroughly depraved (not being regenerated by the Torah), so they will murder, fornicate, or steal at any chance they get; they routinely commit bestiality, incest, and various other forbidden acts of sexual congress. Here is how the Mishnah law expresses these premises: do not leave cattle in gentile's inns, because they are suspect in regard to bestiality. And a woman should not be alone with them, because they are suspect in regard to fornication. And a man should not be alone with them, because they are suspect in regard to bloodshed.' (1)

Neusner comments three pages later in the same book regarding this difference on a similar passage in the corresponding Babylonian Talmud Tractate Aboda Zarah 2a-2b as follows:

'The basic thesis is identical: the gentiles cannot accept the Torah because to do so they would have to deny their very character... Now the gentiles are not just Rome and Persia. There are others. The claim is, it is natural for the gentiles (not just Rome and Persia) to violate some of the Ten Commandments – specifically, not to murder, not to commit adultery, not to steal- yet these are essential to the Torah. So, the reason that the gentiles rejected the Torah is that it prohibits deeds that the gentiles do by their very nature. The subtext here is that Israel ultimately is changed by the Torah, so that Israel exhibits traits nurtured by God and imparted by their encounter within the Torah.' (2)

Neusner also explains the difference between jew and gentile more explicitly in the below passage from the same book:

'For while the Israelite is defined as the portion of humanity that rises from the grave to eternal life, the gentile is defined solely in practical terms of how the Israelite intersects with the gentile on specified occasions or in particular transactions... But to the comparable issue – What is justice for the portion of humanity excluded from life eternal and left to rot in the grave? - the law speaks only implicitly... Then of what does justice consist? How shall we explain the distinction within the genus, humanity, into two species, Israelites and gentiles?

...

In addition, a practical issue of justice in Israelite-pagan relationships flows from the distinction between life and death, Israel and the nations, and should not be missed. How shall we find justice in the present status of Israel, subordinated as it is to the gentiles? For if God rules as a sovereign over all humanity, and if the two species of humanity compete, where is the justice in the fact that one species, the gentiles, presently dominates the other, Israel? It follows that to make sense of and to justify world order the subordinated status of both species, the gentiles in the age to come and, Israel in the present age, has to be explained and the same explanation must govern both..

But when it comes to the law of the Mishnah, "Israel" is defined with the reference to the end of days; Israel is comprised of all those who will emerge victorious over death.' (3)

The well-regarded orthodox rabbinical authority; Emanuel Feldman, explains the idea of jewish superiority; that Neusner touches on, in a fictional duologue as follows:

'David: I do not want to repeat what is obviously a cliché, but doesn't choseness imply superiority? Do we actually consider ourselves superior to the rest of mankind?
Rabbi Emanuel Feldman: That is another false supposition. Superiority per se is not an evil. Certain athletes are superior to others; certain musicians are superior to others; certain doctors are superior to others...
The fact is that certain nations are superior to others in specific areas of endeavor. Yes, we believe that the Jewish people is chosen for its mission by God because it possesses certain God given talents; a clear vision and knowledge of God and how He wants mankind to live on His earth, and the ability to connect with God and with the sacred in life... The Jewish people was seen by God as having certain qualities – steadfastness, spiritual resilience, courage, faith, self-discipline – which made us the most suitable agent for bringing the concepts of God and holiness into the world. That is to say our national character.' (4)

In a slightly controversial cautionary tale attributed to the late widely respected and publicly honoured leader; Rabbi Mendel Schneerson, of the Lubavitch Chabad Hasidic sect, which is based in Crown Heights in New York, included in an official collection of stories concerning *'the Rebbe'*. We find confirmation of this distinction and considerable of jews and gentiles in Judaism and jewish culture when a passage refers to the Rebbe's teaching in his *'Tanya'* as follows:

'He read and translated into English. Most of it was beyond me, except for one passage describing how even the lowliest of Jews would sacrifice his life for Kiddush Hashem, to sanctify G-d's Name. (5) And in a flash I understand what my parents had been hollering about the whole time: even the worst Jew is forbidden to marry a gentile.

"I thanked him for the book and continued on my way. My thoughts hammered incessantly: how were all these events coming together? Each passing moment I grew more hesitant regarding the marriage.

"Two days later I told my girlfriend I was feeling very uneasy about the matter; I needed some time alone before reaching a decision.

"That evening I called my parents and told them the whole story, to their great surprise and joy. My father suggested that I visit my grandfather in New York. He could teach me some of the basics of Judaism and I would have a better grasp of the subject of marriage and "mixed" marriages. I took his advice.' (6)

Another story in the same collection repeats this theme of the difference between a jew and a gentile suggesting that the jew is superior to the gentile and that such an action would debase the jewish individual concerned. The story begins as follows:

'Walking through the front door, without a word, the mother burst into tears. Her daughter had become close to a gentile and now she was talking about marrying him. 'Nothing I say can change her mind. If she goes ahead with this our lives won't be worth living,' she blurted out. 'Look, you're the principal of our son's school. We're so happy with his progress, and...please, could you help? Maybe you can influence her.' (7)

Eventually this rabbi unable to convince the girl applies to the Rebbe for advice and the Rebbe responds as follows:

'Rabbi Hodakov told me to wait on the line, and a few minutes later answered: 'The Rebbe said that you should tell the young woman that there is a Jew in New York who is unable to sleep at night because of her desire to marry a non-Jew.'

'I didn't understand at first what he meant and asked Rabbi Hodakov for the Jew's name. Then I heard the Rebbe's voice: 'His name is Mendel Schneerson.' (8)

The conclusion of the story is described approvingly thus:

""You can rest assured," Rabbi Schwartz told me, "that in the end the young woman did not marry the non-Jew..." (9)

That a deliberate distinction between jew and non-jew is being drawn we can quote another story included in the collection:

'At the first opportunity I asked the Rebbe for a blessing, and he answered: 'Jews have a protective wall against negative matters that separates them from non-Jews...'

"I understood from the Rebbe's words that the problem was assimilation. Yet, when I told my friend the Rebbe's message, he was surprised and said he was unaware of anything like that in his family. A more thorough check revealed that their oldest son had been secretly dating a non-Jewish girl, and was preparing to marry her. The family persuaded him to let her go, informed the Rebbe – who gave his blessing to the ill son – and the disease disappeared."(10)

This view of gentiles as inferior beings to jews is confirmed by the admonition of the Rebbe in another story in the collection. Where a follower of the Rebbe; on his instructions, states as follows:

""Your parents told me that they gave their life savings to underwrite your studies. Is this how you thank them? Is there any gentile woman worth causing your parents so much suffering?" (11)

The implication of the statement above is that a jewish woman is superior to a gentile woman and that a jewish woman maybe worth causing the jewish son's parents suffering, but that a gentile woman is never worth this parental suffering. We can see the reference to this distinction between jew and gentile being a biological one is confirmed in the following passage:

'It was 1952. My brother-in-law was living in Williamsburg with his wonderful Chassidishe family when, one day, tragedy hit: his daughter decided to marry a goy. (12) And to add salt to the wound – not any goy, but an African-American! He was a Professor in his field, and he used his academic credentials as leverage in influencing the young woman.' (13)

This passage states that the frame of reference being used for consideration of who is and is not a jew is biological since the passage splits the non-jews into specific racial groups. It should be noted that the African-American in this passage is looked upon as being of even lower status than other gentiles: hence the story is discrimination on the basis of race. It is necessary to note in passing that the African-American is portrayed as being wholly to blame for this event; which is considering to be an issue of the highest importance, and that he is the evil seducer of the jewish woman rather than the jewish woman having any role in the affair.

Thus the passage indicates a world view where jews are freed from any negative role and non-jews are chained with a strongly negative role in regards to their interaction with jews.

We see this differentiation between jews and gentiles early in jewish history, particularly in the Books of Ezra and Nehemiah in the Tanakh, (14) which the noted jewish historian Solomon Grayzel describes simply thus:

'The Jews were distressed. What could they do to make Ezra feel that everything was not lost? They were willing to purify their religion, but what sacrifices would that require? At the end of three days Ezra went into conference with the leaders of the people. He told them how he felt, how hopeless the outlook for the survival of the Jews seemed to him unless they returned wholeheartedly to their pure belief in One God and the good life which that implied. They asked him whether he could lead them toward the life and beliefs he wanted them to accept. Ezra answered that he could, provided they met one very difficult condition: they must send away their foreign wives and the children born of them. He pointed out that, unless they removed the source of the evil, he could not permanently heal the evil itself.'(15)

Here Grayzel tells us; not without interjecting his own personal beliefs, that what Ezra desired was not so much to *'send away unbelievers'* as it is often presumed to mean among gentiles, but rather to mean the sending away those who were not born as jews because of that fact. The equation being simply that if you were not born to exclusively jewish parents you were not actually a jew in Ezra's eyes. This can be seen in the fact that Ezra told the jews to send away their offspring from the *'foreign women'* as well rather than bringing them in Judaic tradition. Ezra; in Grayzel's account even goes so far as to declare that the *'foreign women'* are the *'source of the evil'*, which shows both the strength and the vehemence of the opinion held by both Grayzel and Ezra.

After this attempt by Ezra to *'purify'* the jews had failed he retired from public life for a time until he allied with the *'new Prophet'* Nehemiah who managed what Ezra had not. In their persuasion of the jews they inform them of the *'will of God'*, which supports their position. Grayzel describes it thus:

'Silence fell over the multitude as the old man raised his voice. Ezra read of God's covenant with Abraham, of the scene at Mount Sinai, of the warning given to the Hebrews that they must be a holy people, and of the religious and social laws by which that holiness was to be attained.' (16)

Here we see vindication of the interpretation of Grayzel and Erza's thought above as we find that what is meant is that the jews should aspire to the ideal of racial purity in their own ranks directly from both a noted jewish historian and two of the Prophets of the Tanakh. Grayzel's commentary in fact lends itself to the (correct) interpretation that jews regard their status as the *'holy people'* (or the *'chosen people'* as it is more often expressed) as a biological status that is derived from the literal commandment of their God in the Torah.

If we connect this back to what we cover in the first part of this section in terms of quotes from jewish religious authorities regarding the issue of jews living with (let alone married to) a non-jewish partner. We can see the sustained biological distinction that is being made under the auspices of Judaism between *'Israel'* (jews) and *'the rest of the world'* (gentiles) as Jacob Neusner explained it. That distinction is thoroughly biological and even though jews do allow converts to Judaism: converts are actively discriminated against by jews because of their biological status as non-jews.

References

(1) Jacob Neusner, 2004, *'Making God's Word Work: A Guide to the Mishnah'*, 1st Edition, Continuum: New York, p. 74
(2) Ibid, p. 77
(3) Ibid, pp. 64-65
(4) Emanuel Feldman, 1998, *'On Judaism: Conversations on being Jewish in Today's World'*, 2nd Edition, Shaar Press: New York, pp. 269-270
(5) Kiddush Hashem, to *'sanctify G-d's Name'*, refers to the jewish conception of martyrdom whether intentionally or unintentionally sought.
(6) Aharon Dov Halperin, Trans: Tuvia Natkin, 2004, *'Our Man in Dakar and other stories of the Lubavitcher Rebbe'*, 1st Edition, Sifriyat Kfar Chabad: New York, p. 17
(7) Ibid, p. 57
(8) Ibid, p. 58
(9) Ibid, p. 60
(10) Ibid, p. 77
(11) Ibid, p. 157
(12) *'Goy'*, and its plural *'Goyim'*, is a usually pejorative Yiddish term for gentile or non-jew. The term's linguistic origins in the Hebrew Bible, Gowy or Go'ee, mean *'carcass'*, *'dead body'* and/or *'soulless body'*. Despite common claims that it means simply the *'nations'* this would be specifically inaccurate (although when used generally it is correct), because it does not take into account the superior status assigned to jewish individuals by birthright in Judaism (i.e. as *'vessels of the word of G-d'*).
(13) Halperin, Op. Cit., p. 172
(14) The writings of the Prophets, which come after the revealed word of the jewish God in the Torah. The Torah, the (written) law, consists of the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. All the other books of the

Old Testament, from Joshua to 2 Maccabees, make up the Tanakh in Judaism.

(15) Solomon Grayzel, 1953, ‘*A History of the Jews*’, 1st Edition, Jewish Publication Society of America: Philadelphia, pp. 26-27

(16) Ibid, p. 30

The Anti-Jewish Themes of Goebbels' 'Jud Süß' (Part III)

Sun, 01 Dec 2013 18:46:00

Continuing on with the narrative then Duke Karl Alexander; after the rabbi has successfully gulled him with astrological mumbo-jumbo, tells Oppenheimer to form a new city council (which will act as a rubber stamp to his and Oppenheimer's needs) as well as confirming his decision to stamp out the old council, which is; after all, giving him so much trouble.

Next we see a scene where Oppenheimer is courting Dorothea's father; Councillor Sturm, and talks to him about presiding over the new council offering him as much as wealth as he could want if he will do so. Sturm refuses and states that he has to hold by his principles not by his material desires.

While Oppenheimer is trying to butter Sturm up: he also tries to ask for Dorothea's hand in marriage in order to seal his prospective alliance with Sturm's family. Sturm reacts badly to this advance and Oppenheimer proceeds to threaten him that if he doesn't become part of the new city council as well as give him Dorothea's hand in marriage then things will not go well for him.

Sturm then indignantly tells Oppenheimer in no uncertain terms that Dorothea is already married: to the council's clerk Faber (which occurred only a few days before as an attempt to remove Dorothea as target as part of the systematic rape of Württemberg's virgins by the Duke and Oppenheimer, but has not; as yet, been consummated).

The confrontation then escalates with angry words flying back and forth between Oppenheimer and Sturm ending with Oppenheimer calling Sturm a rebel and warning him about what happens to rebels. In other words he is making a death threat.

This then cuts to another scene of star-chambered justice when Sturm is charged with being a rebel by Oppenheimer and dragged before a closed court consisting of a judge and Oppenheimer's servant Levy. The exchanges which follow in the short trial are merely a series of accusations against Sturm; both real and imagined (we are later told that some of these were forged by Oppenheimer and Levy), that use even the smallest thing to try and condemn Sturm to the gallows. Levy in particular is shown to excel him in the manipulation of the law to suit his own ends by standing on the letter of that law and not its spirit. The scene ends with Sturm being condemned as a rebel for attacking Oppenheimer's policies (which remember by the Duke's degree is now lese majeste and thus punishable by death) by both the Judge and Levy.

Next we cut to a scene showing the old city council secretly meeting to discuss what to do and unanimously it is decided that Oppenheimer must be ejected from both Stuttgart and Württemberg in order that peace may be restored and the exploitation of the people ended. However Oppenheimer has spies at the meeting and they inform him of what has been discussed: before going to the Duke with this information however Oppenheimer drafts a decree for the bloody suppression of the city council, which he then presents to the Duke.

The Duke is; predictably enough, outraged and condemns all those who are plotting to eject Oppenheimer as traitors. Throughout this scene we are repeatedly shown that the Duke is completely controlled in practical terms by Oppenheimer and that while Oppenheimer is in control it is the Duke's name that goes on the documents which are to bring death to Oppenheimer's present and future enemies.

The Duke however; in a moment of sanity, points out to Oppenheimer that he is creating enemies for him that he just doesn't need. As well as the fact that the Duke is increasingly concerned about the loyalty of his own troops when asked to put down the popular enemies of Oppenheimer in addition to the concern that; as he himself states, he is no longer free to do what he likes (but has to obey Oppenheimer's diktats).

Oppenheimer thus advises the Duke that the jews will happily pay for mercenaries from Würzburg to come and perform this bloody repression, but that it will take a few days for these troops to arrive. The Duchess; who is also Oppenheimer's mistress, assists in this by telling Duke Karl Alexander to heed Oppenheimer's advice. The Duke agrees with his wife and gives in to Oppenheimer's suggestion that he should become an absolute ruler as the people of Württemberg are now in open revolt against him: even in Stuttgart itself.

Thus the Duke unleashes his police forces onto the streets to fight the people who are rebelling against the oppressiveness of the Duke's rule caused by Oppenheimer's influence: leading to open fighting and also the shutting down of the old city council.

After this we cut to a scene where Oppenheimer is talking once again to Sturm: who he threatens first with prison and then with a death sentence for his treasonous comments against the Duke and Oppenheimer (which were forged by the latter). When Sturm doesn't budge Oppenheimer proceeds to try and sweet talk him again by referring to his well-known principles that will give the new council legitimacy (while also again asking for Dorothea's hand in marriage [with the implication that Oppenheimer will get rid of her husband Faber before that happens]).

Now looking at the above thematically: we can see that it is once again playing on the overarching theme in '*Jud Süß*', which is that the result of allowing jewish influence and/or jews into one state means that that state will become oppressive and tyrannical by greater and greater measures as it proceeds to try and wring the last coin out of the people. However the anger of the people will be directed towards the wrong party; the ruling classes, whose names maybe on the legal documents which have caused said oppressive and repressive measures, but they are drafted and pushed by different hands: those of the jews.

As part of this we should notice how that as soon as an individual or group becomes a problem to the jews in a state under their sway then will attempt to use the existing law to declare their enemies outlaws or simply forge evidence against them if they cannot find enough to make this happen. In essence '*Jud Süß*' here is a commentary on the proliferation of jewish lawyers that one found in Europe in the 1920s and 1930s (and one finds in the United States and Europe to this day) in that these jewish lawyers will necessarily attempt to progressively subvert the spirit of the law with the letter of the law in order to get rid of their enemies (Alan Dershowitz and advocating torture comes to mind).

'Jud Süß' here can be read as suggesting that the jews use the law as a weapon in addition to the fact that they use seduction as a political weapon. As in the case of Oppenheimer's seduction of the Duchess, which then reaps dividends for him. Since the Duchess is then quite willing to induce her husband; the Duke, to accede to Oppenheimer's schemes in spite of any misgivings he may have.

This leads us nicely on to the interlinked theme with Oppenheimer's seduction of the Duchess in the rampant sexual libido of the jews and their sexual attraction to gentile women. However this sexual attraction only lasts until they have gotten what they want (i.e. sexual intercourse) and especially if the female party concerned is virgin. '*Jud Süß*' is here telling us that jews do not love in the same as gentiles do and instead look at their prospective partners as conquests and sexual objects not as mates or partners in a sustained mutually beneficial relationship.

This is true even when the sexual relationship lasts beyond the initial encounter as Oppenheimer's relationship with the Duchess was conceived of as a way of influencing the Duke and thus Oppenheimer is using the sexual intercourse as a way of influencing the Duchess in order to influence the Duke. In other words: his seduction of the Duchess is politically motivated although it is obviously also motivated by pure carnal gratification as well (since the Duchess is portrayed as being a rather attractive lady).

Similarly this applies to Oppenheimer's attempt to obtain Dorothea's hand in marriage and his anger at not being able to gain it: as Dorothea is Sturm's daughter and if Oppenheimer has Dorothea then he can control Sturm and use his good name and reputation to his own advantage without Sturm being able to do anything against him due to his control of Dorothea.

However this is only the reason that Oppenheimer wants Dorothea's hand in marriage, but it is not the reason why Oppenheimer is so obsessed with Dorothea. This obsession is caused by Dorothea being forbidden fruit; if you will, as a young woman who has repeatedly rejected his advances and has now married someone else: Faber.

Oppenheimer is interested in Dorothea sexually because he believes that Dorothea is the one woman he cannot have and the idea that any woman could reject him rankles and yet intrigues him as well. He sees Dorothea as a challenge to his manliness and libido as if he cannot sleep with Dorothea then he has failed and Oppenheimer cannot believe he can fail as he believes himself to be manifestly superior to gentiles like her.

Essentially Oppenheimer's obsession with Dorothea is based on the fulfilling of his carnal desires and the more she rejects him the more he wants to sleep with (and de-flower) her.

Thus we can see once again that '*Jud Süß*' uses the concept of predatory jewish sexuality as well as their ruthless irresponsibility in relation to gentiles as part of its thematic undercurrents.

Getting back once again to the story: we cut to a new scene with the old city council meeting in secret to decide what to do about the Duke and Oppenheimer. After much discussion they unanimously decide to send Faber; Dorothea's new husband, out of the city as a messenger to the rest of Württemberg carrying the cry that it is now time to rise against the rule of the jews (lead by Oppenheimer) who have perverted the Duke and caused him to become a tyrant.

Faber however is caught at one of Stuttgart's gates by the Duke's soldiers as he has gotten the password for the night incorrect. Then Faber is dragged before Oppenheimer who proceeds to interrogate him with the Duke's soldiers standing over Faber menacingly (as well as threatening to torture him). Oppenheimer extracts from Faber the fact that his mission was to call on the rest of Württemberg to rise in popular revolt against the jewish inspired rule of their fair state.

This Oppenheimer immediately takes to Duke Karl Alexander and advises him that he has to risk unleashing his own troops against his own people now in order to quell the uprising. The Duke; finally coming to his senses, rejects this out of hand. Oppenheimer then desperately begins taunting the Duke with his impotence in the face of the old city council (i.e. do you rule or do they?), which doesn't succeed either.

Oppenheimer then plays his trump card: he threatens to resign unless the Duke launches an immediate coup d'etat against the old city council and extinguishes them completely as a force. While this going on however the popular uprising against Oppenheimer's rule has started in earnest.

Thematically once again we can see here the overarching theme of '*Jud Süß*' with the jews installing an oppressive and repressive tyranny on any (gentile) state that lets them reside; or have influence, in it. In essence we can see the jews of '*Jud Süß*' operating as both a conscious and unconscious unit in order to achieve the fulfilment of their own objectives.

Part of that objective is to wring as much wealth from the people as possible and to deal with opposition to it with repression of the most drastic kind: hence the use of medieval torture (thumbscrews to be precise) by Oppenheimer on Faber and also Oppenheimer's demand that the Duke unleash his own soldiers on his own people.

These act as thematic touchstones for our understanding of the Duke's jewish inspired rule is absolute opposition of orderly society as he is behaving like a oriental despot as opposed to a cultured European nobleman. This Orientalism provides a kind of thematic clue to the audience in relation to the idea that without the jews then the Duke might have been a good ruler, but his own uncontrolled vices have placed him en hoc to the jews and thus Württemberg is now ruled like an oriental despotism, because it is really ruled not by the Duke (who is a European) but by a foreign oriental people (the jews) who are ruling in the only way they know how (i.e. despotically).

Returning once again to the storyline of '*Jud Süß*': Dorothea goes; with Stuttgart and Württemberg more broadly in revolutionary turmoil, to see Oppenheimer with a view to petitioning him to release her imprisoned father: Councillor Sturm. Upon Dorothea presenting her petition to Oppenheimer: he simply rips it up and reminds Dorothea that petitioning for the release of a traitor is itself a treasonous offence and traitors are executed in Württemberg.

Dorothea is clearly rather anxious and afraid at this juncture given that Oppenheimer has just made a death threat against her and follows Oppenheimer to his bedroom: where he attempts to bribe her into sleeping with him via the gift of a valuable ring, while beginning to sexually molest her. When she rejects the ring Oppenheimer tells her that in order to free her father and her husband (who he now reveals he also has in prison) then she has to sleep with him.

Dorothea once again rejects this on the basis of her principles (like her father before her) and Oppenheimer resorts to desperate measures by leading her to the window and asking her listen. Then he signals his torturer who is opposite on the floor below with the window open: who then begins brutally torturing Faber with thumbscrews so that she will be able to hear his screams.

At this point Dorothea realises that she will not escape Oppenheimer without being raped and begins to mumble prayers for an intervention from the god of her faith (i.e. Christianity): Oppenheimer laughs at this and tells her that the jewish god is a god of revenge not one of compassion. Then Oppenheimer proceeds to rape Dorothea and steal her virginity as he has done to so many other maidens of Württemberg.

Oppenheimer then frees Faber and his servant Levy tells Dorothea's helpless and traumatized husband that Dorothea has given herself to Oppenheimer in order to obtain his freedom. Faber is clearly further traumatized and bewildered at this as is Dorothea .Who we see somewhat raggedly clad making her way unsteadily back after her rape by Oppenheimer: however she cannot live with what has happened to her and drowns herself in the river due to her sense of shame for having had her virginity taken away from her by a jew.

Thematically we can see her confirmed that Oppenheimer's interest in Dorothea is purely sexual and temporary in nature: it is limited purely to his conquest of her sexually and not extending to any love or attachment to her. Essentially Oppenheimer is using her for sexual pleasure much as he has used so many other maidens of Württemberg. His offer of marriage to her father; Councillor Sturm, is thus seen for what it is: an imposture that is purely political in motivation and nothing to do with any actual feelings; other than pure lust, towards Dorothea.

We also see the ruthlessness of Oppenheimer once again rear its ugly head. Since Oppenheimer cannot get Dorothea to sleep with him by any of his usual means; i.e. offering women money or wishing sweet-nothings in their ear (i.e. he treats gentile women like prostitutes thus symbolizing the jewish view of the Shiksa), then he has to find another way to get her to accede to his affections. This he does in the most drastic; if opportunistic, way possible by brutally torturing her husband the man she loves within her hearing.

This reveals the ruthlessness and callous nature of the jews as portrayed by '*Jud Süß*' in that they will literally stop at nothing in order to achieve their objectives whether they be political or personal.

Returning to the narrative of '*Jud Süß*' one last time we see Dorothea's body being discovered and the '*straw that broke the camel's back*' in so far as Dorothea's rape and subsequent suicide, become the rallying cry of the uprising against Oppenheimer. The members of the old council (including the now vengeful Faber) then proceed to ride with all speed to the Duke's fortress. Where they shoot one of Oppenheimer's bought military lackeys in charge of the guards at the gate and manage to incite the men on guard not to open fire in response, but rather to join their fellow citizens in common cause in rising against the tyrannical rule foisted on them by Oppenheimer and the jews.

The old council members then burst in on the Duke (who is drunk on champagne which he declares to be his medicine) in the middle of his latest lavish entertainments; which he is now very bored with signifying the temporary nature of physical pleasure and hedonistic entertainment, and forcibly present him with the demands of the people of Württemberg to which the Duke predictably reacts angrily.

The old council members however will not take no for answer and remind him of the oaths he swore to do right by the people of Württemberg during his investiture as their sovereign lord. Oppenheimer responds to this by demanding that Duke ignore these men and clap them irons for treasons to which Faber retorts that Oppenheimer has raped his wife (Dorothea) and caused her to take her own life.

Oppenheimer sees red at this points and physically attacks Faber while shouting that he is a slanderer and a liar, which causes the Duke to get even more volubly angry. However all of a sudden the Duke collapses and then dies shortly thereafter due having a heart attack brought on by his sedentary and hedonistic lifestyle (i.e. as opposed to a healthy active life of service).

At this point Oppenheimer tries to run, but is caught and arrested on the spot by the members of the old city council who then proceed to have him tried in an open court (which compares to Oppenheimer's use of closed courts of star-chambered justice). This court spends months investigating Oppenheimer's many misdeeds (which is again a comparison to the kangaroo court nature of Oppenheimer's own use of the legal system against his opponents) and convicts Oppenheimer of high treason sentencing him to publicly hang for his crimes.

This verdict isn't for want of Oppenheimer's many excuses that he has done nothing wrong and that he is merely just a poor jew who was just doing the Duke's bidding. He also repeatedly claims that he has done nothing in his own personal interests but rather did everything for the Duke's interests and that it is with the Duke that the blame must lie and not with him.

The court however makes it plain (in direct contrast to Oppenheimer's own formulation that the jewish god is a god of vengeance) that it does not want revenge, but merely wants to see justice done. Closing off the narrative of '*Jud Süß*' we see the scene of Oppenheimer's execution (which is very well attended) and we see that right to the end Oppenheimer is volubly protesting innocence and claiming that he is just a '*poor abused jew*'.

Once Oppenheimer has been disposed: 'Jud Süß' cuts to its last scene with the reconvened city council writing it into their statutes that all generations hereafter should be warned by their experiences with the jews. Thus their descendants should take heed of their experience for all time and never allow the situation to get as bad as it did under Oppenheimer again (with the subtle hint that in fact this had been allowed to happen again).

However as the ending of '*Jud Süß*' implies: it did and it is happening now.

Hesiod's Prediction of Jewish Dominance

Mon, 02 Dec 2013 22:13:00

Recently when I had cause to re-read Hesiod's poem '*Works and Days*' I happened to notice that one particular section of it stood out as if it was predicting the problems we are confronted with in relation to the Jewish question today.

Now obviously I am not suggesting that Hesiod was necessarily given the gift of prophecy, but rather that Hesiod's intellectual formulation of the confrontation that occurs strikes a strong cord with what patriotic individuals and groups are fighting in relation to the Jews. Such a formulation can be seen somewhat in the vein of the apocalyptic literature that has so long manifested itself among the Jews, but yet Hesiod is not being apocalyptic rather he is suggesting that a time of struggle will come about on earth between those who fight for good (generally) and those who fight for evil (generally).

The difference between Hesiod and say the Book of Daniel is clear when we read what the former says. To wit:

'For now indeed is the race of iron, and never a day's space shall they cease from toiling and wretchedness, nor have a night without continuity of destruction; the gods will give them gnawing anxious cares.

Yet even in their evils there shall be a mixture of good.

Zeus will destroy these also, this race of mortal men, when even at their birth they shall be grey at the temples; when father shall not be at one with his children nor they with him, nor guest with host nor friend with friend nor brother shall be friendly as before.

These people shall dishonour their parents, even at the moment of ageing; they will fault them with words of abuse. Cruel, they will know nothing of the gods' vengeance; nor will they give to their parents in age a return for the cost of their rearing, nor shall oath-keeping have any grace among them, not yet justice and good.

Rather shall they honour the wrecker of evil, the man who is Insolence; justice shall be in their hands only, and shame shall be no more.

The evil man shall injure the better, speaking with crooked lies and swear with an oath to top them.

Envy shall attend all wretched mankind, envy malicious in voice, delighting in ill, with a face of hatred.

And on that day to Olympus, away from the broad wayed earth, to join the tribe of Immortals, and to leave men behind, Shame and Retribution go. But misery and pain are left for mortal men; there shall be no cure for ill.' (1)

Having read the above it is clear that Hesiod is somewhat apocalyptic, but in a very different way when compared to works such as the book of Daniel, which focus on the finality and awfulness of the end of time as they perceive it.

Hesiod by contrast focuses on the progressive fall of mankind (read the Greeks and plausibly their northern neighbours) from their semi-divine estate and the consequences of this fall. Rather than envisioning mass death and genocide as the Tanakh frequently does: Hesiod focuses on the fact that men are no longer pure and states that even evil men can still do good, which is fundamentally more realistic and natural than the absolutist Jewish axiom that evil men only do evil.

This impure people are; so Hesiod calls them, the race of iron: they still retain a strong capacity for good, but are being brought down by evil-doers in their midst. Hesiod talks of the ones who will destroy this race of iron as coming from among them, but yet are somewhat different in that they seek to disrupt the national community and also break down the boundaries of trust between men (hence the lack of trust between brothers, friends, fathers and sons as well as between guests and hosts).

Further these subversives are afraid of children (hence their need to break down the father/son relationships) because in children lie the ultimate seed of their defeat and hence to Hesiod these subversives are like Zeus' father; Kronos, who feared children as being a threat to his individual power. (2) This is why Hesiod frequently refers to Kronos with the epithet '*of the crooked scheme*' (3) or '*of the crooked counsel*'. (4)

The subversives; like Kronos in relation to his divine children, fear the rise of the children of the race of iron (who; as the name implies, are a race of born soldiers led by warrior-kings) who will struggle to do more good than evil: so they focus on breaking up order and the sense of community as well as the familial bonds among them.

These subversives seek; as Hesiod tells us, to make the race of iron; and their children more especially (after all if they can't stop the race of iron having children they might as well attend to them as well), worship the '*wrecker of evil*' rather than behaving in accordance with their own natures.

In essence Hesiod is here saying that the race of iron is to be; to use modern parlance, '*re-educated*' in the ways of the '*wrecker of evil*' and distanced from its own good and moral instincts to struggle onwards and upwards. The values that these subversives teach are that men should be insolent towards others (to make it more likely they will kill each other in the ensuing fight), the best of the race of iron should be killed and/or seriously maligned (i.e. the evil men shall injure the better) and that men should swear false oaths to others in order to gain advantage.

What we are seeing described here is a subversive group inside of the society of the race of iron who are attempting to mould it to their vision of how society should operate. This group acts as a kind of conspiracy to spread disaffection among society creating anarchy which will act as an enabler for them to come to positions of prominence. This Hesiod illustrates with an allusion to a beehive with the conspirators acting as co-ordinated whole causing panic and disruption among their opponents and thus being at great advantage in the struggles and conflicts that necessarily follow. (5)

We should not misunderstand Hesiod's reference to women as this subversive entity as actually meaning women writ large (which he clearly cannot mean considering his positive comments about women just a few lines later), but rather that Hesiod; in a male-dominated world, believed that good characteristics were representative of male values and that bad characteristics were representative of female values.

Essentially Hesiod here is describing a dark conspiracy of outsiders from inside the race of iron: that are seeking to subvert its values by removing their most able opponents from contention, making false oaths to those who will accept them, encouraging social meltdown via the increase of disrespect and insolence and degrading the family unit with a view to removing it entirely from contention so that the race of iron propagates as little as possible.

Now if you simply replace '*subversives*' with '*jews*' and '*the race of iron*' with '*Europeans*' (who have the longest and most successful warrior traditions in history) then it is quickly evident that Hesiod's description of the destruction of the race of iron from the inside by a conspiracy of subversives who worship the '*wrecker of evil*' is a close match with the situation in which we find ourselves today.

After all jews are doing all the things that Hesiod describes: they remove the most able of their opponents by seriously maligning them [aka calling them '*anti-Semites*' and so on] as well as sometimes even murdering them [the cold-blooded murder of Yasser Arafat and Adolf Eichmann among many others], make false oaths to those who will accept them [for example the annual Kol Nidre prayer, the many Israeli promises to honour things like the Camp David Accords and the Holocaust Industry's broken promises not to try and extract more money out of previous victims], encourage social meltdown by suggesting disrespect and insolence are good things [hence the veritable barrage of material put out by a ludicrously jewish-dominated media industry that idolizes social disrespect and demand adherence to values that are to create the '*new man*'] and the destruction of the familial unit [hence the rise of jewish-dominated and lead '*third wave*' feminism as well as the promotion of homosexuality as an '*alternative lifestyle choice*'].

Thus we can see that the jews fit the bill of Hesiod's subversives in the race of iron and while it is unreasonable to see him as an actual prophet: we can at least say that Hesiod words were themselves prophetic.

References

- (1) Hesiod, Works and. Days, 176-201
- (2) Hesiod, Theogony, 136
- (3) Ibid. 137
- (4) Ibid. 168
- (5) Ibid. 594-611

An Interesting Quote on Jews

Tue, 03 Dec 2013 19:20:00

While I was doing some research this morning I happened upon a quote from the American Civil War on the subject of the behaviour of jews. I believe that my readers will both enjoy it and find it instructive.

To wit:

‘A Jew was arrested and brought to prison charged with having come through the army lines from Dixie, and upon being searched, previous to assignment to quarters, was found to be wrapped in a long piece of muslin in which several hundred dollars in gold pieces were carefully sewed, and his misery in seeing them ripped ruthlessly from their hiding place was extreme, equalled only by the scorn which he regarded my receipt for the much-loved hoard. After a trial which restored him to freedom, however, he presented his scorned acknowledgement, and thought better of it when it returned to his possession his treasure. The war had made money plenty, and it often fell temporarily into strange and unaccustomed hands, and from prisoners charged with bounty frauds I received as high as twenty or thirty thousand dollars in notes and bonds — the results, doubtless, of their rascality.’

N. T. Colby, 1878, ‘The “Old Capitol” Prison’ in Alexander Kelly McClure (Ed.), 1878, ‘The Annals of the Civil War Written by Leading Participants North and South’, Philadelphia, p. 505

Blaise Pascal on the Jews

Tue, 03 Dec 2013 22:27:00

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Blaise Pascal; the famous seventeenth century French inventor, mathematician and philosopher, is not the first person you would think of when you think of geniuses who really didn't like jews. However yet it is most certainly the case as one can immediately see from actually reading what Pascal has to say on the subject in his '*Pensees*'.

Before we discuss that however I should point out that in his other theological work; and easily his most delightfully vicious best, '*The Provincial Letters*' doesn't mention jews and the closest he gets is a mention of Pharisees. This should not be taken as meaning Pascal didn't go in for criticism of the jews, but rather he had in his mind a far greater intellectual opponent: the Jesuit order. The Letters; written between 1656 and 1657, were an ongoing confrontation with the Jesuits in relation to the Jansenist debate, which was a theological storm in a teacup that occupied much of the seventeenth century and even beyond.

This then indicates to us that Pascal's prodigious intellectual energies were being diverted heavily towards this controversy and away from his other activities such as mathematics and engineering in addition to the subject of the jews.

We can see this in Pascal's posthumously published '*Pensees*' when he uses jews as an example to illustrate a point thus:

'Ordinary people have the habit of not thinking of that about which they do not wish to think. "Do not mediate on the passages about the Messiah", said the Jew to his son. Thus our people are often act. Thus are false religions preserved, and even the true one, in regard to many persons.

But there are some who have not the power of thus preventing thought, and who think so much the more as they are forbidden. These undo false religions and even the true one, if they do not find solid arguments.' (1)

What Pascal is telling us here is simply that the jews are adherents to what Toynbee memorably called a '*fossil religion*'. Put another way: Judaism; in Pascal's view, is a superstition that is derived not through the exercise of reason, but rather through the collection of nonsensical doctrines and interpretations that has in turn been replicating and recycling itself for over a millennia.

Thus when Pascal declares that thought undoes false religions by challenging their assumptions by requiring solid arguments and proofs: he is informing of his belief in the superstitious nature of Judaism. As well as the fact; as can be seen by Pascal's use of a parable about a jew talking to his son, that the jews suppress the ability to inquire into ideas that they believe to be dangerous. Therefore preventing the jews from '*seeing the light*' in Christianity if you will and enabling them to tenaciously cling to their superstitious fossil religion: Judaism.

This theme of the jews as intellectual cripples and superstitious vagabonds is also seen when Pascal's talks of what James Parkes called '*the conflict between the Church and Synagogue*'. To wit:

'And on this ground they [the jews] take occasion to revile the Christian religion, because they misunderstand it. They imagine that it consists simply in the worship of a God considered as great, powerful, and eternal; which is strictly deism, almost as far removed from the Christian religion as atheism, which is the exact opposite. And thence they conclude that this religion is not true, because they do not see that all things concur to the establishment of this point, that God does not manifest Himself to men with all the evidence which He could show.

But let them conclude what they will against deism, they will conclude nothing against the Christian religion, which properly consists in the mystery of the Redeemer, who, uniting in Himself the two natures, human and divine, has redeemed men from the corruption of sin in order to reconcile them in His divine person to God.' (2)

Interpreting this then is not difficult as we can quickly see that what Pascal is arguing here is that the jews do not understand Christianity, because they fear to expose themselves to what it actually believes due to the fact that; as Pascal thought, should they do so then they would have to admit the truth of it. Rather the jews reject Christianity because they don't know what real Christianity is and attack an intellectual straw man of their own creation, which is; in fact, deism not Christianity.

This then indicates the false nature of Judaism to Pascal's mind (as it cannot stare the truth in the eye). While the mention of the belief among the jews that Jesus was not Messiah based on the lack of every sign that could be given by god

indicates the fossil/superstitious nature of Judaism, because it uses the letter of the law to argue against the spirit of the law.

In other words: Pascal is pointing out that jews reject Jesus not due to making a reasoned case, but rather because they have interpreted the Bible to mean something additional was required as a sign by god, which was not present in the life of Jesus.

A good approximation of this argument on the part of the jews is afforded by a bunch of grapes. The jews are essentially asserting that when you purchase a bunch of grapes and you find one that is deformed or not ripe then the entire bunch must be rejected or thrown away even if they look and taste delicious because they cannot be grapes due to not being perfect or conforming with expectations. This; as Pascal rightly points out, is ludicrous, because it assumes that because something small is not present or does not meet expectations that everything must be discarded and thus is an irrational position, because it makes an intellectually irresponsible and unsupportable generalization based on a manifestly erroneous assumption.

This idea of the erroneous assumptions of Judaism is pivotal in Pascal's critique of the jews in so far as he points out that it was the jews who originally conceived of original sin (in the sense that Saint Augustine used it), (3) but yet are a failed broken people who are proof of the truth of the doctrines of Christianity (4) and who are also '*irreconcilable enemies*' to both it and atheism. (5)

This fanatical and superstitious opposition to Christianity; as well as free intellectual enquiry in general, on the part of the jews: Pascal sees as deriving from the role of the jews as being '*blinded by scripture*'(6) in relation to their recognition of Jesus as the Messiah. (7) This lies at the root of Pascal's rejection of the jews as being '*carnal*' opponents of Christianity: (8) since those who have not converted have '*heathen*' ideas (9) and are accordingly not true jews (who wish to; or have, converted to Christianity in Pascal's opinion). (10)

Indeed as Pascal says the '*heathen should be chosen in the stead of the jews*' and points out that the jews are to be rejected and '*treated like strangers*'(i.e. exiled and removed from Christian lands as well as rigorously legislated against), because of the offences they have committed against god and his representatives on earth: Jesus and the Church he founded. (11) That said he does not want to the jews to be wiped out en bloc (as some Fathers of the Church recommended), but rather suggests that the superstitions and presence of the jews on earth (who are to be '*separated from all peoples*') (12) serve as an example to Christians of what happens when they do not obey god's covenant with them (13) since the jews live in '*perpetual misery*' due to their disobedience. (14)

This said Pascal does attribute some positives to the jewish people given that he regards them as '*witnesses*' to the truth of Christianity and suggests that they have (in the past) produced some geniuses who are to be admired (but have not since the advent of Jesus). (15) Yet he also points out that the jews were (and are) extremely covetous and obsessed with material things as well as that quintessential jewish fixation: money. (16) This Pascal perceptively holds to be representative of their state of misery in so far as they are unable to drink of the divine wisdom of Christianity

This; so he tells us, led to the downfall of the jews as they had grown obsessed with sex (17) and money (18) leading to their being superseded as the chosen people of god by Christians (19) as well as becoming the principal part (20) of the '*frightful darkness*' (21) and '*the wicked*' (22) opposing the spread of the light of Christianity.

We can thus see that Pascal's opposition to the jews was; in the context of his time, both strong and significant precisely because he expresses private strong anti-jewish sentiments within a world view dominated by a need to rationalize itself within Christian theological concepts such as '*the jewish remnant*' and the idea that the jews are '*living witnesses*' to the truth of Christianity. If we but strip these away we can quite easily see that Pascal is referring to the jews as being dangerous, covetous outsiders within European society both historically and currently who pose a significant and ongoing threat to it. Accordingly Pascal wanted to see the jews removed from Christian lands post haste as well as attending to the stripping of their ill-gotten gains for the benefit of the poor.

This then is hardly the viewpoint of a man who liked jews, but rather what would be frequently (but wrongly) called today: an anti-Semite.

References

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- (2) Ibid, 8:556
- (3) Ibid, 7:446

- (4) Ibid, 4:289
 - (5) Ibid, 8:560
 - (6) Ibid, 8:573; 12:745-750
 - (7) Ibid, 8:571
 - (8) Ibid, 9:607; 10:662
 - (9) Ibid, 9:608
 - (10) Ibid, 9:609-610
 - (11) Ibid, 9:610; 10:654; 12:761
 - (12) Ibid, 9:619; 11:727; 12:773; 12:781
 - (13) Ibid, 9:610; 618; 10:645
 - (14) Ibid, 9:640; 10:661
 - (15) Ibid, 9:620
 - (16) Ibid, 10:663
 - (17) Ibid, 10:664; 671
 - (18) Ibid, 10:670
 - (19) Ibid, 9:601-607; 11:699-708
 - (20) Ibid, 12:762-763
 - (21) Ibid, 12:737
 - (22) Ibid, 12:759
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The Jews and the Witch of Endor

Wed, 04 Dec 2013 22:06:00

The passage in the First Book of Samuel in the Tanakh that tells the story of King Saul, the Prophet Samuel and the Witch of Endor is one of the best-known and blood-soaked passages in the entire work. The story has long been one of the key scriptural arguments for the existence and potency of witches and witchcraft, (1) but it has also causes much disquiet among Christian theologians precisely because while expelling witches and diviners from Israelite occupied territory: the very people who are the driving force behind that action then consult one. Thus producing a contradiction in terms that one has to solve in order to derive any substantive theological sense; let alone meaning, from the story. (2)

For our purposes it is enough to say that the story is central to the witch narrative that so dominated Christianity in the late medieval and early modern era. However this excludes the fact that witch beliefs are derived directly from classical Judaism and from no-where else: the reason for this; as I have pointed out previously, is that the jews of antiquity had a unique aversion to any form of magic and sought to crush it wherever it was found. This was because they held that because their god; Yahweh, was omnipotent and omnipresent then it the use of magic that derived from an alternative source of power (i.e. it wasn't directly invoked from Yahweh in a permissible way [a-la Moses]) was thus proof that this was not the case: thus challenging the omnipotency and omnipresence of Yahweh.

This then lead jews to take drastic (and usually homicidal) action against all practitioners of magic in any form, which was made all the more ferocious because magical practices were common place among most religions at the time. This made the jewish ideas in relation to magic and the requirement for its brutal suppression potentially lethal if they got out of the small locale in which that suppression was originally practised. When this happened; vis-a-vis Christianity and its use of the Tanakh as the basis for the Old Testament, it necessarily meant that at some point witch persecutions would necessarily begin in Christian lands. (3)

We can draw from this the necessary conclusion that like it or not: the witch craze was caused by jewish ideas about the suppression of magical practises gaining a wider audience in the form of Christian theology (and thus the blood-soaked witch hunts can be somewhat ascribed as crimes of the jews).

Further to this as the central passage that is used to argue for the existence of witches and their having a real powers (as opposed to mythical or fake ones): it is well to discuss it and draw from it what conclusions we can about jews and their relationship with magical practises.

It is important to first point out however that the description '*Witch of Endor*' is actually a mistranslation since it should read contextually as either the '*Medium of Endor*' or the '*Diviner of Endor*'. (4) In other words the '*Witch of Endor*' is not actually a witch as we; or even the medieval thinkers about witchcraft, would understand one, but rather simply as practitioner of folkloric magic in order to divine the future.

This is perhaps the crux of understanding the whole '*Witch of Endor*' episode in the first book of Samuel in so far: as the prophet Samuel has died and the Israelite king Saul is losing a war against the Philistines. Saul is a weak king handicapped by a not inconsiderable dollop of pure superstition and gullibility who; with his divinely-appointed controller dead, needs some way to make command decisions that are derived from the will of Yahweh. However none of Saul's dreams (dreams being a common method of divination) and the attempts at divination by the official Israelitish shamans (who used to '*see the future*' when throwing bones around their tents) could give him a definitive answer on what to actually do.

Saul was at this point badly losing his war with the Philistines (who were understandably annoyed at the persistent attempts by the jews to exterminate them and steal their land) and being mentally handicapped: he decided to consult one of the non-official mediums/diviners he had been so readily expelling or executing for most of his reign. This medium/diviner resided in Endor and Saul commanded her to raise up the '*spirit of Samuel*' (i.e. a form of spirit summoning/necromancy not unlike that practised by Odysseus in Homer's '*Odyssey*') so that Saul could consult him as to what to do.

Hilarity ensues when the medium/diviner of Endor successfully raises the spirit of Samuel from the grave: who in turn spends a goodly amount of time berating Saul for being a moron and being unfavoured by Yahweh. To give the reader a parallel in modern jewish culture: Samuel is behaving like the typical jewish mother when berating her son for not being exactly what she has planned for him to be, while he is being the typical weak gibbering toady in the face of his overbearing mother.

Essentially Samuel is depicted as a tyrannical despot pretending to be a divinely-appointed religious authority and the control via the use of terror he exerts over Saul is so considerable that in the story we see Saul crawling on the floor blubbing and generally being a bit of a girl's blouse at Samuel's sadistic gloating that he will lose the war and the Israelites will all be killed.

What we can draw from this episode is more about the extent of belief in superstitions about magical practices among the Jews in so far as Saul and the Israelites in general are depicted as being addicted to divination (which is why Jewish magic has long been focused on this area to the near exclusion of all others except curses). This is because the Saul and the Israelites live in absolute terror of Yahweh who they believe to be a seriously grumpy and generally homicidal omnipotent and omnipresent divine dictator who will murder them all in a heartbeat if they but dare to eat the wrong sort of meat or fail to murder those who fall short of his (largely unknown) standards of spiritual purity.

This means that the Israelites feel they have to consult those with special skills in working out precisely what Yahweh wants them to do (i.e. practitioners of divination): in order that they do not displease him and in so doing cause their own extinction.

In other words: Saul and the Israelites without a direct line to Yahweh in the form of Samuel are absolutely hapless, because they feel that whatever they do will in some way anger Yahweh. They are searching for a new line to Yahweh and having come up empty handed: they attempt to turn to their old direct line of Yahweh (in the form of Samuel's resurrected spirit) to tell them what they should do.

What this tells us that the Jews; whatever they overtly professed beliefs, were fundamentally a very superstitious people and that they sought to drive out the practitioners of magic (who weren't '*officially sanctioned*' if you will) because they believed their continued presence caused offence to Yahweh by implicitly challenging his claim to omnipotence and omnipresence. However the practitioners of magic were deemed necessary as soon as the Israelites no longer knew what to do: meaning in other words that the 'monotheism' of the Old Testament is hardly that at all, but rather the veneer of it with all sorts of folkloric superstitions just under the surface.

In essence we can see then that the story of the '*Witch of Endor*'; aside from 'proving' the existence and potency of witchcraft to Biblical literalists from antiquity to the present time, is actually story that narrates the weakness and superstitions of the Jews in their inability to do anything without a guiding omen if you will.

The story also nicely informs of the despotic nature of the rule of the prophets such as Samuel and how they were hardly creditable individuals, but rather despots ruling their own nomadic banana republics in the deserts of the Middle East (not unlike the equally off his trolley and homicidal patriarch of Islam: Mohammed).

References

- (1) Cf. R. Trevor Davies, 1947, '*Four Centuries of Witch Beliefs*', 1st Edition, Methuen: London, p. 10
- (2) Cf. J. Rogerson, 2006, '*Historical Criticism and the Authority of the Bible*', p. 851 in J. Rogerson, Judith Lieu (Eds.), 2006, '*The Oxford Handbook of Biblical Studies*', 1st Edition, Oxford University Press: New York
- (3) Cf. Derek Collins, 2008, '*Magic in the Ancient Greek World*', 1st Edition, Blackwell: Oxford, pp. 159-162
- (4) Jeffrey Burton Russell, 1972, '*Witchcraft in the Middle Ages*', 1st Edition, Cornell University Press: Ithaca, p. 54

Rabbi Wallerstein says doing Zumba Classes makes you a Whore

Thu, 05 Dec 2013 22:05:00

N.B. As part of growing SC and taking it to a wider audience. I have decided to take a leaf out of Jihad Watch's book and post news articles about our favourite chosen ones with a little bolding and commentary.

Karl comments: Once again we can see here that having a thoroughly archaic sense of religious thought and morality is not just the preserve of Muslims or your local witch doctor, but is just as commonly found in your local synagogue. Where is Robert Spencer's fiery denunciations of this I wonder?

Hmmm... oh wait he's too busy fellating Israel about how he was allegedly 'banned from the UK' for 'being pro-Israel'. Obviously he is much too busy looking for jihadis under his bed to notice what jews are up to in the USA and abroad.

"Zumba makes you a whore" says US Rabbi

[\(Source Link\)](#)

It is a dance fitness programme that has taken the world by storm — and Jews are no exception.

Zumba’s combination of samba, salsa and mambo is so popular among Jewish women that ‘Jumba’ — and even, for Charedim, ‘Frumba’ — classes have sprung up from London to New York.

But in a video posted online this week, Brooklyn Rabbi Zecharia Wallerstein said that the dance craze can lead Jewish women towards pole dancing and prostitution.

He said: “Zumba will become pole, pole will become prostitution and you will lose all of your kids... The whole world is just falling apart.”

The Orthodox rabbi, who regularly posts his lectures online, described his shock two years ago when Zumba dance classes first appeared in Brooklyn.

Explaining his reaction, he said he asked himself: “What are you dancing like an animal for? You do the class, then you come home and sit down with your children, with the voice in your ears of these animals?”

The rabbi also suggested that Zumba dancers were “like monkeys in the jungle”.

For 81-year-old Valerie Oliver — who not only attends Zumba classes, but also teaches them in her retirement home in East Finchley — the dance regime is a great way to socialise and stay young, and should carry no moral caveat.

She said: “I teach a class to 12 over-80s every week, and they love dancing along to the music. I don’t think any of us are in danger of prostitution.”

Herge, the Adventures of Tintin and the Jews

Wed, 01 Jan 2014 21:53:00

Like many children before and after me I grew up reading about the exploits of Herge's (aka Georges Prosper Remi) intrepid reporter Tintin and his dog Snowy. Only many years after reading the original Tintin works did I return to them out of a sense of nostalgia and notice for the first time: their political content. To be sure the debate about the overt or subtle '*racism*' of the Tintin stories has long been raging, but what is an ancillary to that debate is whether the Tintin series promotes an anti-Semitic vision of the world.

Now Herge has long been a target of claims that Tintin is anti-Semitic, because the main '*evil genius*' character Rastapopoulos is quite clearly designed to be seen as a Jew. (1) Herge himself claimed this was not the case and that Rastapopoulos was supposed to be an Italian. (2) Herge here seems to be guilty of trying to play down the Jewish origin of Rastapopoulos precisely because Rastapopoulos is the earliest real villain of the Tintin series first appearing in the fourth Tintin story '*The Cigars of the Pharaoh*' (created between 1932-1934) and then returning immediately in the next story: '*The Blue Lotus*' (created between 1934-1935).

But yet Rastapopoulos doesn't make a re-appearance until '*The Red Sea Sharks*' (created between 1956-1958) and '*Flight 714*' (created between 1966-1967), which if you take out the fact that Herge focused on anti-German/Japanese themes from the mid-1930s to the Second World War and then generally did so again after the war: suggests that Herge was well aware of Rastapopoulos' origins in anti-Semitic cartoons.

This can be shown easily enough by pointing out Rastapopoulos' very distinctly drawn (and unique) nose, which is quite literally taken from how Fips (Julius Streicher's legendary cartoonist in '*Der Stürmer*') portrayed them.

We know that Herge was a great admirer of new ways and methods to draw and construct cartoons. When we further consider the fact that Tintin's adventures at the time that Rastapopoulos was created were published in the anti-Semitic Belgian journal '*Le Petit Vingtième*' (as part of its children's supplement) and that Herge had correspondents attached to the journal send him examples of how innovative cartoonists were working (one of whom was the famous Walloon nationalist, anti-Semite and soldier: Leon Degrelle).

It becomes almost certain that Herge encountered Fips' cartoons of Jews (which were some of the most famous and innovative cartoons of the time rivalling the work of other major cartoonists such as David Low) and that he likely drew on how Fips portrayed Jews for his evil mastermind: Rastapopoulos.

To address Herge's claim that Rastapopoulos was meant to be an Italian: we need but notice two things.

The first is that Rastapopoulos is a Greek name not an Italian one: so why on earth would Rastapopoulos have been given a Greek name if he was supposed to be an Italian (he does pretend to be an Italian; the '*Marquis de Gorgonzola*', in '*The Red Sea Sharks*', but reveals his real name is Rastapopoulos).

The second is that Herge draws Italians (of which there are many in the series: for example see '*The Calculus Affair*') very differently to Rastapopoulos with Italians not being dumpy, overweight, bespectacled or having a nose in the general shape of a six (indeed their noses tend to be long and pointed not big and round like Rastapopoulos'). Rastapopoulos is clearly portrayed in the same way as a Jew in a Fips cartoon: that simply cannot be a coincidence.

We can see from this that Rastapopoulos is clearly a Jewish character that Herge conceived of in the deeply anti-Semitic environment that he was immersed in during the 1930s and then tried to cover his tracks.

We can further see that Herge had no aversion to anti-Semitic views in the 1930s/early 1940s in his Tintin story '*The Shooting Star*' (created between 1941-1942): which is usually classed as an adventure (as opposed to a reporter) story in the Tintin canon. However what is usually overlooked is that the head of the San Rico bank; which is Tintin's principal antagonist in the story, is quite clearly portrayed in the same way as Rastapopoulos with a defining '*Jewish nose*' that makes the identification of the character as Jewish in the extremely anti-Jewish atmosphere that Herge was then in publishing a near certainty. This is something that Herge must have himself known as he did not have to draw the character the way he did (or put him in such a position where Jews were perceived to have much attraction to and influence in), but that he did suggests that he espoused anti-Semitic views himself during this period.

Thus we can see that the Tintin stories do show anti-Semitic tendencies and that what Herge tried to claim after the Second World War was something of an afterthought meant to try and save his name and career (both of which he valued highly).

References

(1) Benoit Peteers, 2012, '*Herge: Son of Tintin*', 1st Edition, John Hopkins University Press: Baltimore, pp. 64-65
(2) Ibid.

Was Friedrich Engels Jewish?

Thu, 02 Jan 2014 19:21:00

It is perhaps a sine qua non of my posts here on SC that I am continually amazed at the idiotic claims made by a veritable cornucopia of individuals and groups about such and such a historical (or living) person being jewish or half-jewish. I have devoted a couple of articles on SC to dealing with claims of this kind: sometimes they are surprisingly based in arguable fact (for example Fidel Castro) and sometimes they are just plain silly (for example Joseph Stalin and John Calvin).

This has predictably gotten me on the bad side of the same half-baked horseshoe-sucking loons who have now decided that I *‘must’* be jewish, half-jewish or quarter-jewish (depends whose opinion you read and how much they dislike me). That none of them even know my real first name is testament to the fact that their concept of who and what a jew is: is irrevocably bound up in their ego whereby anyone who disagrees with or argues against them must; per force, be some species of jew.

To such individuals then jewishness is not a definite material condition that can be established based on consulting the totality of the available evidence, but rather a subjective label they apply to those they consider to be *‘the other’* of their ideology: in other words their enemy/opponents. You see much the same modus operandi when you debate those who believe that a Jesuit conspiracy and/or an Illuminati conspiracy and/or a conspiracy of Freemasons exist.

All that changes is the label applied to the individual or group who has offended the labeling party. This tradition of labeling any opponent; or perceived major player on the *‘other side’*, as being part of *‘the other’* without any evidence other than subjective opinion is a long one and can be reasonably dated back to the judicial murder of Socrates and the habit of Greek and Roman rulers of issuing *‘proscriptions’* (i.e. lists of those sentenced to death) of those they alleged were plotting against them and the state.

This tradition also has a long history in anti-jewish circles and one such legacy was to name Friedrich Engels as a jew. Such a (weird) claim is only found relatively late and I have not been able to find to examples of it prior to the Bolshevik revolution (and even then it is a very unusual claim to make): this is probably because anti-jewish opponents of Marxism; and Bolshevism more specifically, could find more than enough influential jews in the history of the intellectual and political leadership of internationalist socialism (such as Karl Marx, Moses Hess, Ferdinand Lassalle, Leon Trotsky, Karl Radek, Rosa Luxemburg, Bela Kuhn and so on) to (accurately) argue the case that the Bolshevik revolution and the international socialist movements that it inspired were largely lead by jews in both the political and intellectual spheres.

There was simply no need for most anti-jewish anti-communist writers to claim (contrary to general academic and popular opinion) that Friedrich Engels was jewish and this was no doubt helped by the common perception; fostered by Engels himself, (1) that Marx was the more important of the two: when in fact it is well-known among students of Marxism that Engels is by the far the most important. (2) This belief; that Marx was the key player not Engels, led to Engels being largely assigned the role of a typical idiotic dupe (aka Marx’s money box) of the parasitic jew Marx. (3)

This then accounts for the general lack of interest in the assertion that Engels was a jew, but as this claim (that he was jewish or half-jewish respectively) is listed on the cesspit of unchecked claims that is *‘Jew Watch’* (4) as well as on another site I could find in a quick Google search. (5) I decided to address it here: albeit briefly due to the fact that no proponent of this position actually provides evidence of such. Instead; as before described, the proponents of this position simply assert that Engels was (respectively) a *‘jewish person’* or *‘half-jewish’*.

Now what makes this claim really absurd is that we know an awful lot about Engels’ parentage as his paternal family were very prominent merchants in the Rhineland from the mid-eighteen century to the late-nineteenth century. The first of the prominent members of this family (and Engels’ great-grandfather) was Johann Casper Engels (1715 - 1787) and passed through an unbroken chain of known and solid Protestant marriages (the Engels family were Pietists and deeply; if unorthodox for Pietists, religious) to Engels father: also called Friedrich Engels (1796 – 1860). (6)

No evidence of jewishness there.

When we turn to his mother; Elizabeth Francisca Mauritzia van Haar (1797 – 1873), (7) and her side of the family we equally can find no signs of jewishness as her ancestry is well-known belonging as she did to a prominent Dutch family of Pietist clerics (like her cousin Karl Snethlage (8) [who later tutored and had a significant influence on Engels and the formation of his impressive work ethic]) (9) and schoolmasters and academic linguists (such as Engels’ maternal grandfather Gerhard Bernhard van Haar: who was the long-time rector of the Hamm Gymnasium as well as a classical scholar of some repute). (10)

All of Engels' ancestors going back to his paternal great-grandparents and maternal grandparents were then gentile and there is no evidence of any jewish ancestry in either line. Thus we must conclude that Engels was not jewish in any way, shape or form.

References

- (1) For example see Tristram Hunt, 2009, '*Marx's General: The Revolutionary Life of Friedrich Engels*', 1st Edition, Henry Holt: New York, pp. 7-9
 - (2) On this see Simon Rigby, 2007, '*Engels and the Formation of Marxism: History, Dialectics and Revolution*', 2nd Edition, Manchester University Press: Manchester
 - (3) Engels was certainly duped by Marx, but he was neither a typical socialist and was in areas except for his friendship with the Marx family: no fool.
 - (4) <http://www.jewwatch.com/jew-communists-founders.html>
 - (5) http://www.whale.to/c/karl_marx1.html
 - (6) Terrell Carver, 1989, '*Friedrich Engels: His Life and Thought*', 1st Edition, MacMillan: Basingstoke, pp. 2-3; John Green, 2009, '*Engels: A Revolutionary Life*', 2nd Edition, Artery: London, pp. 16-18; Hunt, Op. Cit., pp. 13-19
 - (7) Carver, Op. Cit., p. 4
 - (8) Ibid, p. 2
 - (9) Green, Op. Cit., p. 20
 - (10) L. F. Ilyichov, Y. Kandel, N. Kolpinsky, A. Malysh, G. Obichkin, V. Platkovsky, B. Tartakovsky, Yevgenia Stepanova, 1982, '*Frederick Engels: A Biography*', 3rd Edition, Progress: Moscow, p. 15
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Sir Francis Bacon on the Jews

Sun, 27 Apr 2014 17:39:00

Sir Francis Bacon; the English founder of the modern scientific method vis-a-vis inductive reasoning, is one of the better known figures to the general public in the relation to the history of science. What Bacon is known for primarily is having written several books relating to science and more precisely the methods used to say with probability that we know what we can extrapolate from and test (i.e. generalizing then testing rather than seeking to deduce purely from existing information otherwise known as inductive reasoning).

What is less well known about Bacon is his comments on Jews in his best known (and relatively short) work on political theory: '*New Atlantis*'. In this Bacon recounts his ideal of a political system based largely upon his reading of the Greek and Roman classics as well as his convinced Protestant Christianity. In many ways Bacon's '*New Atlantis*' is very similar to Sir Thomas More's more famous '*Utopia*' (written only a few decades apart), but based upon a less idealistic understanding of human nature than More's proto-Communism.

In Bacon's model civilization (which he refers to as '*Bensalem*') religious tolerance (as embodied in his Christianity) is the rule and in elucidating this point. Bacon proceeds to comment on the attitude of Jews; which as a major English statesman he would have himself encountered and heard tell of, towards Gentiles and Christianity.

To wit that:

'By that time six or seven days were spent, I was fallen into straight acquaintance with a merchant of that city, whose name was Joabin. He was a Jew and circumcised; for they have some few stirps of Jews yet remaining among them, whom they leave to their own religion. Which they may the better do, because they are of a far differing disposition from the Jews in other parts. For whereas they hate the name of Christ, and have a secret inbred rancor against the people amongst whom they live; these, contrariwise, give unto our Saviour many high attributes, and love the nation of Bensalem extremely. Surely this man of whom I speak would ever acknowledge that Christ was born of a Virgin and that He was more than a man; and he would tell how God made Him ruler of the seraphim, which guard His throne; and they call Him also the Milken Way, an the Elijah of the Messiah, and many other high names, which they though they be inferior to His divine majesty, yet they are far from the language of other Jews.'

In the above passage Bacon is talking about how Joabin and the Jews of Bensalem are radically different from the Jews that he knew/had encountered in the course of his duties, because they were genuine, honest and filled with tolerance and brotherly love for non-Jews and both believers in Christianity and Jesus himself. Essentially Joabin and the Jews of Bensalem are seventeenth century versions of Gandhi in they promote a kind of religious pantheism when they don't believe in Christianity and see the good in everything around them (and especially in Jesus).

This Bacon directly contrasts with the behaviour of the Jews in the real world: who he styles as secretly and maliciously hating non-Jews and specifically loathing Jesus. This for Bacon is most obvious in the fact the Jews of Bensalem '*love the nation extremely*' while the Jews in the real world do not love the nations in which reside, but rather seek to betray them at any opportunity that will derive advantage for the Jewish people in such a betrayal.

Thus we can see that Bacon held what can be described as a quasi-anti-Semitic attitude towards the Jews given that he suggested they hated Gentiles and sought to hurt and betray them at every conceivable opportunity where it would benefit the Jewish people.

The Jewish Wolf of Wall Street

Sun, 27 Apr 2014 15:05:00

Having recently been on a long haul flight and found myself with precious little I could do: I flicked around the various in-flight entertainment offerings. One of these was Martin Scorsese's '*The Wolf of Wall Street*', which I had debated going to see in the cinema originally (as it seemed to hold potential interest from an anti-jewish point of view) but had decided not to.

In hindsight this was a mistake as the film; which is hardly worth watching on its own merits, does have a significant theme, which jives nicely with anti-jewish discourse generally. This; as I didn't know before I looked it, is helped by the fact that the real Jordan Belfort (as opposed to Leonardo DiCaprio's character of the same name) is actually jewish. (1)

Belfort; in both real life and the film, created a penny stock boiler house (after he had been trained by L.F. Rothschild) and in so doing defrauded his clients of over \$100 million and these clients weren't just the average super-millionaire or the upper middle class (i.e. those who could afford it), but rather were average Americans who had saved a few thousand dollars for their retirement and were easily tempted by the fantastical claims of Belfort and his company that he could '*make them rich quick*'.

That he and his employees lived it up on the proceeds of these transactions; which effectively involved the opposite of Robin Hood's famous dictum in that he '*robbed the poor to feed the rich*', and did everything possible that was hedonistic just because they could is indicative of just how morally bankrupt jews are in relation to money and free-market capitalism. So many financial tricksters and fraudsters have been jews that it is hardly surprising to even those unacquainted with jews to hear that yet another one of the tribe has been found fiddling the books in order to pay for the next addition to their Ferrari collection.

It is this '*too much money to care*' attitude combined with the; quite frankly, evil way of acquiring it that makes '*The Wolf of Wall Street*' so visceral in many respects as a film like this should not be a '*comedy*'. It should rather be a drama following the FBI closing in on a jewish financial fraudster who has conned thousands and thousands of hard-working American citizens into giving them his savings so he can live it up with copious amounts of sex, drugs and skulduggery.

Basically '*The Wolf of Wall Street*' as a film is arse-about-face in that it lionizes and romanticises Belfort as opposed to excoriating and pillorying him for conning thousands of hard-working Americans out of their life savings. What is even worse is that Belfort isn't some '*lovable criminal*', but rather an irascible jewish con-man who made life awful for thousands upon thousands of ordinary people.

In a sane society Belfort wouldn't have been given a short prison sentence and fined, but rather would have been dangling from a rope.

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Dante Alighieri's 'Divine Comedy' and the Jews

Mon, 28 Apr 2014 20:38:00

Dante Alighieri; better known as simply Dante, is one of the greatest figures of European literature and his best known work; the '*Divine Comedy*', has been read by generation after generations of students and scholars as well as laymen. Part of its enduring appeal can be reasonably supposed to be derived from the vivid and deeply-felt imaginary that is used throughout the text to portray the contours of hell, purgatory and heaven.

What makes the experience of reading the '*Divine Comedy*' even more rewarding is the nearly continuous stream of references that Dante makes to classical Greek and Roman literature: particularly to Virgil and Homer. In contrast to his classical erudition Dante's other; less neutral, attitudes have received relatively little popular attention (although a significant chunk of scholarly work exists around them).

One of these attitudes is Dante's rather antagonistic relationship with the jews. Since he writes:

'I began: "O Friars, your ills" – but more I said not, for there struck my eye one crucified on the ground with three stakes. When he saw me he writhed all over, blowing in this beard with sighs: and the Friar Catalano, who observed it, said to me: " That transfixed one, whom thou lookest at, counseled the Pharisees that it was expedient to put one man to torture for the people. Traverse and naked is he on the path, as thou seest, and he first must needs feel how much whoever passes weights. And in like fashion his father-in-law is stretched in this ditch, and the others of that Council which for the Jews was seed of ill."'(1)

This passage is at first glance probably as legible as reading Aramaic to many readers, but it can quickly be elucidated when we comprehend that in it: Dante is encountering Caiaphas (the one is crucified on the ground) (2) and Caiaphas' father in law Annas (the one who stretched in the ditch). (3) They are suffering the most cruel eternal torments at the hands of the devil and Dante vividly describes their agonizing pain in order to remind his readers of that which Jesus suffered during the crucifixion, which is transposed onto those who put him through that agony of suffering: Caiaphas, Annas and the jews more generally.

We know the last category is true because Dante states that it was the actions of Caiaphas, Annas and others like them that boded ill for the jews. In other words: the murder of Jesus by the jews (i.e. the crime of deicide) was/is the origin of all the bad things that have happened to the jews since that time, because they had been abandoned by God and condemned to wander the wilderness of the world for all time as punishment for their crimes.

That this is the interpretation Dante is using is made clear when he refers to the history of the jews in the following terms (specifically as a chronological reference used by his character Statius to the poet Virgil):

'At the time when the good Titus, with the aid of the Most High King, avenged the wounds wherefrom issued the blood sold by Judas [...]' (4)

Here Dante is directly referring to the bloody suppression of first jewish revolt by the Roman legions under Titus; son of the Emperor Vespasian, as being God's revenge against the jews for the murder of Jesus and in this instance specifically relating to the betrayal of Jesus to the jews by Judas.

Elsewhere Dante suggests; using Old Testament references, that the jews are being punished by God like they were in the book of Judges: due to their lack of faith in him. (5)

This then informs us that Dante's rationale for the presence of the jews in the circles of hell is their lack of faith, which has now caused them to be used as God's chosen example of who not to copy, rather than who to actively attempt to imitate, which is in turn a significant reversal of roles for the jews in the Old Testament (i.e. they have gone from being the chosen of God to be those deliberately scourged by God as a lesson to others).

This reversal of roles is represented by Dante in the fact that the jews have forgotten their faith and become the ultimate materialists: who seek to own all that can owned (and have no scruples in relation to its acquisition) as a poor substitute for meaningful religion.

This can be seen when Dante states that:

'If evil covetousness cry aught else to you, be ye men, and not silly sheep, so that the Jew among you may not laugh at you. Do not ye as the lamb, which leaves its mother's milk, and, simple and wanton, at its own pleasure combats with itself.' (6)

In the above excerpt we should further note that when Dante talks about the '*evil covetousness*' that overcomes men, which then causes the jews to laugh at them. It is a direct suggestion that the jews are not just another religious group, but rather are the active agents of the devil in the material world.

After all if covetousness is necessarily part of all that is evil and the jews are the principal agents of this covetousness and actively try to tempt gentiles away from the path of righteousness. Then it is therefore the case that Dante viewed the jews as the agents of the devil and thus themselves evil by their very nature.

Further if we remind ourselves that Dante viewed the jews as being punished by God for the murder of Jesus then it is also obvious that Dante believed that the jews were de facto agents of the devil as they were being deliberately punished by God. This then makes of Dante's somewhat indirect call to Christians to fight the jews (as well as the forces of Islam) wherever they were discovered. To wit:

'The Prince of the New Pharisees having war near the Lateran, - and not with Saracens nor with Jews, for every enemy of his was Christian, and not one of them had been to conquer Acre.' (7)

This passage; which is directly refering to the conflict between Pope Boniface VIII and the Colonnas (a very prominent Italian patrician family), can then be seen for it indirectly is: a call for Christians to stop fighting each other and focus on fighting the common enemies of their faith (including; but not exclusively, the jews).

We can draw a direct parallel between this statement of Dante's and Pope Urban's preaching of the First Crusade in 1095 (to which Dante is alluding) where he urged Christian nobles and knights to put aside their differences and instead combine their forces to utilize their prowess on the battlefield against the Muslims (and the jews). After all Dante is comparing Pope Boniface's fighting with Christians unfavourably with Pope Urban II's declaration of holy war against the unbelieving hordes of the Levant, North Africa and Asia Minor.

As such we can thus see that Dante; regardless of jews claiming he stole material from jewish poet in Rome who he may have known, (8) was; even for his time, radically anti-jewish in his attitudes and this is exemplified in his most famous work: the '*Divine Comedy*'.

References

- (1) Hell, Canto 23:109-123
 - (2) See John 11:50
 - (3) See Ibid. 18:13-14; 24
 - (4) Purgatory, Canto 21:82-85
 - (5) Ibid. 23:122-124
 - (6) Paradise, Canto 5:79-85
 - (7) Hell, Canto 27:85-89
 - (8) <http://www.haaretz.com/culture/books/dante-s-debt-to-judaism-1.767>
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Thomas a Kempis, 'The Imitation of Christ' and the Jews

Tue, 29 Apr 2014 22:07:00

Thomas a Kempis' *'The Imitation of Christ'* is one of the best known; as well as easy the most read, of Christian devotional works and aside from the Bible: is one of the most widely read and translated works in the world.

It is thus important to note that part of the message of Kempis in this work is often not remarked on largely because it is but a small element of the larger presentation and thus *'gets lost in translation'*; if you will, between Kempis' pen and the mind of the reader.

This element is Kempis' comments on the subject of jews, which he delves into very occasionally in *'The Imitation of Christ'*. His principal reference to the jews is found in the fortieth chapter of the third book. Where he relates:

'Let the Jews seek the glory that comes from another. I will seek that which comes from God alone. All human glory, all temporal honour, all worldly position is truly vanity and foolishness compared to Your everlasting glory. O my Truth, my Mercy, my God, O Blessed Trinity, to You alone be praise and honour, power and glory, throughout all the endless ages of ages.' (1)

In this excerpt Kempis informs us that the jews are; for him, outside of God's grace, because unlike Christians (they are however free to become Christians by sincere conversion) they don't seek to become truly one with God, but rather look to pursue temporal honour and worldly position in the place of faith. This; as Kempis frequently elaborates (and it is something of a trope among Christian mystics more broadly), places the jews as an anti-thesis to the Christian imitating Christ in Kempis' schema: with the sincere Christian as the incarnation of spiritual purity, while the jew is the incarnation of spiritual impurity.

This is further seen when Kempis comments in relation the situation that jews; along with other unbelievers, find themselves in. To wit:

'Oh, the wonderful and hidden grace of this Sacrament which only the faithful of Christ understand, which unbelievers and slaves of sin cannot experience! In it spiritual grace is conferred, lost virtue restored, and the beauty, marred by sin, repaired.' (2)

In other words Kempis is here saying that the jews as unbelievers cannot experience the full extent of the mysteries of Christ and therefore are cut off from both the means to their salvation (as without such intimate knowledge of Christ they are unlikely to convert to Christianity) as well as salvation itself. In other words Kempis believes that the jews are going straight to the lowest pits of hell when they die.

Kempis also styles the jews as being *'slaves of sin'* (as they are unbelievers) and it is reasonable to read this as an indirect reference to the earlier point he makes about the jews being worldly materialistic creatures obsessed with money and their own advancement rather than knowing God (i.e. these are the specifics sins, which have enslaved the jews).

The idea that the jews are *'slaves of sin'* that Kempis uses connects nicely with his statement that unbelievers; and he appears to be thinking particularly of jews here, are the servants of the devil, which reads thus:

'Be not disturbed, dispute not in your mind, answer not the doubts sent by the devil, but believe the words of God, believe His saints and prophets an the evil enemy will flee from you. It is often profitable for the servant of God to suffer such things. For Satan does not tempt unbelievers and sinners whom he already holds securely, but in many ways he does tempt and trouble the faithful servant.' (3)

In other words: if one is an unbeliever; which in Kempis' day meant one was either a heretic, jew or a Muslim (and jews were the enemy that Kempis would have encountered and known well), then one is a servant of the devil and we can also plausibly read that Kempis' envisioned that there was a schema of unbelief. Where those who had simply been lead astray; or were ignorant of Christianity, were actively being tempted into solid unbelief by the devil, while those who were deeply convinced of their unbelief (i.e. heretics, jews and Muslims) were no longer needing to be tempted and thus as such formed the devil's own missionary forces in his war against God and Christianity.

Thus we can see that Thomas a Kempis; in spite of all his fame, held a very negative and derogatory view of jews and is the kind of character who reminds the discerning reader of the militant and fairly brutally anti-jewish nature of medieval Christianity. Therefore making it all the more amusing that those who preach *'tolerance'* and *'equality'* have a tendency to cite *'The Imitation of Christ'* as being an inspirational book (even if they don't believe in the truth of Christianity).

References

(1) Thomas a Kempis, '*The Imitation of Christ*', 3:40
(2) Ibid. 4:2
(3) Ibid. 4:18

John Bunyan's 'The Pilgrim's Progress' and the Jews

Sat, 03 May 2014 21:31:00

John Bunyan; the seventeenth century English writer and Protestant lay preacher, is one of the famous of all Christian authors. This in large part due to the widespread dissemination and literary consumption of his famous allegorical tale: *'The Pilgrim's Progress'*.

Indeed I am sure that a many of those who are reading this have in fact read *'The Pilgrim's Progress'* and nearly all will have at least heard of the work. What I will do in this article is to concentrate on a forgotten element of *'The Pilgrim's Progress'* that is submerged underneath the prose and can only be understood by reflecting and considering what one is reading rather than purely following the narrative flow.

This forgotten element; as you may have guessed, is Bunyan's attitudes towards the jews.

Bunyan was; of course, a devout Christian and as such he held to the equality of all men before God as well as having; as a Puritan, a deep attachment to the Old Testament. However Bunyan; unlike many modern Christians, was aware and willing to state the necessary implications of Christian theology in relation to the ancients Israelites and the jews.

As part of the dialogue in *'The Pilgrim's Progress'* we read:

'So he called for the Master of the house; who after a little time came to Christian, and asked him what would he have?

Sir, said Christian, I am a man that am come from the City of Destruction, and am going to the Mount Zion; and I was told by the Man that stands at the Gate, at the head of this way, that if I called here, you would show me excellent things such as would be a help to me in my Journey.' (1)

The meaning of this passage is likely obscure to the readers, but we can broach this gap in understanding by explaining that Bunyan is here allegorically referring to the move from sinfulness (the *'City of Destruction'*) to holiness that is to be found in pious belief in Jesus Christ (*'Mount Zion'*). (2) This journey is fraught with temptations and the innumerable snares of devil who seeks to hinder and mislead those who seek holiness as part of his eternal war with God. (3)

Predictably large numbers of people are trapped in the *'City of Destruction'* since Bunyan recounts that:

'Then said Mr. Sagacity, for that was his name, it is the City of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.' (4)

We can draw from this that Bunyan placed; as a devout Protestant, great stress on personal salvation and faith in relation to his vision of true Christianity. Those who failed to grasp Jesus and Christianity firmly with both hands were to Bunyan in the *'City of Destruction'*. Bunyan saw many contemporary Christians; Roman Catholics and Anglicans especially, as being in the *'City of Destruction'* as they had not attained personal sanctity in his view since they held to superstitious/incorrect beliefs that contravened the laws laid down by God in the Bible.

One of Bunyan's favourite comparisons on this point was to use; as is historically common among Protestant Christians, the example of the Israelites. Bunyan states:

'Thus is happened to Israel, for their Sin they were sent back again by way of the Red Sea.' (5)

In addition to:

'He said: to have to do with other men's wives, had been practiced by David, God's beloved, and therefore he could do it. He said: To have more women than one, was a thing that Solomon practiced, and therefore he could do it. He said, that Sarah and the godly midwives of Egypt lied, and so did save Rahab, and therefore he could do it. He said, that the disciples went at the bidding of their Master, and took away the owner's Ass, and therefore he could do so too. He said, that Jacob got the inheritance of his father, in a way of Guile and dissimulation, and therefore he could do so too.'

Great-heart: High base! Indeed. And are you sure he was of this opinion?

Hon. I have heard him plead for it, bring Scripture for it, bring arguments for it, etc.

Great-heart: An opinion that is not fit to be with any allowance in the World.' (6)

In both of these excerpts we can see that Bunyan is styling the Israelites and the jews of old as being the example of those who are in the '*City of Destruction*', because of how much they sinned against God and for their unbelief they have suffered. Further Bunyan is asserting that the Israelites and jews of old engaged in sinful practices such as polygamy (7) and that the practices attested in the Old Testament should; and cannot, be used by Christians to argue that they should be part of Christian religious doctrine or culture.

Bunyan tells us of this in relation to both the Judaism of old and his own time when he states:

'Great-heart: Then said Mr. Great-heart; To the first I answer: Because the Church of the Jews, of which Christ came, had then lost almost all the sap, and Spirit of Religion.' (8)

In other words in Bunyan's formulation of Christianity: the jews don't really follow a religion, but rather following a number of outdated laws and customs which have no basis in the Bible, because they are engaged in for their own sake not for any love of God or sanctification of his name. Or in other words: they are trapped in the snare of the devil that is Judaism rather than being (true) Christians.

This is made clear when Bunyan implicitly compares the jew to the (true) Christian when he states:

'This brings to my mind that of Moses, by which he described the beast that is clean. He is such an one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean; because he parteth not the hoof. And this truly resembleth Talkative; he cheweth the cud, he seeketh Knowledge, he cheweth upon the Word; but he divideth not the hoof, he parteth not with the Way of Sinners; but as the hare, he retaineth the foot of a dog or bear, and therefore is unclean.' (9)

What Bunyan is telling us here is that in order for someone to be holy then they have to both be publicly a devout Christian (i.e. it has to be externally demonstrated like the parted hoof in Kashruth) and privately be as devout (i.e. it has to be internally demonstrated like the chewing of cud). The jews for Bunyan only show the external signs of devotion and seek knowledge without internal piety causing them to really leave the '*Way of Sinners*': where-as the (true) Christian is externally devout, while seeking and reflecting on knowledge allowing them; through their inner devotion, to leave the '*Way of Sinners*' and thus the '*City of Destruction*' (and begin the ascent of holiness to Mount Zion).

In identifying jews as residents of the '*City of Destruction*' Bunyan is also specific about the sins that jews have committed. For example he necessarily implies that the jews are afflicted by sloth, presumption and hypocrisy in the following passage:

'The things that I have told you, were the best; yet some other small matters I saw, as namely I saw three men, Simple, Sloth, and Presumption, lie asleep a little out of the Way as I came, with Irons upon their heels; but do you think I could awake them! I also saw Formality and Hypocrisy come tumbling over the wall, to go (as they pretended) to Zion, but they were quickly lost; even as I myself did tell them, but they would not believe: But, above all, I found it hard work to get up tis Hill, and as hard to come by the Lions mouths: and truly if it had not been for the good man, the Porter that stands at the Gate, I do not know, but that, after all, I might have gone back again; but now I thank God I am here, and I thank you for receiving of me.' (10)

While elsewhere he accuses them; as residents of the '*City of Destruction*', of loving money, wanting to own the world and generally coveting that which is not theirs. To wit:

'Now I saw in my dream, that Christian and Hopeful forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr. By-ends, and behold, as they came up with him, he made them a very low bow; and they also gave him a compliment. The mens names were Mr. Hold-the-World, Mr. Money-love, and Mr. Save-all; men that Mr. By-ends had formerly been acquainted with; for in their minority they were school-fellows, and taught by one Mr. Gripe-man, a school-master in Love-gain, which is a market-town in the county of Coveting, in the north. This School-master taught them the Art of Getting, either by violence, cozenage, flattery, lying, or putting on the guise of Religion; and these four gentlemen had attained much of the Art of their Master, so that they could each of them have kept such a school themselves.' (11)

That this covetousness; which Bunyan condemns, is being extended specifically to jews as residents of the '*City of Destruction*' is shown by the following passage:

'Judas the Devil was also of this Religion; he was religious for the Bag, that he might be possessed for what was therein; but he was lost, cast away, and the very Son of Perdition.'

Simon the Witch was of this Religion too; for he would have had the Holy Ghost, that he might have got Money therewith, and his sentence from Peter's mouth.' (12)

The two individuals here; Judas Iscariot and Simon Magus, are both well-known and of indisputably Jewish (or Israelite if you wish) origin and would have been clearly understood by Bunyan as being so. Yet Bunyan refers to their religion (which can only refer to Judaism) as being one of the bag; or in other terms a religion that covets all around it for its own sake and takes money to change its dictates/rulings (which aligns nicely with Bunyan's view of it as a set of laws and customs without any true religious spirit).

Judas and Simon both wanted money and yet it is clear that for Bunyan something else more fundamental is driving both these parties than simple greed, but rather; as we saw earlier, that these men have lost their souls to the devil and for Bunyan that devil has to; as the religion of the Pharisees, be Judaism.

Thus we can see that when Bunyan accuses the Israelites of riddled with sin and warns the Christians that they shall perish like them if they are too sinful (due to God's wrath): (13) what he is actually saying is that Israelites who disobeyed God in the past (and all Jews since Jesus) are in hell and those who live are resident in the '*City of Destruction*'.

Thus according to Bunyan: the Jews are the servants of the devil.

References

- (1) John Bunyan, 1984, '*The Pilgrim's Progress*', 1st Edition, Barbour: Westwood, Part 1, p. 24; restated similarly on pp. 46-47
 - (2) Ibid. p. 51
 - (3) Ibid. p. 83
 - (4) Ibid. Part 2, p. 202
 - (5) Ibid. Part 1, p. 43
 - (6) Ibid. Part 2, p. 306
 - (7) I have discussed the issue of polygamy in the Old Testament in the following articles:
<http://semiticcontroversies.blogspot.com/2014/03/polygamy-in-torah.html> and
<http://semiticcontroversies.blogspot.com/2014/03/polygamy-in-jewish-bible.html>
 - (8) Bunyan, Op. Cit., Part 2, p. 319
 - (9) Ibid. Part 1, p. 88
 - (10) Ibid. p. 50
 - (11) Ibid. p. 113
 - (12) Ibid. p. 119
 - (13) Ibid. p. 123
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John Milton on the Jews

Mon, 05 May 2014 18:20:00

John Milton; the seventeenth century blind English poet, is best known for his majestic poetic works such as '*Paradise Lost*' and '*Paradise Found*'. Much praise is heaped upon Milton and his works, but yet few when reading them notice that there is an anti-jewish strain in them that is easily detected when one knows what one is looking for.

This anti-jewish strain is in spite of the pious Christian ideas that underlie much of what he says and his use of jewish quasi-historical figures such as Samson. We can see this exemplified in Milton's poetic renderings on the Psalms when he states:

*'And Israel who I loved so dear,
Misliked me for his choice.
Then did I leave them to their will,
And to their wandering mind;
Their own conceits they followed still,
Their own devices blind.
O that my people would be wise to serve me all their days,
And O that Israel would advise,
To walk in my righteous ways.
Then would I soon bring down their foes,
That now so proudly rise,
And turn my hand against all those,
That are their enemies.
Who hate the Lord should then be fain,
To bow to him and bend,
But they, His people, should remain,
Their time should have no end.'* (1)

Here Milton is using the history of the checkered relationship between Yahweh and the Israelites to enlarge upon the distance that separates the latter from their God. In other words Yahweh has chosen the Israelites; in addition to being merciful and forgiving when he didn't have to be, and they have been continually unfaithful to him. This; as Milton tells us, is in spite of the fact that Yahweh would; if Israel could just obey some simple rules, bring the whole world under their dominion.

Despite this promise to them by their (supposedly) omnipresent and omnipotent god: the Israelites are simply incapable of keeping to his few dictates since they spend most of their time acting like prostitutes (which the Tanakh frequently uses as an allegory).

Expanding on this theme in '*Paradise Lost*' Milton suggests that Israelites engaged in murderous rites (which probably involved human sacrifice) (2) as well as cultic orgies (3) and in so doing grew to hate that which was good in eyes of Yahweh:

*'Peor his other Name, when he enticed,
Israel in Sittim on their march from Nile,
To do him wanton rites, which cost them woe,
Yet thence his lustful Orgies he enlarged,
Even to that Hill of scandal, by the Grove,
Of Moloch homicide, lust hard by hate'*(4)

In addition to jewesses acting like proverbial bitches in heat when given a new cult to follow that meant they could engage in rampant sexual intercourse under the guise of religious ardor:

*'Of Thammuz yearly wounded: the Love-tale
Infected Sions daughters with like heat,
Whose wanton passions in the sacred Porch,
Ezekiel saw, when by the Vision led,
His eye surveyed the dark Idolatries,
Of alienated Judah.'* (5)

While the Israelites get horribly drunk and then insult anyone nearby as well as becoming rampant homosexuals (which is how the sin of Sodom was understood in Milton's day): (6)

*'Of Belial, flown with insolence and wine,
Witness the Streets of Sodom' (7)*

This is then reinforced and directly linked with the Israelite worship of dark gods in Milton's *'Samson's Agonistes'* when we are told:

*'While their hearts were jocund and sublime,
Drunk with Idolatry, drunk with Wine,
And gorged of the fat of Bulls and Goats,
Chanting to their Idols' (8)*

Related to this in Milton's view is the growing obsession with gold and material goods that is infecting the Israelites and causing them to worship wealth rather than wisdom so-to-speak:

*'Mammon led them on,
Mammon, the least erected spirit that fell,
From heaven, for even in heaven his looks and thoughts,
Were always downward bent, admiring more,
The riches of Heaven's pavement, trodden in Gold,
Then aught divine or holy else enjoyed,
In vision beatific: by him first,
Men also, and by his also his suggestion taught,
Ransacked the Centre, and with impious hands,
Rifled the bowels of their mother Earth,
For Treasures better hid. Soon had his crew,
Opened into the Hill a spacious wound,
And dug out the ribs of Gold. Let none admire,
That riches grow in Hell.' (9)*

This; in Milton's view, then leads on to Yahweh punishing the Israelites, because; as he states, they have forsaken him and he returns the favour:

*'And works of love or enmity fulfill,
For those the Race of Israel oft forsook' (10)*

Causing them to be conquered and enslaved by the Babylonians:

*'The clouded Ark of God till then in Tents,
Wandering shall in a glorious Temple enshrine.
Such follow him, as shall be registered,
Part good, part bad, of bad the number grows,
Whose foul Idolatries, and other faults,
Heapt to the popular sum, will so incense God,
As to leave them, and expose their Land,
Their City, his Temple, and his holy Ark
With all his sacred things, a scorn and prey
To that proud City, whose high Wall thou saw,
Left in confusion, Babylon thence called.' (11)*

As well the conquest and slavery famously inflicted upon the Israelites by the Philistines:

*'The Philistine, thy Countries Enemy,
Thou never wast remiss, I bear thee witness:
Yet Israel still serves with all his Sons.
Sam. That fault I take not on me, but transfer
On Israel's Governors, and Heads of Tribes,
Who seeing those great acts which God had done,
Singly by me against their Conquerors,*

*Acknowledged not, or not all considered,
 Deliverance offered: I am on the other side,
 Used no ambition to commend my deeds,
 The deeds themselves, though mute, spoke loud of the doer;
 But they persisted deaf, and would not seem,
 To count them things worth notice' (12)*

This forsaking of the Israelites by their god; Yahweh, leads Milton to assert by proxy that it was this Jewish intransigence that led to their crucifying Jesus and thus led to the Jews being forever a people devoid of Yahweh's love. Since they time and time ago betrayed Yahweh's trust and therefore are to be cursed forever by never having their old lands back, but rather are to stay scattered throughout the world as a Diaspora.

This then leads Milton to style the Jews as being a shattered remnant of Israel whom are now merely obsessed with legalistic minutiae in relation to Yahweh (13) rather than what Milton might call the '*living religion*' that was to him embodied in Christian religious and intellectual life.

Thus we can see that Milton; as well-known a poet as he might be, propounds the idea (much as Arnold Toynbee was to do three centuries later) that the Jews are a failed people obsessed with nothing but legalistic navel-gazing after having been every opportunity by Yahweh to rule the world in his name.

References

- (1) Milton, Ps. 81:11-15
- (2) For more information see the following article: <http://semiticcontroversies.blogspot.com/2012/06/reconstructing-first-jewish-ritual.html>
- (3) For more information see the following article: <http://semiticcontroversies.blogspot.com/2013/09/jews-and-sacred-prostitution-in-ancient.html>
- (4) Milton, Paradise Lost, 1:412-417
- (5) Ibid. 452-456
- (6) On the identification of the crime of Sodom please see the following article: <http://semiticcontroversies.blogspot.com/2014/03/what-was-sodoms-sin.html>
- (7) Milton, Paradise Lost, 1:502-503
- (8) Milton, Samson Agonistes, 1669-1672
- (9) Milton, Paradise Lost, 1:679-691
- (10) Ibid. 1:431-432
- (11) Ibid. 12:333-343
- (12) Milton, Samson Agonistes, 238-250
- (13) To quote Milton in his '*Areopagitica*': '*And ask a Talmudist what ails the modesty of his marginal Keri, that Moses and all the prophets cannot persuade him to pronounce the textual Chetiv.*'

Star Wars Episode 7 and the Jews

Mon, 05 May 2014 20:01:00

The Star Wars franchise of George Lucas has long been controversial [in and around whether it is anti-Semitic or not](#), but I think a more apt point to make about the legendary franchise is that jews massively figure in it. I will write a separate article on the wider franchise, but for now I wished to concentrate on the subject of Episode 7.

Now just to make things quite clear: I don't particularly care about Star Wars. I have never been fan, but I have watched the films and been around people who have taken it very seriously during periods of my life. However considering that Star Wars is hugely popular the issue of jewish over-representation and influence in it is important for parents and those thinking of going to see the film.

For the sake of simplicity lets take a look at [the cast announced so far](#):

Harrison Ford (Hans Solo): Jewish ([through his Jewish Mother](#))

Carrie Fisher (Princess Leia Organa): Jewish ([through her Jewish Father](#))

Mark Hamill (Luke Skywalker): Gentile

Anthony Daniels (C-3PO): Gentile*

Kenny Baker (R2-D2): Gentile

Peter Mayhew (Chewbacca): Gentile

Andy Serkis (To be Confirmed): Gentile

Max von Sydow (To be Confirmed): Gentile ([although he is heavily en hoc to jewish interests](#))

John Boyega (To be Confirmed): Gentile

Daisy Ridley (To be Confirmed): Gentile

Domhnall Gleeson (To be Confirmed): Gentile

Adam Driver (To be Confirmed): Gentile

Oscar Isaac (To be Confirmed): Jewish ([through his Jewish Father](#))

That means that out of 13 actors/actresses confirmed to be in Star Wars Episode 7 thus far 3 of them are jewish and of those 2 are main characters. This translates to some 23 percent of the Star Wars Episode 7 cast being jewish.

If Anthony Daniels (the actor who plays C-3PO) is jewish as I suspect (but cannot prove) he is (which is why I have marked his name with an asterisk) then that would equate to 4 jewish actors/actresses out of a total of 13, which translates to some 31 percent of the Star Wars Episode 7 cast being jewish.

Further when we look at the production team we find the following:

Jeffrey Jacob Abrams (Director): Jewish ([on both sides of his family](#))

Kathleen Kennedy (Producer): Gentile

Bryan Burk (Producer): Gentile

Lawrence Kasdan (Screenplay): Jewish ([on both sides of his family](#))

John Williams (Music): Gentile ([although he is also heavily en hoc to jewish interests](#))

Daniel Mindel (Cinematographer): Jewish ([probably on both sides of his family](#))

Maryann Brandon (Editor): Gentile

Mary Jo Markey (Editor): Gentile

That means out of the 8 senior members of the production team: 3 are jewish. This equates to 37.5 percent of the senior members of the production team being jewish.

We can draw from that when you see Star Wars Episode 7: you are in fact watching a cinematic production that disproportionately stars jewish actors and actresses, while also being produced by a disproportionately jewish production team.

Is Watto of Star Wars an anti-Semitic Caricature?

Tue, 06 May 2014 19:42:00

Recently; when doing some research for [my article](#) on the number of jews involved in the new Star Wars film (Episode 7), I came across various claims that Star Wars Episode 1 (the '*Phantom Menace*') and Episode 2 ('*Attack of the Clones*') were '*anti-Semitic*'. The '*argument*' offered by proponents of this theory can be summarized briefly as being that because Watto has seven specific personal characteristics then he must be a deliberate caricature of a jew by George Lucas.

Those characteristics are:

1. He has [a bulbous hooked nose and beady eyes](#).
2. He supposedly speaks with a 'Yiddish' accent [according to some](#) (others go further and [claim that it is a 'heavy Yiddish' accent](#)); while others merely claim he has a '[Middle Eastern' accent](#) (whatever that is).
3. Watto has both a stubbly beard and a hat in '*Attack of the Clones*', which makes him [allegedly resemble a Chasid](#).
4. He has '[dark curly facial hair](#)'.
5. He is [a slave trader](#).
6. He is [obsessed with money](#).
7. He is [immoral](#).

Aside from the fact that these claims are purely subjective and sound like a jewish version of Mary Whitehouse's moral crusade against '*filth*' in the media. I think it is important to show how asinine they are as this kind of attempt to initiate '*trials by media*' of anyone or anything perceived as anti-jewish (however correctly or incorrectly), which are extremely dangerous things given that they act as the legal precedent for the creation of what; has been called (by a jew no less), '*liberal fascism*' (where all anti-jewish, anti-Judaism and/or anti-Zionist sentiment is criminalized as being '*reactionary*').

Now to deal with the first characteristic; the bulbous hooked nose and beady eyes, well the problem with this claim is that it assumes that only jews are represented this way: when it is fact a standard trope of the cartoonist/caricaturist to represent people negatively in this way. Since by emphasizing/deemphasizing the nose, eyes and mouth you create a specific expression: a good example is George W. Bush who was frequently presented with these same characteristics by liberal/left-wing media outlets.

By way of an example of the imagery used by Bush's opponents:



Thus we can see that the bulbous nose and beady eyes of Watto are not evidence he is supposed to be; or even modeled on, jews.

The second characteristic; that he speaks with a 'Yiddish' or '**Middle Eastern**' accent, is; as the reader can see by the different identifications given by different authors, just someone's opinion of the origin of Watto's voice-over in terms of accent.

However since I probably know a touch more than most authors on this subject in regards to what Yiddish sounds like when spoken I will throw my hat into the ring here: I'd point out that it doesn't sound like a 'Yiddish' accent at all, but what it does sound like is a Russian accent in English. People whose first language is Yiddish when speaking English sound far

more clipped to the point of whiny in a nasal way where-as native Russian speakers tend to slur their words quite a lot when speaking in English just like Watto does.

Watto uses no obvious Yiddish words or colloquialisms (even when translated into English there is nothing I can hear in what he says to remind of the shtetl culture) so I am somewhat at a loss as to what gave some bright sparks the idea that Watto's accent '*sounds Yiddish*'. It sounds more like a Russian accent to me, but there we go.

The third characteristic is just simply pathetic: Watto doesn't look like a Chabadnik at all. In fact just because he has a unkempt beard and a metal saucer on this head (pretending to be hat) doesn't mean he looks jewish at all. Since wearing a beard and a fedora hat (which Chasids wear) was common throughout the 1920s, 1930s and 1940s in Europe and North America (particularly among Russian exiles I might add).

This idea that having a beard and fedora hat is somehow '*unique*' to Chasidim is simply stupid, because it doesn't take much to realize that it just isn't true.

The fourth characteristic is even more general: jews are associated; in terms of caricature, with short, curly black hair, but then so are blacks, Roma and Arab.

The same can be said of the fifth characteristic; that Watto is a slave trader, for much the same reason as just about every people on earth has been involved in the slave trade; although the jews are notorious for being heavily involved in the early white slave trade [according to the contemporary sources](#), and identifying Watto as jewish on the basis of a criterion that isn't specifically; or even especially, found among the jews is not simply incorrect: it is fundamentally idiotic.

The sixth and seventh characteristics; that jews are obsessed with money and immoral, is like the above lacking in specificity as a charge precisely because while the jews have long been noted to have a strong interest in material goods and wealth more generally (for example see Jerry Muller's 2010 '*Capitalism and the Jews*' [Princeton University Press]). This is not unique to them and can be equally applied to Arabs on the same basis as well as to the Romans: both of whom have strong associations an obsession for material goods and wealth historically and currently.

This is why; as Williams has noted (see Patricia Williams, 1999, '*Racial Ventriloquism*', p. 467 in Irene Clark, 2003, '*Concepts in Composition: Theory and Practice in the Teaching of Writing*', 1st Edition, Lawrence Erlbaum: Mahwah), Watto can be classed as '*truly anti-Semitic*' as he could either be a jew or an Arab based on the argument that he is an '*anti-Semitic caricature*'.

Thus we can see all the pieces of evidence taken individually do not stand up to even basic scrutiny as they are made; [as has elsewhere been noted](#), on the hypocritical basis of assuming that negative tropes about jews are the only ones worthy of criticism.

You don't see these same authors claiming that Indiana Jones or Superman are '*offensive*' or '*racist*', because they both well-known to seek to emphasize jewish stereotypical positives and create an unrealistically positive impression of jews: do you?

The problem for them is that they'd have to if they were being intellectually consistent for if negative stereotypes about one group bad because they give a misleading impression: then how are positive stereotypes good when they also give a misleading impression?

What all this means is that we can simply answer that the character of Watto in Star Wars Episodes 1 and 2 is not an anti-Semitic caricature of a jew, but rather a character who has probably been constructed of many different elements and it is impossible to suggest that all (or even most) of these elements have been derived from negative stereotype and caricatures about the jews.

Martin Bernal and Melville Herskovits: The Jews who created Afrocentrism

Wed, 07 May 2014 20:58:00

Afrocentrism; or the claim that (sub-Saharan) Africans were central to the creation of civilization as we know it (both historically and currently), is one of several major quack historical theories out there that hasn't been subjected to intense intellectual scrutiny, because it is protected by political defenders who throw just about everything they can think of in terms of abuse at their detractors. (1)

Whatever you may think of Afrocentrism as a theory: it is undeniable however that the jews have played a disproportionate role in creating it in its modern form. This jewish influence dates right back to the beginnings of Afrocentrism with the creation of the National Association for the Advancement of Colored People (NAACP) in which jews; most notably Henry Moscowitz, played a highly conspicuous role in organizing and funding. (2)

W.E.B. Du Bois was already by this point promoting the bare bones of an Afrocentric view of history that was heavily derived from the controversies between the British Egyptologists Flinders Petrie and Wallis Budge (the former was promoting a European origin of Egyptian civilization while the latter was promoting an '*Afro-Asiatic*' origin).

At around this time pieces of Freemasonic influence came into Afrocentrism particularly with the increasing idea of the '*Greek debt*' to Egypt (derived from Freemasonry's pseudo-historical self-descriptions of its '*Egyptian*' origins), (3) which saw its first full expression in George James' '*Stolen Legacy*' that was based almost entirely on Freemasonic works and ideas derived from them. (4)

This was also the time of the rise of jewish cultural anthropologists under the tutelage of a jewish Marxist crank named Franz Boas: (5) one of which was a jewish anthropologist named Melville Herskovits. (6) Herskovits is not a name well-known today outside of anthropological circles, but he was a key figure in providing the intellectual framework and evidential padding for Afrocentrism by stressing the importance of African '*civilizations*' and denigrating European civilization. (7)

Without Herskovits' involvement; as well as that of his Boasian cultural anthropological fellow travelers, it is unlikely that Afrocentrism as a theory would have got off the ground in an intellectual sense and would; in my opinion, have continued being the preferred fantasy of a small group of the more intellectual black nationalists. This is especially true if the kind of woeful offerings still offered by '*black scholars*' in their supposedly '*peer-reviewed*' publications are anything to go by. (8)

However the contribution of Herskovits pales into obscurity compared to that made by Martin Bernal. Bernal; often wrongly assumed to be black by readers of his works, is the author of the infamous three volume series '*Black Athena*' where-in he claims to '*debunk*' the '*Eurocentric*' arguments of the entire of classical scholarship in regards to Egypt, Greece and; to an extent, Rome.

In the preface to the first volume of '*Black Athena*': Bernal informs us that his personal jewishness is uppermost in his thoughts in writing '*Black Athena*' because he feels concerned about '*virulent anti-Semitism*'; especially the '*holocaust*' and the Nuremberg Laws, and that it is to take on this '*Aryan view*' of history (which he claims is championed by orthodox classical scholarship [which isn't actually true]) that is a threat to his ancestry that he has felt the urge to put pen to paper. (9)

Indeed Bernal believed that those he primarily attacked in '*Black Athena*'; both classical scholars (10) and the Greeks themselves, (11) were inherently racist and anti-Semitic. Bernal himself identified the ancient Egyptians as a black semitic people and thus conformed to the ideas of Wallis Budge that W.E.B. Du Bois had originally championed for much the same reason: as a way of justifying the '*aggrieved nature*' of a minority in order to turn a revised version of history into an intellectual weapon against the European oppressors (12) who Bernal frequently styled in terms of proto-Nazism. (13)

Like Boas and Herskovits: Bernal was a '*popular front*' Marxist being the son of the jewish scientist; John Desmond Bernal, (who; unlike many long-time Marxists, slavishly apologized for Stalin long after the latter's death) and like his father: Martin Bernal was a devoted communist, but one who had a shift in intellectual interests to his jewish and broadly-speaking '*minority*' heritage in 1975 (when Maoism; Bernal's own philosophy and that which he studied as a Sinologist, was imploding due to the sustained failure of the cultural revolution for a decade or so).

That shift was the result of an evolving fashion on the left for a form of Gramscian (i.e. '*popular front*') Marxism called Eurocommunism (which was based on the re-reading of Marx as a '*philosopher of liberation*' by Marxist thinkers like Louis Althusser), (14) which argued that the revolutionary class was not the urban workers (as Marx, Lenin and Trotsky believed),

the peasants (as Castro, Guevara and Mao believed) but rather students and '*liberation*' movements (for example homosexuals, blacks, feminists and so forth) were.

One of the ways that Eurocommunism worked; and still works, is to '*re-write*' (or revise) the perceived self-description (or '*autobiography*' as it is oft-referred to) of those it perceived/perceives to be '*reactionaries*'/'*counter-revolutionaries*' (the White Anglo-Saxon Protestant [or WASP] being the most common target). (15)

This was a rather nice fit for Bernal's need for a new intellectual *raison d'etre* in that he would re-write the '*origin myth*' of Western civilization to be a non-European affair. It fulfilled a fundamental need in Bernal to discredit the '*racist historical narrative*' that; in his view, belittled jews and other minority groups in the West as being barely civilized barbarians and argue; by way of intellectual revenge, that the Europeans were really little more than barbarous half-educated savages who simply stole the legacies of minority groups; especially jews and blacks, and claimed them as their own creation after the fact.

To build such a theory from whole cloth is clearly a difficult thing to do, but Bernal did not have to perform this arduous task unaided. He could simply draw on the earlier themes and arguments of the half-baked ramblings of W.E.B. Du Bois, Marcus Garvey and George James (hence Bernal's otherwise incomprehensible defense of Freemasonic, Kabbalistic and Hermetic traditions that were used as the basis for their arguments by these authors as being supposedly '*historical*'): (16) place them inside the radical anthropological rubric of '*black suffering and exploitation*' by Europeans (developed by Boas and Herskowitz among others) and then use his own academic training and pure brainpower to flesh the theory out with whatever evidence he could find. (17)

This would provide Bernal with a powerful tool to discredit European '*colonial*' and '*imperialist*' historical narratives that he believed had their origin in the study of the classical world and informed a '*Eurocentric*' worldview that was inherently racist towards jews and blacks in particular (and was responsible; in his view, for producing the Third Reich and the '*holocaust*'). (18)

Part of this transformation of Afrocentrism into a weapon to stigmatize, belittle and dehumanize Europeans affected by Bernal was to legitimize and institutionalize '*black suffering*' as a historical fact and by so doing transform it into a political weapon to be used against the '*white racist establishment*'. (19) This institutionalization of '*black suffering*' was also done by Bernal; and Afrocentrists more broadly, in direct imitation of the institutionalization and sanctification of '*jewish suffering*' by the holocaust industry in the hope of achieving the same results. (20)

That this is a consciously and deliberately constructed weapon is indicated by Bernal's slipshod methodology (21) and his own fanatical; but intellectually insubstantial, attacks on his opponents. (22) In addition to the fact that Bernal's work is almost tailor-made to appeal to those who perceive themselves '*oppressed*' by a '*white racist government*'. (23)

In essence Bernal; as the intellectual founder of modern Afrocentrism, is the jewish communist titan of a historical theory whose sole reason for existence is to denigrate, revile and spread hatred about Europeans as being the origin of all the evil in the world and against whom blacks must fight and who they must remove from power if they are to restore the '*glories*' of their alleged past (since those of European origin are institutionally and inveterately racist against them according to Bernal and other Afrocentrists).

That Bernal created his theories; which culminated in '*Black Athena*', as an ideological weapon against the West to ensure the status and importance of minority groups (and provide a counter to the supposed '*Eurocentric*' narrative of classical history) and then make them politically conscious (as '*Black Athena*' is hard to see as anything else than a proverbial '*call to arms*' for '*national liberation*' from white people) as a group (per Marxist theory) which then in turn would act as the catalyst for revolutionary anti-racist change: thus paving the way for a communist and then a socialist state (per Bernal's Eurocommunism).

Therefore we can see that modern Afrocentrism is quite literally a jewish anti-Western conspiracy of a sort with the prototypical jewish communist; Martin Bernal, at the centre of the intellectual web pretending to be a harmless champion of '*anti-racism*'.

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- (14) Louis Althusser, 1993, '*The Future Lasts Forever: A Memoir*', 1st Edition, The New Press: New York, pp. xiii-xvii ; on Althusser's relationship with the jews please see the following article:
<http://semiticcontroversies.blogspot.com/2013/01/louis-althussers-jewish-problem.html>
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- (16) Ibid. pp. 22-23
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<http://bmcr.brynmawr.edu/1996/96.04.19.html>
- (18) That this is utter drivel is easily understood by reading say Ian Shaw (Ed.), 2003, '*The Oxford History of Ancient Egypt*', 2nd Edition, Oxford University Press: New York
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- (23) Ibid. pp. 47-53
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The State of the Jewish Elite in France

Thu, 08 May 2014 18:24:00

As I won't have time to write anything today. I thought to make my readers aware; if they weren't already, of the recent important two part article by Guillaume Durocher that exposes the terrifying scale of jewish power in France.

It is always worth remembering; as Ludwig Watzal has before remarked, that significant Zionist (nee jewish) power structures aren't just confined to the United States, but are very much in evidence in Europe as well.

To read the article then click on the following hyperlinks: [Part I](#) and [Part II](#).

Enjoy!

Peter Singer: The Jewish Advocate of Bestiality

Sat, 10 May 2014 17:10:00

Peter Singer; the controversial Australian utilitarian philosopher of jewish origin, is best known for his 2001 article '*Heavy Petting*' in a now defunct sex-focused e-zine called '*Nerve*'. Singer has been controversial all of his intellectual life in his advocacy of everything from abortion to animal rights as well as his vocal opposition to the death penalty (he is particularly noted as the doyen of animal rights/libertationist philosophy). I might add that personally; while I tend to take a situationalist view of ethics (which is similar to utilitarianism but focused on the group not the individual), I am on the opposing side of most things that Singer argues.

Singer has been a tenured professor at Princeton University for quite some time (1998 to be precise) (1) and has a strong record academically speaking. (2) He has also been given numerous awards: most recently the prestigious '*Order of Australia*'. (3) This superficially impressive academic record belies Singer's extremist philosophy, which champions anything and everything; ethically and morally-speaking, as long as it gives pleasure to the individual. (4)

Singer's sole pursuit; akin to that of his fellow jewish philosopher-turned-sexologist Sigmund Freud, is pleasure and pleasure is the only thing that matters to him. This is a thoroughly irresponsible attitude to take intellectually for the simple reason that using the criterion of pleasure; which is the point of life in terms of society for utilitarians, means that everything and anything is no longer taboo (and all taboos which people can find pleasurable in whatever circumstance) are ipso facto irrational and should be abolished unless they can be substantiated. (5)

The problem with the argument that Singer is using is that there is no logical break to say when the logic stops and what you actually end up with; and in all credit to Singer he does realize this unlike many utilitarian thinkers, is a society where nothing is taboo and anything goes. In this world everything from having sex with dead bodies, mass-murders for pleasure and rapes are the norm, because once there are no taboos in society (be they rational or irrational) then society breaks down.

This is anarchy and when anarchy forms then warlords emerge and where warlords emerge there comes new militaristic autocracies based on oppression and violence. This is because where there is a vacuum of power then there will always be some new entity that forms to exploit this vacuum. This then leads to the re-imposition of social taboos at the point of a gun and then Singer and his cronies are back precisely where they start from: societies with '*irrational taboos*' oppressing the individual. (6)

This problem is simply forgotten by many commentators on Singer's bestiality advocacy who either don't believe Singer's argument should be answered (as it doesn't need to be in their thought) or Singer is focusing on the wrong '*taboo*' and that the rape and killing of animals by the food industry is far more important. (7)

However; as I have pointed out above, Singer's argument can be reduced to the nonsense that it is simply enough (I would argue the bestiality taboo is rational from a group perspective not an individual one, which is related to the so-called '*yuck factor*') (8) and incidentally Singer typically ignores the thorny issue of consent (which is important in relation to Singer's use of relativistic ethics) which reduces his argument once again to ashes (as animals cannot accept or refuse as they have no defined medium to do so). (9)

Singer has since the publication of '*Heavy Petting*' been on the defensive about his views on bestiality and has been downplaying them to his erstwhile friends; the animal '*liberation*' crowd, as being an attempt provoke thought/discussion about '*irrational taboos*'. (10) He has also suggested (11) that what he wrote '*was only a book review*': however; as has been noted by others, (12) book reviews are often a safe medium for individuals to broach unsavory or anti-social ideas to an audience in order to see how they react and if they react negatively then the reviewer can merely blame the book or suggest; as Singer has done, that he was trying to '*stimulate debate*'.

This combined with the fact that Singer really does believe that the taboo against bestiality is irrational must per force mean that Singer wants to remove that taboo (as otherwise why write about it in such terms?), which in turn means that Singer wants to legalize and normalize bestiality itself.

Fortunately however we haven't come that far down the pink and fluffy brigade's road to a police state yet for that to actually occur and opposition to Singer's attempt to '*provoke discussion*' was strong.

Singer must have been surprised at some of the robust responses he received; with a slew of philosophers attacking his '*philosophy*' for effectively advocating the legalization of bestiality, with Gary Francione; of Rutgers University, leading the charge by demanding Singer immediately resign from the Presidency of the Great Ape Project. Since the views advocated

by Singer meant that he was quite alright with people having sex with apes (whom couldn't consent) and thus meant that he was betraying the whole point of the Great Ape Project. (13)

Singer evidently didn't think out that consequence of his argument: now did he?

Unfortunately that initiative has not born fruit as Singer is still very much '*in place*' the Great Ape Project as of this writing. (14) This is probably because Singer had only written the one small article and had received such a ferocious public response to his advocacy that he shied away from being too explicit going forward: thus it was in Singer's sponsors (such as Princeton) interests to draw a line under the matter and say no more about it as long as Singer didn't court too much public controversy on the subject again.

That said the fact that Singer; as a known academic proponent of bestiality (as while he doesn't superficially appear to be doing so: his philosophy still requires that he supports its legalization and normalization), still remains in place and thus allows him to champion it; directly or indirectly, to his students at Princeton and thus pave the way to that which he desires: a society which thinks it is normal for individuals to have sex with non-human animals.

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The Presentation of the Jews in Lew Wallace's 'Ben-Hur' and Anti-Semitism

Sun, 18 May 2014 17:57:00

'*Ben-Hur*' brings up all sorts of associations when we hear it in conversation: perhaps most famously the 1959 film adaptation that featured Charlton Heston as the eponymous hero. Due to this later cinematic adaptation we are disinclined to think about the original novel by Lew Wallace; who was also less famously, indirectly responsible for the death of Billy the Kid. (1)

'*Ben-Hur*' is still commonly read to this day by Christians; as well as non-believers, as it is a classic of Christian literary achievement and to be fair to Wallace: it is well-written romp of a story, but hopelessly inaccurate historically-speaking. Indeed the genesis of '*Ben-Hur*' was Wallace's meeting with noted American agnostic; and self-styled '*infidel*', Robert Ingersoll (on whom I will write a future article): when Wallace realised how little he knew about; and how unable he was to defend, his own faith.

The odd thing about '*Ben-Hur*' is that it is usually taken as being highly complimentary in regards to the jews, but having read it: I disagree.

Superficially the novel seems philo-Semitic as its eponymous hero finds himself wrecked on bleak unforgiving foreign shores by the cruel winds of fate and in truth there is a case for suggesting it was intended as much. We see the '*simplicity*' of the common people among the jews lionized, (2) the bravery and self-sacrifice of Hur in rescuing the Roman tribune Arrius (3) and that jews '*invented*' monotheism; and are in '*love within the law*' (i.e. the Torah), praised. (4)

Further we see the Roman tribune Arrius state that he no longer regards jews are as uncivilized barbarians (5) (although non-Roman Europeans are still very much regarded as such) (6), while the '*ancient origin*' of the jews; as well as their racial purity, is held to be the source of their superiority to gentiles (7) and the original genius behind Greek philosophy is also alleged to be the jews (8) (with the implication that the Greeks are mere thieves and the direct statement that jewish philosophy is superior to Greek philosophy). (9) Judaism is thus held to be superior to all other religions (10) with Hinduism and Buddhism specifically cited. (11)

This sounds like a rock-solid case that '*Ben-Hur*' is a philo-Semitic novel now doesn't it?

Well the problem is that while these pro-jewish sentiments are included in it. There are also a lot of other comments that have a tendency to get missed: not least the rather kooky idea that the Virgin Mary had blonde hair and blue eyes, (12) while Jesus had light brown hair and blue eyes. (13)

This leads nicely into the fact that Wallace specifically singles the jews out as being responsible for the trial and execution of Jesus. (14) This alone should indicate to the reader that Wallace's views on the jews; as espoused in '*Ben-Hur*', are actually less than complimentary.

Demonstrating this is remarkably easy by pointing out that '*Ben-Hur*' states that jewish belief in their superiority over every other people is intrinsic to Judaism. (15) This leads to the jewish belief in the importance of their own racial purity, (16) which they guard with a fanaticism bordering on zealotry (17) and this leads to their inveterate hatred of gentiles (specifically Romans in this particular case). (18)

Belief in their own superiority to gentiles is derived from the jewish sense of inferiority that Rome has conquered and placed the known world in their thrall, while the jews believe it is they who should rule it not the Romans. (19) The jews; with an implicit understanding of the realities of their situation, see that they cannot win against Rome on their own as they currently stand; although this doesn't stop the Zealots cowardly murdering isolated non-jews for the '*glory of Yahweh*', (20) and look to the arrival of the Messiah to make them invincible and be at the forefront of an orgy of murder across the globe (21) in which all non-jews who oppose them will be killed in revenge for alleged '*oppression*' the jews have suffered at their hands. (22)

The reason why the jews are incapable of opposing Rome; aside from military good sense, is that the jews tend to be either shepherds (23) or merchants: (24) thus don't make good soldiers as a rule. We are told that the jews have cornered the market in supplying the Roman army with goods and services, (25) that jewish wealth is based almost solely on trade with non-jews, (26) that the jews have an intricate network of international connections and trading partners, (27) and that jews are; in general, very animated in their business dealings and make an unholy racket when undertaking them. (28)

This theme of a distinct whiff of unholiness is given its fullest expression when we read that jews have an unholy love of money. (29) Thus it is hardly surprising when jewish merchants are nearly always money-lenders as well as selling goods and services in the normal way (30) and are congenial white-collar criminals who steal everything they possibly can from anyone and everyone (including other jews) (31) but particularly enjoy thieving from Romans. (32)

The jewish obsession with money and their ability to access significant stores of it leads; in '*Ben-Hur*', to their bribing the Roman authorities to change policies they don't like. (33) Even though they despise the Romans: the jews don't sneer at them nearly as much as they do the Arabs and Egyptians (34) as evinced by Hur referring to his Egyptian nursemaid Amrah (who is a slave) as being (in effect) a godless subhuman. (35) The jews simply don't dare openly oppose the Romans unless they have a significant advantage in numbers and terrain (36) while the zealots only go around assassinating Romans in similar conditions as well (37) rather than fighting them openly and man-to-man.

All this indicates; as we are told by '*Ben-Hur*' itself, that the jews think in a radically different way to the Romans (38) and in so doing they present themselves as a '*harmless oppressed minority*' (which finds a slight echo in the novel at times) (39) when they are not. To the jews of '*Ben-Hur*' fact and fantasy are two tightly interwoven concepts to be ruthlessly used, abused and discarded as their fancy takes them in order to achieve their ultimate objective of world domination in the name of Yahweh.

But then how are we to reconcile these two sides of the novel?

'*Ben-Hur*' seems to present the jews in a positive light, but yet; as we have seen, they are presented extremely negatively in the majority of their mentions in the novel.

This seeming contradiction in terms is easily resolved when we understand that Wallace wrote '*Ben-Hur*' as a way of understanding his own Christian faith and as such he is using the lens of Christian theology to understand the relationship between the jews and Christianity.

In other words: Wallace has to lionize the jews as being '*ancient*', '*simple-minded and vigorous*', '*ahead of their time*', '*the origin of philosophy*' because what he is actually describing in the Judaism of the time is the predecessor religion to Christianity. As such then he has to view Judaism of the pre-Christian past as being a positive thing since this Judaism is the religion of the Israelites and the jews are their descendants as well as the people of the Christ.

Therefore in order to validate the Old Testament and the supersession from the Old to the New Testament (and specifically the meaning and application of the concept of '*Israel*'): Wallace has to present the jews of the Old Testament in a positive light. When we look back at the positive passages in '*Ben-Hur*' in relation to the jews: it is immediately obvious that these are references to the Israelites of the Old Testament who Wallace's religious beliefs require him to recognize as being the forerunners of Christians.

However when we turn to Wallace's negative commentary on jews: this doesn't need to reflect Wallace's Christian beliefs at all, because it is quite possible for Christians to be philo-Semitic; both historically and currently, they don't have to be anti-jewish in the slightest. Yet Wallace; as we have seen, chooses to be fairly venomous in his comments in relation to jews in '*Ben-Hur*' and in so doing suggests that his own beliefs about jews were less than complimentary (hence the indirect reference to Ulysses Grant's comment about jewish carpetbaggers in the novel among other things).

Thus we can see that '*Ben-Hur*'; the premier Christian novel of all time, is decidedly anti-jewish in nature and also; more importantly, suggests that Lew Wallace held anti-jewish views of some kind.

References

- (1) On this and Billy the Kid's views on jews please the following article:
<http://semiticcontroversies.blogspot.com/2014/03/billy-kid-and-jews.html>
- (2) Lew Wallace, 1985, '*Ben-Hur: A Tale of the Christ*', 1st Edition, Barbour: Westwood, pp.47-48
- (3) Ibid. pp. 138-144
- (4) Ibid. pp. 180-181
- (5) Ibid. p. 147
- (6) Ibid. pp. 140; 337-338
- (7) Ibid. pp. 88-89; 146-147
- (8) Ibid. pp. 92-96; this is also an idea that has been promoted by Martin Bernal; the jewish founder of modern Afrocentrism, which has been discussed in the following article: <http://semiticcontroversies.blogspot.com/2014/05/martin-bernal-and-melville-herskowitz.html>

(9) Wallace, Op. Cit., pp. 10-11
(10) Ibid. p. 238
(11) Ibid. pp. 14-16
(12) Ibid. pp. 35-36; 42
(13) Ibid. pp. 112; 437
(14) Ibid. pp. 482-483
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(16) Ibid. pp. 28; 84
(17) Ibid. pp. 27-28
(18) Ibid. pp. 227; 314; 379; 451
(19) Ibid. p. 361
(20) Ibid. pp. 34-36
(21) Ibid. pp. 247-248; 361
(22) Ibid. pp. 170; 199; 329
(23) Ibid. pp. 47-48
(24) Ibid. p. 101
(25) Ibid. p. 307
(26) Ibid. p. 467
(27) Ibid. p. 52
(28) Ibid. pp. 24-27
(29) Ibid. p. 388
(30) Ibid. pp. 154; 282
(31) Ibid. pp. 158-161; 207-208
(32) Ibid. p. 195
(33) Ibid. p. 343
(34) Ibid. p. 100
(35) Ibid. pp. 100-101
(36) Ibid. pp. 104-105
(37) Ibid. pp. 34-36
(38) Ibid. p. 79
(39) Ibid. pp. 67-70; 363-364

Review of Eric Hunt's 'The Treblinka Archaeology Hoax'

Mon, 19 May 2014 20:34:00

Having viewed Caroline Sturdy Colls' [much trumpeted](#) documentary about her 'findings' about Treblinka; that was produced and edited by the representatives of the jewish-owned Viacom Corporation and aired on Britain's Channel 5, shortly after it originally came out: I am pleased to see [Eric Hunt's video dissection of it](#) has come out. This supplements and reinforces [the points already made by Thomas Kues](#) in relation to Sturdy Colls' 'work'.

Hunt's video dissection is a superb bit of common sense skeptical analysis of the weird and often outright stupid claims made by Sturdy Colls in the documentary. It demonstrates; using just a few basic tools from the genre of critical thinking (which incidentally Sturdy Colls would have had to demonstrate in order to be academically accredited in the way she is, but doesn't appear to use in her work), that all of Sturdy Colls' claims about '*gas chambers*' are flat out wrong.

For instance Hunt rightly points out that Study Colls uncritically gets samples of building materials from what was been accepted as an actual shower room in Madjanek and then seems to think this will '*assist her*' in finding '*gas chambers*' at Treblinka.

The simple fact that she isn't comparing actual gas chamber building materials from a known '*Nazi gas chamber*' (which she can't do as no uncontested ones exist and the best ones from an orthodox holocaustian perspective would be the collapsed '*purpose-built*' ones at Auschwitz not a shower room at Madjanek) should be ringing alarm bells for anyone with even a slight knowledge of forensics.

This is because if she doesn't compare like-for-like in terms of the building materials and construction used then she cannot offer that as evidence for a building being or not being a gas chamber, because she hasn't established what a gas chamber was constructed of or built like in the first place: so how can she draw any positive or negative conclusions based on this?

The scene; of '*collecting samples*' at Madjanek, is simply an attempt to associate Treblinka with the appearance of Madjanek in the minds of the viewers: in other words to convince them that it would have looked like it (when they clearly; from other parts of the documentary, state they simply don't know). When Treblinka and Madjanek were purpose-built to serve very different purposes: the former a supposed '*pure death camp*', while the latter was a work camp.

Another example is beautifully demonstrated by Hunt in relation to the supposed '*human bones on the surface of the Treblinka memorial*' that Sturdy Colls picks up and claims as '*evidence*' for the '*death camp*' theory. Sturdy Colls jumps to the conclusion (which Hunt unfortunately doesn't criticize thoroughly in my view); completely against the principles of critical inquiry let alone forensic archaeology, of who the bones were from (a jew), when they dated from (mid-Second World War), how the person concerned died (gassed) and who that person was killed by (the SS) without any testing or checking for actual evidence connecting them to the site.

Hunt does make the very good point however that human ashes are (illegally) scattered by jews at the Treblinka memorial and provide a far more likely origin for the human ashes and bone matter rather than '*gassed jews*'. The only point I'd make there is that it would have been nice to find another example other than the one he cites since that would conclusively confirm the impression, but one instance will; I believe, be enough for most viewers to appreciate the sheer mendacity of Sturdy Colls' claims.

Perhaps my favourite moment came however when the '*gas chamber*' tiles were '*discovered*' and Sturdy Colls and her team see what looks; at first glance, like a Star of David on them and proceed to claim this is '*proof positive*' that the '*survivor accounts*' are '*accurate*' because some of them claim there were Stars of David on buildings at Treblinka (not **in** the shower rooms though, which demolishes Sturdy Colls' claim again).

Hunt points out in a delightfully vicious way that Sturdy Colls has been just a bit of a moron here. Given that she is claiming the Star of David is on the front of the tiles: when it is clearly on the back.

Further as Hunt conclusively demonstrates: this '*Star of David*' is not actually that at all, but rather it is a makers mark used by at least one major polish pottery firm (i.e. who would have made tiles like the ones Sturdy Colls found) at the time, which looks a bit like a Star of David.

That completely implodes Sturdy Colls' claims and not only that: it makes her look like the overly emotional (forensic archaeologists overwrought with emotion: come on Caroline pull the other one!) incompetent hireling who can't even find evidence for the '*best documented atrocity in history*'.

The factual case presented by Hunt is generally excellent: my only real quibble is with some of the aspects of the video itself, which initially were really good (I especially like the modified Warner Brother's logo) but about mid-way through they got rather lax and it wasn't pulled together very well. This; as I have mentioned before, was a bit of a let down really as with a bit more time in the video editing suite; *'The Treblinka Archaeology Hoax'* could have fitted really well together and it would have been an hallmark demolition of orthodox holocaustian claims in the field of video presentation.

Unfortunately the various bits of film are crudely put together at times and it lets the presentation down significantly in my view. However other than that: it is an excellent piece of work and covers a lot of ground in an interesting and engaging way.

Watch it.

G.K Chesterton's 'Father Brown' and the Jews

Thu, 22 May 2014 20:54:00

Gilbert Keith Chesterton was one of the best-known faces in Christian apologetics from the turn of the twentieth century until his death in 1936 (in fact his work is still widely read to this day especially in the Roman Catholic community) and the most famous of his many contributions to fictional literature (then as now) were the 'Father Brown' stories. These follow a fictional Catholic priest surnamed Brown who rather improbably stumbles upon murder mystery after murder mystery.

Now Chesterton has not infrequently been alleged to have been anti-Semitic and while I disagree with labeling him as such; since strictly speaking he was anti-Judaic (i.e. opposed to Judaism) not anti-Semitic, it is undeniable that he held strikingly anti-jewish opinions and often made reference to jews in a negative light in the course of his work.

This can also be seen in his various '*Father Brown*' as when we read in '*The Flying Artist*' that:

'The most beautiful crime I ever committed," Flambeau would say in his highly moral old age, "was also, by a singular coincidence, my last. It was committed at Christmas. As an artist I had always attempted to provide crimes suitable to the special season or landscapes in which I found myself, choosing this or that terrace or garden for a catastrophe, as if for a statuary group. Thus squires should be swindled in long rooms panelled with oak; while Jews, on the other hand, should rather find themselves unexpectedly penniless among the lights and screens of the Cafe Riche.'

Now Chesterton here is referring to jews in the light of being swindled out of their money and superficially this is not a negative reference to them. However when we consider that the Cafe Riche was; then as now, a famous place in Cairo associated with subversive and revolutionary politics. (1) Then it becomes clear that Chesterton is using the Cafe Riche to imply that while the jew is being swindled: he is a wealthy creature to start with (i.e. to be worth swindling he has to have money in the first place) as well as being a revolutionary (his association with a cafe associated with revolutionary politics) and an Asiatic (that the cafe is in Egypt and thus the jew is an alien to Europe).

Chesterton enlarges on the rule of the jews as the unscrupulous swindler of non-jews in the story '*The Curse of the Golden Cross*' when he writes that:

'The feudal lord raised the money for the horse by selling the gold relic to a goldsmith in the town; but on the first day he mounted the horse the animal reared and threw him in front of the church porch, breaking his neck. Meanwhile the goldsmith, hitherto wealthy and prosperous, was ruined by a series of inexplicable accidents, and fell into the power of a Jew money-lender living in the manor. Eventually the unfortunate goldsmith, faced with nothing but starvation, hanged himself on an apple-tree. The gold cross with all his other goods, his house, shop, and tools, had long ago passed into the possession of the money-lender. Meanwhile, the son and heir of the feudal lord, shocked by the judgement on his blasphemous sire, had become a religious devotee in the dark and stern spirit of those times, and conceived it his duty to persecute all heresy and unbelief among his vassals. Thus the Jew, in his turn, who had been cynically tolerated by the father, was ruthlessly burnt by order of the son; so that he, in his turn, suffered for the possession of the relic; and after these three judgements, it was returned to the bishop's tomb; since when no eye has seen and no hand has touched it.'

Now while the text ostensibly relates to the curse of the golden cross that is being passed from individual to individual (bringing misfortune to them all) until it is returned to the tomb of the bishop. We can see that Chesterton is here deliberately styling the behaviour of the '*Jew money-lender*' as being a great social, economic and religious evil as he is necessarily suggesting that the '*Jew money-lender*' will go to any lengths in order to ruin his gentile clients and will extract the last bit of wealth from them when they have been unfortunate enough to fall into his grasp. This then causes the relatives of the victims to descend on the '*Jew money-lender*' and burn him at the stake for his crimes.

We can also read this as an analogy of the history of the jews in medieval Europe with their being allowed to operate as money-lenders without any checks and balances leading to numerous abuses (hence Chesterton's comment about the father having turned a '*cynical blind eye*' to the behaviour of the '*Jew money-lender*' i.e. let him run a-mock so that he may profit by pocketing his share of the profit made by the jew), which then causes the people; lead the relatives of those who formerly tolerated the activities of the jews, to swing from tolerance to hatred leading to the killing of jews in retribution for their crimes against the people.

That Chesterton is using this analogy to advance his intellectual position on the cyclic nature of anti-jewish violence (with which I agree) is demonstrated by his comments later on in '*The Curse of the Golden Cross*'. To wit:

'No, of course,' said Father Brown. 'If it had been Tutankhamen and a set of dried-up Africans preserved, Heaven knows why, at the other end of the world; if it had been Babylonia or China; if it had been some race as remote and mysterious as the Man

in the Moon, your newspapers would have told you all about it, down to the last discovery of a tooth-brush or a collar-stud. But the men who built your own parish churches, and gave the names to your own towns and trades, and the very roads you walk on — it has never occurred to you to know anything about them. I don't claim to know a lot myself; but I know enough to see that story is stuff and nonsense from beginning to end. It was illegal for a money-lender to distrain on a man's shop and tools. It's exceedingly unlikely that the Guild would not have saved a man from such utter ruin, especially if he were ruined by a Jew. Those people had vices and tragedies of their own; they sometimes tortured and burned people. But that idea of a man, without God or hope in the world, crawling away to die because nobody cared whether he lived — that isn't a medieval idea. That's a product of our economic science and progress. The Jew wouldn't have been a vassal of the feudal lord. The Jews normally had a special position as servants of the King. Above all, the Jew couldn't possibly have been burned for his religion.'

'The paradoxes are multiplying,' observed Tarrant; 'but surely, you won't deny that Jews were persecuted in the Middle Ages?'

'It would be nearer the truth,' said Father Brown, 'to say they were the only people who weren't persecuted in the Middle Ages. If you want to satirize medievalism, you could make a good case by saying that some poor Christian might be burned alive for 'making a mistake about the Homooousion, while a rich Jew might walk down the street openly sneering at Christ and the Mother of God. Well, that's what the story is like. It was never a story of the Middle Ages; it was never even a legend about the Middle Ages. It was made up by somebody whose notions came from novels and newspapers, and probably made up on the spur of the moment.'

In other words Chesterton held; as I have pointed out above, that anti-jewish violence was of a cyclic nature and intimately related to jewish behaviour: where tolerance caused the jews to become over-confident enough to abuse and insult the Europeans they lived around in the erroneous belief that they were protected/untouchable.

This lead in turn to a violent counterpoint when jewish abuses and insults became intolerable causing the jews; in the wake of mass anti-jewish violence, to become chastened for a time and begin to rebuild what they had lost after they had overextended themselves until they become increasingly confident, insulting and abusive once again.

Indeed Chesterton held that the jews even conceive of their god; Yahweh, as being a kind of spiritual bogeyman who really doesn't mean anything to them other than as a kind of superstitious graven image.

We can see this when he writes; in *'The Miracle of Moon Crescent'*, as follows:

"Nothing supernatural,' continued Alboin, 'just the great natural fact behind all the supernatural fancies. What did the Jews want with a God except to breathe into man's nostrils the breath of life? We do the breathing into our own nostrils out in Oklahoma. What's the meaning of the very word Spirit? It's just the Greek for breathing exercises. Life, progress, prophecy; it's all breath.'

In the above passage Chesterton is describing how the jewish god; Yahweh, essentially means nothing to the jewish people since they aren't actually interested in worshipping him (i.e. *'what did the jews want with a god?'*), but; as we read in *'The Red Moon of Meru'*, they are interested in worshipping images as a form of irrational superstition:

"'If you were to be utterly, unfathomably, silent, do you think you might hear a cry from the other end of the world? The cry of a worshipper alone in those mountains, where the original image sits, itself like a mountain. Some say that even Jews and Moslems might worship that image; because it was never made by man. Hark! Do you hear the cry with which he lifts his head and sees in that socket of stone, that has been hollow for ages, the one red and angry moon that is the eye of the mountain?'"

When we read that *'even Jews and Moslems might worship that image'*, because it *'was never made by man'* Chesterton is suggesting to his readers that Muslims and jews are a superstitious alien people who will worship anything that they perceive was not made by men (and thus; in their small minds, by a god) and are as such very different from Christians who; as Chesterton frequently holds throughout his corpus, are more intelligent and discerning in their nature and relationship with the divine.

This alien nature of the jews to Western civilization is something that Chesterton brings out in the Father Brown story *'The Purple Wig'* when he describes the following situation:

'Mr Edward Nutt, the industrious editor of the Daily Reformer, sat at his desk, opening letters and marking proofs to the merry tune of a typewriter, worked by a vigorous young lady.

He was a stoutish, fair man, in his shirt-sleeves; his movements were resolute, his mouth firm and his tones final; but his round, rather babyish blue eyes had a bewildered and even wistful look that rather contradicted all this. Nor indeed was the

expression altogether misleading. It might truly be said of him, as for many journalists in authority, that his most familiar emotion was one of continuous fear; fear of libel actions, fear of lost advertisements, fear of misprints, fear of the sack.

His life was a series of distracted compromises between the proprietor of the paper (and of him), who was a senile soap-boiler with three ineradicable mistakes in his mind, and the very able staff he had collected to run the paper; some of whom were brilliant and experienced men and (what was even worse) sincere enthusiasts for the political policy of the paper.

A letter from one of these lay immediately before him, and rapid and resolute as he was, he seemed almost to hesitate before opening it. He took up a strip of proof instead, ran down it with a blue eye, and a blue pencil, altered the word "adultery" to the word "impropriety," and the word "Jew" to the word "Alien," rang a bell and sent it flying upstairs.'

While this passage is clearly meant as an overt satire of liberal newspapers and their priggish, prudish and politically correct editors: the example that Chesterton utilizes; with the liberal editor Mr. Nutt changing the specific term 'Jews' to the more general 'Aliens' in order to not 'offend' the jews or seem anti-jewish, indicates; like the earlier reference to the jews being swindled outside the Cafe Riche, that to Chesterton the jew is an alien and that when the newspaper editors of the period talked of 'aliens' then they actually meant jews, but the nature of the jew (as an Asiatic not a European as was popularly understood at that time) itself was alien: hence producing the pregnant pun about liberal newspaper editors, their language and jews in this passage (the literary device that was most beloved by Chesterton to make a point).

This alien nature of the jew is in turn responsible for his revolutionary associations and political behaviour; as we earlier saw in relation to the Cafe Riche in Cairo, and is represented by Chesterton in '*The Crime of the Communist*' as follows:

"I fancy he's destroying papers; or perhaps ransacking these men's rooms to see they haven't left us a letter. Or it may have something to do with our friend Wadham. Where does he come in? That is really very simple and a sort of joke too. Mr Wadham is experimenting in poisons for the next war; and has something of which a whiff of flame will stiffen a man dead. Of course, he had nothing to do with killing these men; but he did conceal his chemical secret for a very simple reason. One of them was a Puritan Yankee and the other a cosmopolitan Jew; and those two types are often fanatical Pacifists. They would have called it planning murder and probably refused to help the College. But Baker was a friend of Wadham and it was easy for him to dip matches in the new material."

This reference might require a slight explanation for the reader and this can be quickly given by understanding that Chesterton was a fanatical British patriot; in fact he was a significant part of the propaganda campaign to get the United States to declare war on Germany during the First World War, and regarded pacifism; like many at the time, as de facto treason and suggestive of subversive/revolutionary views.

Thus when he refers to the '*cosmopolitan Jew*' (which is an insult not a compliment in Chesterton's vocabulary) as being a '*fanatical Pacifist*': he means that the pacifistic views of the '*cosmopolitan Jew*' are the key to understanding that said party is actually a subversive/revolutionary who hasn't a patriotic bone in their body (but has a great many treasonous ones).

In other words Chesterton represented the jews; in his '*Father Brown*' stories, as being a rich, ruthless, superstitious and politically subversive group of people who were completely alien to Europe.

Or put yet another way: Chesterton wanted to boot the jews out of European civilization back to where they came from: the Middle East.

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The Holocaust, Big Foot and UFOs

Fri, 23 May 2014 18:17:00

The '*Holocaust*' is an anomaly in the world of historical scholarship. That is a sentence I suspect many professional historians would like to speak, but yet cannot do so because they have been continually muzzled, cozened and cajoled into the '*party line*' on the issue of the '*holocaust*'. Call that a personal opinion, but I have had enough chats with my colleagues over the last several years to become quite convinced that quite a few historians; academic and lay, are aware of the lack of evidence for the '*holocaust*' but yet feel they have to pay lip-service to it or just stay quiet.

The lack of evidence is something that is usually brought up in debates around the '*holocaust*' by holocaust revisionists; or '*holocaust deniers*' as they pejoratively known by the media and their opponents, for the simple reason that it is a known fact among every branch of '*holocaust*' scholarship; good, bad or indifferent, which the vast majority of people are unaware of because this is the exact opposite of what the media claims about the subject (often touting the hilariously incorrect and rather obviously biased professional '*holocaust*' promoters/hacks who pretend to be scholars as a day job).

In practical terms this means that the average person believes the opposite of what is an established fact in '*holocaust studies*' (the lack of any solid evidence [or the lack of a '*smoking gun*' as it tends to be phrased these days]): they believe that the holocaust is the best evidenced event in history, where; comparative to its modernity and scale, it is by far the least. The evidence in fact is so slight; primarily being selected quotes/claims by a dozen or so '*eyewitnesses*' with the same selective few document-based claims thrown in for good measure, that it makes the trained historian; who doesn't stick at '*believing because everyone believes*', incredulous that this is actually believed; and promoted, by otherwise excellent scholars.

But then; to paraphrase a well-known jewish author, people really do believe weird things.

They also believe unbelievable things to paraphrase another such author.

People ardently believe in the existence of Big Foot and devote their lives to the subject.

Other people believe that UFOs and aliens from outer-space have visited earth.

Likewise they can spend their lives working on and polishing this thesis: some even commit criminal acts and go to prison for their beliefs.

The interesting thing about both the Big Foot and UFO believers is that their pet theories share a great deal of commonality with the '*holocaust*'. Like the '*holocaust*': the claims that Big Foot exists and that aliens have visited earth are based almost exclusively on eyewitness testimony and corroborating them with each other.

Just like in the '*holocaust*': these testimonies are wildly different from each other and rely on the proponents to do some creative selective merging of them to create a superficially coherent narrative. Just like the '*holocaust*' the testimonies of the first few individuals to '*come forward*' are regarded as being the key for the intellectual credibility of the theses, because there are the ones that are least likely to be contaminated by exposure to different ideas.

As with the '*holocaust*': the Big Foot and UFOs proponents also cite selective other pieces of evidence to support their position; including some selective documentation, photographs and video footage.

Sound familiar?

It should given that it is exactly the same types of evidence and techniques that '*holocaust*' proponents use to propagate their theory about '*what happened*' to large numbers of jews during the bloodiest conflict in history (ignoring the obvious and simpler counter-explanations). It is a theory; like those of Bigfoot and UFO proponents, which is based on a predetermined conclusion and then evidence is '*discovered*' to fit this narrative while evidence that contradicts the claims of proponents is discarded or suppressed (i.e. it is affected by confirmation bias).

So then why is the '*holocaust*' any different in terms of being uncritically accepted by many of those who make history their business, while Big Foot and UFOs are uncategorically rejected by most who make history their business?

The answer is because the '*holocaust*' is a conspiracy theory with the force of the state behind it.

Are you thus surprised how many intellectual authority figures are as credulous believers like the average folksy yokel?

You shouldn't be.

G.K. Chesterton's 'The Man Who Knew Too Much' on the Jews

Sat, 24 May 2014 20:21:00

As I recently covered in relation to the famous Catholic writer Gilbert Keith Chesterton's '*Father Brown*' series of novels: Chesterton took a severe disliking to jews and regarded them as a dangerous, subversive and usurious element within European civilization. (1)

I would like to briefly expand that analysis to another one of his famous novels: '*The Man Who Knew Too Much*', which has been the subject of much comment and many adaptations over the years.

In it we find the following passage:

"Do you think England is so little as all that?" said Fisher, with a warmth in his cold voice, "that it can't hold a man across a few thousand miles. You lectured me with a lot of ideal patriotism, my young friend; but it's practical patriotism now for you and me, and with no lies to help it. You talked as if everything always went right with us all over the world, in triumphant crescendo culminating in Hastings. I tell you everything has gone wrong with us here, except Hastings. He was the one name we had left to conjure with and that mustn't go as well, no, by God! It's bad enough that a gang of infernal Jews should plant us here, where there's no earthly English interest to serve, and all hell beating up against us, simply because Nosey Zimmern has lent money to half the Cabinet. It's bad enough that an old pawnbroker from Baghdad should make us fight his battles; we can't fight with our right hand cut off." (2)

Chesterton then continues in the same vein shortly afterwards:

'But if you think I am going to let the Union Jack go down and down eternally, like the bottomless well, down into the blackness of the bottomless pit, down in defeat and derision, amid the jeers of the very Jews who have sucked us dry – no I won't, and that's flat; not if the Chancellor were blackmailed by twenty millionaires with their gutter rags, not if the Prime Minister married twenty Yankee Jewesses, not if Woodville and Carstairs had shares in twenty swindling mines.' (3)

Now in the above two excerpts we can see that the two main characters (who are brothers incidentally) are describing their predicament in their having been forced into seclusion on an island because they have angered a powerful jew named Nosey Zimmern. Zimmern has half the British cabinet in his control, because they owe him money and thus they will jump to his command.

Zimmern's interests are not those of Britain and indeed he hails from Baghdad, which Chesterton is using; as he did Cairo's famous Cafe Riche in the '*Father Brown*' novels, to emphasize the alien nature of the jews to Europe and also associate this alien nature with Zimmern not working in British interests since he is not British.

Further Chesterton also offers us alternative scenarios in relation to the exercise of jewish power similar to Zimmern's in that jews '*who have sucked Britain dry*' are blackmailing the Chancellor of the Exchequer with their wealth, while the other method common to the exercise of this jewish power is to marry jewesses to powerful well-connected families and thus; moved by the needs of marital fidelity, they are placed in the pocket of the jews.

Chesterton elaborates just who in the British establishment these jewesses target later on the novel when he writes:

'Hawker, the old squire, had been a loose, unsatisfactory sort of person, had been on bad terms with his first wife (who died, as some said, of neglect), and had then married a flashy South American Jewess with a fortune.' (4)

Clarifying a few pages later that:

'Squire Hawker played both the bigamist and the bandit. His first wife was not dead when he married the Jewess; she was imprisoned on this island.' (5)

In these passages we can see that Chesterton is arguing that it is the profligate elements of the British aristocracy and gentry that the jewish families are targeting for marital unions and while these husbands aren't suitable to be husbands. Their name and social position makes the sacrifice worth it: in order to gain entrée into high society and thus '*arrive*' in the social sense giving them more influence with the governmental powers that be through said social connections.

The attraction for the profligate aristocracy and gentry is in the large dowry and inheritance these jewesses come with thus offering them rescue from their creditors for life.

Thus the arrangement is two fold: the jews get social connections and influence, while the aristocrat/squire gets money.

In other words Chesterton here; like in his '*Father Brown*' novels, is asserting that the jews are bribing their way into power in the British Empire via loaning money at interest to those in power and marrying their daughters to penurious members of the upper classes.

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Game of Thrones, George R. R. Martin and the Jews

Sat, 24 May 2014 14:56:00

I have been a fan of the George R. R. Martin's novels since before he became a by-word in popular culture with the release of HBO's television adaptation of his '*Song of Ice and Fire*': '*Game of Thrones*'. Recently I've seen several questions asked again about whether Martin is jewish and the honest answer is that there is no evidence of any jewish heritage in the man at all. Monstrously fat he maybe, but jewish he is not.

We do however know that Martin frequently encountered jews in his time at university in Chicago although this apparently; and perhaps surprisingly, did not leave him with any negative impressions. (1)

Martin has also said that the of works that he drew inspiration from in writing the '*Song of Ice and Fire*' uppermost in his mind is the work of French writer Maurice Druon. (2) Druon's popular historical-fiction series '*Les Rois Maudits*'; known as '*The Accursed Kings*' in English, is set in the struggle for the control of the French throne between the Capets and Plantagenets (otherwise known to history as the '*Hundred Years War*'), served as almost the blueprint for the '*Song of Ice and Fire*' and while the writing style of both authors differs it is clear (having read Druon in the original French and in the English translation) that Martin draws much from him in terms of the form of his novels as well as the disparity of the themes that underlie them.

Druon however was not a Frenchman, but rather a Polish jew resident in France (who managed to survive the anti-jewish laws and the '*holocaust*' till 1943 [his first play was staged in 1942 in '*Nazi-occupied*' France] when he got to London). (3)

Martin's debt to the jews is however more extensive than this given that his fame lies primarily not on his fantasy novels (which were something of a cult favourite among aficionados of fantasy novels like me, which is but a niche market), but on the '*Game of Thrones*' television adaptation of his books (which has taken them to a global audience). This adaptation was and is produced by two jews named Daniel Weiss and David Benioff (nee David Friedman) (4) who by their own admission were simply lucky in '*striking gold*' in their screenplay adaptation. (5)

Despite its decidedly kosher origins '*Game of Thrones*'; with its trademark explicit, violent and gory battle and sex scenes, is causing consternation among the religious jewish community as Yeshiva students and rabbis are having to grapple with it as too '*morally subversive*' for even their post-Freudian tastes (which is really something if you've read anything post-Freudian). The more conservative religious jews are boycotting and condemning it as '*moral sedition*' (6) while the liberal religious jews are actually fantasizing about it and using it as an aid to Talmudic study. (7)

That says something about the religious jews: doesn't it?

They either ignore something completely and pretend it is '*moral sedition*' to even watch it (After all you can see women going about with their hair uncovered. Oy Vey!) as it doesn't '*conform*' to the supposedly high jewish '*moral standards*' or they think that '*Game of Thrones*' is just like the Talmuds: full of gaps in which any half-educated individual can use to justify any intellectual position they like if they have but read and made notes on the text.

Thus we can see that both Martin's '*Song of Ice and Fire*' and the television adaptation '*Game of Thrones*' are decidedly kosher: so much so they are being used for study aids by some rabbinical students!

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Was the Book of Jonah inspired by Jason and the Argonauts?

Sun, 25 May 2014 13:32:00

Having recently re-read Apollonius of Rhodes' *'Argonautica'* it caused me to recall that in the early twentieth century several classical scholars wondered; and even argued, that some parts of the Old and New Testament had been consciously modeled on this popular account of the exploits of Jason and his crew of heroes. In particular they focused on the story of the romance of Jason and Medea arguing; not implausibly, that the anointing of Jason by Medea was the parallel drawn on by the gospels for the anointing of Jesus. (1)

In the Old Testament: scholars have focused on the book of Jonah as being the principle element that has been inspired by Apollonius' account of the adventures of Jason and his crew. Gildas Hamel has argued that the name Jonah; in terms of the book, is a deliberate anagram for Jason since Jonah in Greek is *'lonas'*, while Jason in Greek is *'lason'*. Indeed Jason was a common Greek name taken by Hellenizing jews in Palestine and viewing it as an anagram of the Greek way of saying Jonah would go a significant way to explain its popularity.

Elsewhere others have noted the similarity of story of Jonah to the Greek story of Perseus (3) and Hamel himself points out that it also bears a striking resemblance in places to the labours of Hercules. (4)

Hamel's thesis is simple: we know that the *'Argonautica'* (in its various editions) was a widely read Greek epic (being as popular as tales about Perseus and Hercules for example) and was especially popular among the masses. Given that the jews of the period that the book of Jonah was written; the late fifth/early fourth century BC, had come into significant contact with the Greeks and their ideas via the close Greek relationship and interchange of ideas with the Phoenicians and the Persians.

It is unsurprising that a literate and well-read jew, which the author of Jonah most certainly was, (5) would have drawn on the popular oral traditions of non-jewish peoples he had come into contact with in order to ensure a wide dissemination of his work among his target jewish audience (which was; we should note, ultimately successful). It is also worth noting that the author of the book of Jonah; which is set in eighth century Assyria, used the general story of an actual Mesopotamian legend to provide the basis for his narrative. (6)

This amalgamation of mythical narratives into the book of Jonah has predictably given rise to a string of claims from less than careful writers that Jason was merely a mythological derivative of Hercules (viz Robert Graves) (7) or that the *'Argonautica'* validates the truthfulness of the Bible (with the assumption that it was written before it when in fact the inverse is almost certainly true). (8)

Aside from these enthusiastic attempts to re-write Greek religious history or validate Christian cosmogony: we can further note that there was a *'Tomb of Jason'* with a drawing of what we may presume to be the Argo constructed in the first century BC in Jerusalem. (9) This in itself would be decidedly odd if there wasn't a strong tradition among the jews honouring Jason since the jews were notoriously inhospitable to Greek and Roman influences at this time. (10)

We also know that in some versions of the *'Argonautica'* Jason meets with Triton; the merman of Greek mythology, (11) and this is perhaps transliterated via the Mesopotamian myth (12) into the famous description of Jonah's encounter with the *'big fish'*.

While the meaning of *'Jonah'* in Hebrew is *'dove'* and he is guided to land by god, while Jason and the Argonauts are led through the Clashing Rocks by the good will of the gods and the agency of a dove. (13) Also worthy of note is the Hebrew term for the wind blowing Jonah along used in the original text of the book of Jonah verse 1.2; *'boreath'*, which is almost certainly derived from the Greek god of the north wind: Boreas. (14)

These are but a select few of the parallels that Hamel draws and it is clear that what he is describing is a piece of synthesis between different religious traditions and the formative works of Judaism, which clearly suggests that the idea of Judaism as a *'pure religion'* or even a unique religious tradition without many non-jewish elements is increasing absurd.

The point being that if the book of Jonah is in effect a jewish writer combing Greek and Mesopotamian myths together then setting it in a jewish religious context: then it offers a strong counter to the idea that the Tanakh (i.e. the Hebrew Bible) is derived from God, but rather is a human work of mythology not one of divine inspiration.

After all if Jonah is simply Jason then are Yeshivas going to start using the *'Argonautica'* as an aid to studying it?

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Femen, Israel and its Jewish Backers

Mon, 26 May 2014 21:39:00

(2nd Edition)

The famous third-wave feminist group known as Femen has hit the news several times with its best known member; Inna Shevchenko, has been chosen as one of the models (not *'the'* model as some were proclaiming) for Marianne (the symbol of France) by its socialist president: François Hollande. (1)

Aside from Shevchenko's rather embarrassing reaction to it (and the resulting public relations disaster for Femen): this assignation of status to a group only founded in 2008 is incredible and has been built largely off the back of Femen's shock tactics (which ironically make men think of them in the same light as prostitutes although it has been discovered that some of them are actual prostitutes) (2) as well as their links to the lefty-liberal feminist cause célèbre *'Pussy Riot'*. (3)

The interesting thing about Femen for us is two fold. In the first the source of the funding for the organization, which has been reported to be paying double to triple the average wage in the Ukraine, (4) which has been confirmed by subsequent research. (5) The second is the battles that it has been picking or more precisely which group and country it has notably left out of its burlesque-style protests: jews and Israel.

The novel thing about Femen's relationship with Israel is that while there was a rather belated announcement in December 2013 of a Femen chapter in Israel: (6) this was years behind the rest of the world which has seen rapid growth of the numbers of Femen's protesters-for-profit (with credible reports of a *'school'* for Femen activists in Paris). (7)

There is also a rather basic Facebook page for Femen Israel, (8) but there is absolutely no Israel-related activity posted on it: only general Femen propaganda and publicity stunts elsewhere in the world.

Even the official Femen *'announcement'* of the formation of Femen Israel only has two photos of two different women (one of whom is seriously corpulent) and; as others have noted, (9) these are not controversial, confrontational shots taken in a synagogue or causing problems for the Israeli police. They are simply a tame photo of a woman and another woman (this time topless) on a hill overlooking Jerusalem.

Oh my word... risqué indeed.

There is none of the trademark Femen violence against religious symbols: no burning Torah scrolls, throwing copies of the Babylonian Talmud into pig pens, no running naked through Hasidic neighbourhoods and so forth.

In other words: the evidence suggests that Femen Israel is simply a shell and can be plausibly argued to be a front group created for the sole purpose of deflecting an increasing tide of curiosity and criticism about Femen not targeting jews, Judaism or Israel at all (in spite of the extraordinarily misogynistic nature of Judaism and the fact that Israel periodically has problems with self-styled *'modesty police'* gangs), but rather solely focus on the European and Middle East worlds geographically as well as Christianity and Islam in religious terms.

Our suspicions about jewish involvement in backing Femen as part of the culture war against anything remotely traditional or right-wing are confirmed when we examine Femen's sources of funding.

This must be considerable given that Femen pay each activist double/triple the average Ukrainian wage and also pay \$2500 a month for their headquarters building plus have offices and *'training academies'* in several countries; most notably France and Germany, and factoring in that this funding must be external to the founders who were from poor families in provincial Ukraine. (10)

From what is known about their funding: the key player appears to be an individual named Jed Sunden. (11) Sunden is a Brooklyn-born American jew who founded a major Ukrainian newspaper/media company; KP Media (which owned the Kyiv Post till 2008/2009 for example) , (12) and also is an active part of the Ukrainian jewish community. (13) Sunden was the man who *'discovered'* Femen and it was he who began to give them the oxygen of publicity (and notoriety) for their topless protesting in the Kyiv Post. (14)

We should note that there is an unreferenced claim on Wikipedia that Jed Sunden *'stopped his funding for Femen in 2011'* due to their *'insulting the religious beliefs of others'*. (15) This seems unlikely given that I can find no statement from Sunden on his renunciation (and presumably condemnation) of Femen other this unreferenced claim on Wikipedia: thus we can reasonably dismiss this claim and continue to view Sunden as a key financial backer of Femen.

After all Sunden was the one who introduced Femen to Bavarian multimillionaire business woman Beate Schober; who it is reported provides part of the funding, (16) while the other known backer is Helmut Geier (a successful DJ and record label owner from Bavaria). Geier knew the erstwhile founder of Femen; Anna Hutsol, due to her having worked with him and was not introduced to the group through Sunden.

I would suggest that the two principle backers of Femen are Sunden and Geier with Schober taking an ancillary role. (17) My reason for arguing this is because Sunden and Geier are unafraid to be publicly associated with Femen and both have already taken public credit for its financing since 2008 (and neither has publicly distanced themselves from the publicity-hungry Femen organization). Schober on the other hand has kept out of the limelight and her introduction to Femen seems to have been relatively late and mentions of her funding are the exception not the rule.

This suggests that the two principle players financing Femen are Sunden and Geier as well as that of the two Sunden is the more important. Now we know Sunden is jewish, but what hasn't been remarked on is that Geier is quite possibly also a member of the tribe as while his is a common German surname: it is also a fairly common Ashekanzi jewish one as well. (18) Now unless other evidence surfaces to suggest as such: I would not argue that Geier is a jew, but it is important to note the possibility that this is the case.

This jewish money and influence behind Femen is; as we have seen) reflected in the organization's public activities in so far as it protests against a vast number of things in different countries, including outraging Islamic opinion by performing topless stunts in North Africa and outside mosques in Europe. (19)

This is in addition to Femen's attacks on anything even remotely conservative as being 'patriarchal' as well as their fairly crude hatred of religion writ large (and without qualification), but primarily of Christianity and Islam which they consider (as good third wave feminists) to be '*evil patriarchal religions*' responsible for '*innumerable atrocities against women*' as being intrinsically deeply oppressive towards the fairer sex.

Now the remarkable exception to this is that Femen have not moved against Judaism (which lets remember like Islam has its own unofficial squads of '*modesty police*' such as that uncovered [again] in New York in early 2013) and nor has it criticized Israel in the slightest to my knowledge.

This is in spite of Femen being radically left-wing in its ideological leanings and supporting traditional left-wing causes. It is decidedly odd that Femen should have never criticized Israel (a search of Femen's web pages/links and Twitter/Facebook feeds revealed no criticism of Judaism or Israel) precisely because Judaism is well-known for being highly patriarchal and there have been significant clashes between jewish feminists and jewish religious traditonlists in Israel over the last two or three years.

Yet Femen are absolutely silent on this swirling feminist maelstrom and also on Judaism's anti-female practices!

Indeed Femen have even skirted around Israel totally and protested against Iran! (20)

It is difficult to conclude much from Femen's organizational behaviour thus far, but their singular lack of criticism of Judaism and/or Israel and their funding being primarily provided by at least one jew seem to be linked. It would certainly make sense of this oddity and is indicative that Al-Manar's suggestion that they be considered a '*Zionist front group*' is quite reasonable (21) especially as one of their prominent former activists in the Islamic world openly suggested that Femen was being funded by Israeli jews (possibly referring to the shadowy Jed Sunden). (22)

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Victor Svyatski, Jed Sunden and Jewish Influence behind Femen

Tue, 27 May 2014 20:19:00

Following the recent second edition of my article on Femen: (1) where I pointed out that Femen is principally funded by a jewish businessman named Jed Sunden and has inexplicably not protested against anything in regard to jews, Judaism and Israel as of this writing (but yet frequently holds protests in Europe, the Middle East and North Africa primarily targeting Christians and Muslims with offensive attacks on their religious beliefs, symbols and places of worship).

I wanted to write a separate article on the issue that I deliberately didn't address in my article on Femen: Victor Svyatski. Now Svyatski first came to light late in 2013; some time after the first edition of my article on Femen and the jews was published, exclusively due to the airing of a documentary on the history of Femen; '*Ukraine is not a Brothel*', by Australian film-maker Kitty Green. In Green's documentary Svyatski is shown prancing around, insulting Femen's membership, trying to be Machiavellian (so much so he seems more poseur than psychopath) and so forth.

This lead to claims made by Svyatski that he was the '*creator*'/'*mastermind*'/'*leader*' of Femen in contrast to the woman we must associate with it: Inna Shevchenko. (2) This contrasts with the widespread belief up till that point that the founder of the group was Anna Hutsol. (3)

Yet I am not convinced of Svyatski's claims having watched '*Ukraine is not a Brothel*' and reading around the different articles available on the subject.

The reasons for this are really quite simple:

Firstly we know that Femen had been in existence before Svyatski joined it from interviews with original members that he forced out [since if Svyatski was as important as he says and a member from the beginning then the group wouldn't have acted the way it did at first (i.e. his statements are mutually contradictory)] (4) and while Svyatski claims to have known '*the three founders*' in his home town (5) that is no reason to believe (or evidence other than his claims) that he was the founder or important in the group in its early stages.

Secondly Shevchenko herself has pointed out (and I am inclined to believe her as he response is straightforward and makes sense) that Svyatski has autonomously proclaimed himself the '*leader of Femen*' and wasn't involved in its founding or in developing its infamous shock tactics. (6)

Thirdly while Shevchenko does say that Svyatski 'led' the group for a time: it is unclear when that was or how long it was for. This lack of specificity is important precisely because neither Shevchenko or Svyatski are specific on this score, which suggests that Svyatski's role was always rather anomalous within the group (hence the original belief that he was merely a kind of 'consultant') and thus his period as a '*leader*' cannot actually be easily defined.

Fourthly the footage that Green's '*Ukraine is not a Brothel*' relies on to '*prove*' that Svyatski is the '*mastermind*'/'*leader*' of Femen doesn't suggest anything of the kind: all it shows is that Svyatski liked to meddle in Shevchenko's decision-making and she; for reasons unknown, had tended to indulge him. (7) There is no indication that Svyatski was a key decision-maker merely that he liked (and still likes) to think he is important, while Shevchenko disagrees.

This fits far better with Svyatski having an anomalous role within Femen with nobody sure if he is a '*leader*' or not (hence his ability to get away with abuse), because Shevchenko; due to her own self-admitted weakness, (8) had allowed him to '*take control*'. That doesn't equate Svyatski being the leader of Femen however.

What it does suggest however is that Svyatski thought himself the leader, while Shevchenko (and possibly others) retained the actual leadership positions and allowed Svyatski to run some elements of Femen (giving him an air of authority that he probably didn't formally have).

After we have to remember that according to '*Ukraine is not a Brothel*' Svyatski is merely one of several rather slimy men who hang around Femen and '*help out*'. (9) Svyatski is merely the most vocal and egotistical (hence his self-appointment as a '*political scientist*') with access to the '*inner circle*' because of his being acquainted with the founders. (10)

Fifthly we have no known connection between Svyatski and the key financiers of the Femen movement; notably Jed Sunden, where-as we have a known link between Anna Hutsol (the erstwhile founder of Femen according to the group itself), Inna Shevchenko (who succeeded Hutsol) Helmut Geier and Jed Sunden (the two principle financial backers of Femen).

If Svyatski had no link to the financiers of the movement then how did he fund everything?

Since as the 'mastermind' as I rather doubt that successful businessmen like Geier and Sunden would plough their own wealth into a movement unless they knew the leaders well enough to trust them and we have no evidence that they knew and trusted Svyatski.

So then how can Svyatski have been the '*founder*'/'*creator*'/'*mastermind*' of Femen?

No: I think for the true mastermind; if we want to use that term, we have to look at a man with proven form in business and marketing with the right connections to give Femen the oxygen of publicity they needed (i.e. his KP media group).

That man is Jed Sunden.

The mastermind being Sunden also makes a lot of sense of why Femen has been so obviously allergic to criticism of jews and Judaism as well as having next to no activity in Israel in spite of there being huge scope for this plus a large militant feminist movement in that country.

After all if Svyatski (who we have no evidence is jewish or has any connections to the tribe) was the '*founder*'/'*creator*'/'*mastermind*' then why on earth has Femen held back on jews and Judaism as well as have no Israel or Israel-related protest activity?

Thus we can see that Victor Svyatski is rather unlikely to have been; or be, the '*mastermind*' of Femen, but rather he is simply an egotistical publicity-hungry loud mouth (whom the mainstream media has latched onto as he is a good '*shock story*') with delusions of grandeur, while the real mastermind (Jed Sunden) sits largely ignored in the background.

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Commodian on the Jews

Wed, 28 May 2014 20:16:00

Commodian was a third century Christian Latin poet; of either North African or Syrian origin, who we know primarily through the only part of his corpus that has been passed down to us: '*Instructiones*'. While the text of another poem; '*Carmen Apologeticum*', is generally credited to have been authored by Commodian: I have taken the liberty of excluding it from my comments here, because the only evidence we have to do so is that the style is generally similar (thus there is little definite evidence to ascribe it to Commodian in my view).

Commodian; as you might expect, brings up the subject of the jews in his '*Instructiones*' several times over the course of the eighty individual poems that make up the text. In the poem '*The Fanatics Who Judaize*' we read as follows:

'What! Are thou half a Jew? Will thou be half profane? Whence thou shalt not when dead escape the judgment of Christ. Thou thyself blindly wanders, and foolishly goes in among the blind. And thus the blind lead the blind into the ditch. Thou goes where thou knows not, and hence ignorantly withdraws. Let them who are learning go to the learned, and let the learned depart. But thou goes to those from whom thou can learn nothing. Thou goes forward before the doors, and hence also thou goes to the idols. Ask first of all what is commanded in the law. Let them tell you if it be commanded to adore the gods; for they are ignored in respect of that which they are especially able to do. But because they are guilty of that very crime, they relate nothing concerning the commandments of God save what is marvellous. Then, however, they blindly lead you with them into the ditch. There are deaths too well known by them to relate, or because the heaping up of the plough closes up the field. The Almighty would not have them understand their King. Why such a wickedness? He Himself took refuge from those bloody men. He gave Himself to us by a superadded law. Hence now they lie concealed with us, deserted by their King. But if you think that in them there is hope, you are altogether in error if you worship God and heathen temples.' (1)

In this passage Commodian is attacking the age-old Christian heresy of Judaizing or in other words Christians becoming jews or following theological positions/using rituals are that; were in Commodian's mind, closely associated with jews and Judaism. He argues that Judaism is a religion of the unlearned and the ignorant as well as those who follow the dictates of the law (i.e. the Torah) so closely that if the Torah was argued by a jew to require the worship of pagan gods/idols: then Judaizers would perform this manifest heresy due to their ignorance and lack of learning.

This ignorance and lack of learning is exemplified for Commodian in the fact that Judaizers only believe what is miraculous/spectacular/wondrous and do not apply any sort of rational critique to their religious beliefs, which is personified in the theology of the Judaizers which; Commodian argues, lacks any Biblical support and to affirm its case it relies on selective excerpts which is misrepresents by removing them from their scriptural context (thus it is a case of the jews and their dupes deluding the mass of the Judaizers who are proverbial ignorant and illiterate peasants).

This theme of the fundamental credulity and superstitious nature of the Judaizers is also seen when Commodian turns his attention to the jews. Since as he writes in the poem titled '*To the Jews*':

'Evil always, and recalcitrant, with a stiff neck you wish not that you should be overcome; thus you will be heirs for Isaiah said that you were of hardened heart. You look upon the law which Moses in wrath dashed to pieces; and the same Lord gave to him a second law. In that he placed his hope; but you, half healed, reject it, and therefore you shall not be worthy of the kingdom of heaven.' (2)

We can see in the above that Commodian is focusing on the blindness of the jews to the gospel of Christ and trying to convert them to its message (i.e. the jews like the Judaizers are adverse to reason and simply rely on superstitions and sophistry to support their beliefs). He tries to achieve this by warning the jews that if they don't convert to Christianity soon then the last judgement will come and then they will all be confined to the tortures of hell for all eternity. This descent into hell Commodian styles in the light of the punishments visited on Israel in the Tanakh and specifically the book of Isaiah (with a slight reference to the book of Exodus) in order to make it as relevant and appealing as possible to the jews.

Essentially Commodian is appealing to the jews in the language of Judaism to convert now or suffer eternally in hell for not recognizing the Messiah for what he was/is. We can particularly see this kind of 'Christianity is the new Judaism' language come out when Commodian writes in his poem '*Also to the Jews*' that:

'Look upon Leah, that was a type of the synagogue, which Jacob received as a sign, with eyes so weak; and yet he served again for the younger one beloved: a true mystery, and a type of our Church. Consider what was abundantly said of Rebecca from heaven; whence, imitating the alien, you may believe in Christ. Hence come to Tamar and the offspring of twins. Look to Cain, the first tiller of the earth, and Abel the shepherd, who was an unspotted offerer in the ruin of his brother, and was slain by his brother. Thus therefore perceive, that the younger are approved by Christ.'(3)

We should note the multiple uses of Tanakh (i.e. the Old Testament) references in this passage which are intended to closely associate the new religion of Christianity to Judaism by arguing that Jesus was the long-awaited Messiah according to the Torah.

Further Commodian seeks to draw direct parallels between the synagogue and the Church and points out that while Christianity is a primarily (as it was at this point) a religion of the gentiles: the jews should imitate Rebecca and prove their suitability of being received into the (new) family of Abraham by seeking to drink from the gospel of Jesus.

In other words Commodian here is arguing that Christianity is a form of Judaism and that as such jews should be part of Christianity's fold not excluded from this. This is clearly demonstrated when he describes how he believes shall react at the second coming of Christ:

'The Jews, recapitulating Scriptures from him, exclaim at the same time to the Highest that they have been deceived.' (4)

In other words: the jews have been blind and not been willing to listen to the message of reconciliation with Yahweh that Jesus brings them, but rather have been *'hard of heart'* and their followers (the Judaisers) have been ignorant simpletons who have been conned by the jews into error (whether or not they are the devil's own foot-soldiers is not stated although presumably what Commodian himself believed).

However unless both groups convert to (true) Christianity then; according to Commodian, they are going to burn in the fires of hell (along with the pagans and any other individuals or groups regarded as heretics by Commodian's sect): it is as simple as that for him.

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Transvestites in the (Written) Torah

Wed, 28 May 2014 21:36:00

Recently a reader drew my attention to a passage in the (Written) Torah that I had overlooked or rather just not read in the correct context. That passage is from the book of Deuteronomy and relates to the existence of transvestism among the ancient Israelites.

We are told that:

'A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment; for whoever does these things is an abomination in the sight of the Lord.' (1)

Now this passages clearly has two separate meanings that we need to separate out.

The first is the enforcement of gender roles and identities in relation to the separation of the jewish man and woman in a situation not unlike that used by Islam in relation to its '*modesty regulations*' (which are somewhat tangential to Judaism's own religious law [halakha] on this), which I will address in a several other articles.

The second is that the Israelites had a need to legislate (using the medium of religion) against the problem of male jews dressing up as female jews as well as female jews dressing up as male jews.

Based on the comments in the (Written) Torah and the Tanakh (2) about homosexuality (which is limited exclusively to concerns about male and not female homosexuality): (3) it would be reasonable to suggest that the concern over the issue of transvestism shown by this passage was primarily around male jews dressing up as female jews and that this had to do with their homosexuality.

This in all probability means then that male homosexual jews were routinely dressing up in female clothes to make their assignations with their '*lovers*' and that the ruling in the book of Deuteronomy was specifically intended to counter this particular abomination within the rubric of jewish attempts to combat what must have been a veritable epidemic of homosexual relationships among them.

Thus we can see that the Torah specifically outlaws transvestism, but that this primarily targeted once again at male and not female jews.

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How US Prisons disprove the 'Kosher is Cheap' Myth

Thu, 02 Oct 2014 20:26:00

In my recent article on the subject of Steven Hayes' lawsuit against the Connecticut Department of Corrections for allegedly starving him because of a lack of a (suitably) kosher food supply: (1) I pointed out that the cost of providing two kashruth certified meals a day to prisoners is more than double the cost of providing normal meals.

This was based on the figures for Florida provided by the American Bar Association in their journal and were that providing just two kosher meals a day costs \$4 per prisoner, while providing three non-kosher meals a day costs \$1.52 per prisoner. (2)

These numbers might seem rather low, but bear in mind when you have a hundred thousand locked-in customers (3) who are consuming your product three times every day then you can get rather significant economies of scale (each meal you provide costs less because you aren't providing three meals a day, but rather three hundred thousand thus can bulk buy food product and are accordingly able to negotiate the individual unit price down thus reducing the cost per meal).

It is also worth pointing out that the \$4 cost price for two kosher meals (which jumps to \$7 for three meals) (4) also only includes the food itself: what it doesn't include are the other ancillaries that are required to maintain that kosher status. (5) The most obvious of these requirements is the fact that kosher meals require specialist packaging as well as seals (to indicate that the food has not been tampered with by non-jews) (6) that is going to significantly increase the cost of kosher-certified prison meals yet further given that we are not talking significant volumes here as only circa three hundred inmates in Florida have actually proven they have a valid religious reason for wanting kosher meals (although four thousand have been trying to demand them) . (7)

Florida, as District Court Judge Patricia Seitz has rightly ruled, only has to provide these kosher meals to inmates with a specific religious need, (8) which includes Muslims (since food being Halal is almost identical to it being Kosher) and Seventh Day Adventists. (9)

The Department of Corrections has no obligation to cater to the tastes of prisoners who seem to want hotel-style catering as opposed to understanding that prison food (like most food cooked in bulk) has always been fairly sub-standard, but as long as it is nutritious and provided in sufficient quantity then that is all it needs to be.

The irony is that kosher meals are seen as '*better*' by many inmates, (10) but this is just a form of psychological placebo as kashruth has literally nothing to do with health regulations or picking out better quality food.

To paraphrase Rabbi Hayim Halevy Donin: jews do not eat kosher food because it has any health benefits or tastes better, but rather they do so because it conforms to a series of very specific religious requirements. (11)

Indeed kashruth requirements are not related to health at all since it is oft-argued by jews that pork is '*unhealthy*' and that is why it is treif, (12) but the origins of this prohibition are to do with a rejection of non-jewish religious practices not because it was unhealthy. (13) Donin illustrates this by pointing out that pigs have as bad a reputation for uncleanness as barnyard fowl, but yet the former is treif while the latter is kosher. (14)

Kashruth observant jews have to perform purely ritualistic absurdities such as roast some types of nuts (for example cashews) if they find mites are present and while this doesn't remove the mites: it turns them halakhically-speaking into dust, which therefore means the nuts are now kosher rather than treif. (15)

There is no 'health benefit' to this and nor does the food taste better just because the nuts were roasted by a jew, but yet ritualistic practices like this are the very essence of kashruth: since as we saw earlier it is not ancient health diet or designed to taste good (indeed sometimes it is designed to taste unpleasant such as the religious requirement to consume bitter herbs on some festival days), but rather is a system of specific religious rules.

Indeed as we can see in the example of the Florida Department of Corrections: there is no need for kosher food to taste good, because a prison can quite happily serve you kosher peanut butter, sardines and cabbage for your diet and be serving you a kosher meal. (16)

The only physical reason I can think of for inmates claiming that kosher meals '*taste better*' (other than a psychological placebo effect) is because they are less mass-produced than normal prison food and have to be acquired from outside (thus because they produced in small numbers in a commercial environment you are likely to get better quality food). (17)

The fact that the meals reportedly tasted better was incidental to their being kosher food and not related to (or because of) it: I rather suspect that had inmates bought in vegan or halal food from catering firms then they would have reported much the same increase in food quality/taste.

From this we can conclude that there is no actual reason (other than perceived taste/food quality because it is brought in from outside) that prison inmates in the United States want more kosher food, but the price tag for the Department of Corrections providing such is immense with the cost of providing kosher meals in the United States currently standing at \$54.1 million a year with a relatively small take-up (i.e. just those who are entitled to them for religious reasons). (18)

Again to put that in perspective: providing three non-kosher prison meals in the United States costs circa \$1.50 a head, while providing three kosher prison meals costs \$7 in Florida, \$5 in New York State and \$8 in California. (19)

The worst thing about that figure is that it doesn't include all the special ancillary costs that are required for kosher meals to be provided to Jewish inmates (for example microwaves that have been tovelled [i.e. ritually immersed in a Mikvah] which can only be operated by a Jew [due to the law of bishul nochri] and used only for kosher meals [as otherwise they become treif]) (20) and which would be considerable.

When you the cost up it clearly indicates that keeping kosher simply isn't cheap.

This in spite of repeated and constant claims from the kosher certification industry and as well as Jewish 'watchdog' organizations like the Anti-Defamation League of B'nai Brith that the additional cost of kashruth certification and practice is tiny/negligible.

A recent study of the kosher certification industry reported this claim, but noted that it is based on self-reported data not on detailed case studies. (21) The data reported by the industry does not support this however as it focuses only large clients with significant economies of scale and is light on information about the cost-to-profit ratio and doesn't seem to have taken into account 'gearing up' costs (e.g. the potentially significant costs attached to achieving kashruth certification [let alone maintaining it]) although there are subtle mention of the costs to certified firms from the kosher certification organizations. (22)

A good example of such a situation is provided by the changes in intellectual fashion/opinion as to what is, and what is not, kashruth (and it is important to stress that the trend is getting stricter and stricter) (23) can very easily mean that food products have to be completely redesigned to fit in with kashruth certification (24) or changing opinions of satisfactorily kosher status of other kashruth certification organizations can cause huge amounts of product to be recalled from the shops and destroyed just because it lacks a modern form of ritual ju ju. (25)

All this converges on the single inescapable conclusion that kashruth certification is not cheap and a significant part of reason why kosher meals in US prisons are so expensive per unit relative to non-kosher meals is that kosher food is itself significantly more expensive than non-kosher because of the lengths that have to be gone to attain certification of kashruth compliance while achieving little to no advantage in quality of ingredients or helping achieve a healthier diet for its consumers.

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Lynsey de Paul and Child Abuse among the Jews

Fri, 03 Oct 2014 19:24:00

The recent death of Lynsey de Paul (born Lyndsey Meta Rubin) is of some little interest to critics of the jews less for the reason that de Paul (as with Bar Refaeli today) was a kind of jewish sex symbol in the 1970s and 1980s. De Paul was born into a jewish family resident in the United Kingdom and I was not aware till I noticed the mention in the hagiographic BBC obituary that she had been the subject of child abuse. (1)

It turns out that her abuser was her jewish father, Herbert Rubin, (2) and while this is horrid (as any kind of child abuse is) I wanted to draw attention to the fact that child abuse is extremely common currently (and historically) in the jewish community.

It is worth noting that a whopping 17.6 percent of all jewish children in Israel have been sexually abused (almost exclusively by jews of course given the status of Israel as a de jure jewish racial state) (3), while 48.5 percent of jewish children in Israel had been psychologically or physically abused by their parents. (4)

Neither of these figures should be a surprise to anyone even faintly acquainted with Judaism given the desperate attempts of orthodox and ultra-orthodox jews to keep charges of child abuse away from the ears of gentile authorities so as to protect their own (5) (which historically jews punished by kangaroo court style executions and pretending to the authorities that they were unplanned mob violence vis-a-vis the requirement to severely punish/execute '*informers*' in Judaism) (6) as well as the fact that Judaism mandates a form of paedophilia and paederasty.

This is rooted in the fact that Judaism holds that a boy becomes a man at age thirteen (via his Bar Mitzvah) and a girl becomes a woman at age twelve (historically conferred by attainment of that age but currently celebrated by her Bat Mitzvah); in other words there is little to stop a particularly vile rabbi marrying and have sex with twelve year olds in Judaism (or a jewish woman marrying and having sex with a thirteen year old boy). (7)

Indeed Judaism has a long history of ensuring girls are married even before their twelfth birthday (8) and all the jewish man has to do is contract with the girl concerned or her parents (since jewish marriages are primarily contractual not ceremonially religious in nature) with or without a rabbi present and then he (or she) can enjoy his (or her) paederastic pleasures quite legally within Judaism.

We often hear Islam cited as a religion of paederasts, but the counter-Jihadis usually forget that this institution was undoubtedly heavily influenced by Judaism (and it is also worth remembering that jews were not infrequently polygamous in the Middle East until circa 1000 AD and only abandoned it under pressure from Christianity) and that Judaism and jews are some of the worst offenders in the world for sexual child abuse.

Can it be a coincidence that Judaism explicitly allows for marriage and sex with minors?

I don't think so!

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Randi Weingarten: Israeli Nationalist and American Communist

Sun, 05 Oct 2014 17:44:00

As I have covered in my recent article on the American Federation of Teachers: this American labour union with 1.56 million members has an almost symbiotic political and economic relationship with Israel. (1) As part of that article I didn't really want to focus too much on the current president of the AFT (from 2008): Randi Weingarten.

This particular specimen of jewish supremacist double-think needed special treatment (pun intended) given that she, like her late jewish mentor Albert Shanker, looms large in the American political scene, the Israel Lobby and the promotion of liberal/left-wing views in domestic issues.

The reason for the slightly quixotic title of this article is found in this superficial antagonism in that Weingarten is very much a militarist when it comes to all things to do with Israel.

She supported the jewish neo-conservative invasion of Iraq, (2) was probably deeply involved (as the heir-apparent to the presidency of the AFT) (3) in the espionage activities of the AFT on behalf of Israel in Lebanon in 2005 to 2006, (4) has repeatedly and explicitly made her unequivocal support for Israel clear (5) in spite of the objections of the members of the AFT, (6) has continued the policy of using the money of union members to '*invest*' in Israel Bonds (7) (aka directly funding the Israeli government in return for vague promises of repayment at a future date), (8) has attended numerous pro-Israel politics events in the United States (9) (but has yet to attend any pro-Palestinian ones) and blindly spouts Israeli government propaganda lines and talking points in her official statements and speeches to her members. (10)

In effect Weingarten is an Israeli nationalist since she refuses to countenance any criticism of Israel whatsoever and does everything she can to support Israel in her official capacity as the president of the AFT. This is further evidenced by the fact that Weingarten and her leadership team at the AFT have never shown the slightest bit of remorse for supporting an unnecessary war in Iraq, sending the money of their members to prop up the Israeli government or actively seeking to silence those who don't support Israel. (11)

She, like Albert Shanker before her, is keenly aware of her jewishness and will use the influence afforded to her by position as the president of the AFT to promote specifically jewish interests and assist jews (both domestically and internationally) in any way she can.

A good example is afforded by Shanker's use of the AFT in 1976 in putting pressure on the Soviet Union to allow a jewish teacher named Yakov Sulensky to emigrate to Israel, but the eerie silence of the AFT on the political repression of teachers in South Korea and Chile. (12) Weingarten had similarly recently used her political status (afforded by her presidency of the AFT) to attempt to intervene for the benefit of jews in the Ukraine, (13) while she refuses to even talk about the treatments of Palestinian teachers at Israel's brutal hand. (14)

Further evidence is provided by the fact that Weingarten is on the board of the liberal Zionist (i.e. less militant but no less pro-jewish nationalism) Yitzhak Rabin Center in Tel Aviv. (15) It is simply not normal (let alone ethical) for American union leaders to also play significant roles in foreign political institutes, which clearly have the ability (and the desire) to influence the decisions these union leaders make (and the positions they take) on behalf of their members.

Compare Weingarten's hawkish jewish nationalism with her attitude to American domestic affairs and you get quite the lurid shock: not only is Weingarten something of a liberal, but she comes across as a borderline Marxist.

For example Weingarten wants the United States to impose strict gun control laws on its citizens, (16) has spent years campaigning for '*gay marriage*' (17) (while being a lesbian herself), (18) demands that teachers not discipline school students because of '*racial inequality*' inherent in such discipline, (19) wants open borders with Mexico (20) and so on.

When you add that the fact that she promotes all the usual historical canards about the apparently limitless responsibility of white Americans for slavery (21) as well as all the usual hollow twaddle about '*social justice*' and the '*redistribution of wealth*' (22) (which is code these days for demanding hard-working European Americans give a percentage of their earnings as freebies to Mexicans and Blacks) and her almost demented hostility (explicitly based on her jewishness and its concomitant values) to even extremely kosher right-wing politics such as the brand espoused by the Republican party. (23)

It clearly indicates that she has a split in her political thinking, which can be solved by looking to her jewishness in so far as Weingarten is a jewish nationalist who believes that liberal/left-wing policies are good for the United States (as they make jews safer in her view) [while she earns north of half a million dollars per annum] (24) and who wants to prevent Israel from

undertaking these same policies, because in so doing they would destroy the jewish basis for the Israeli state. In this she appears to hold the same liberal Zionist views as her jewish lesbian girlfriend: Rabbi Sharon Kleinbaum. (25)

Another example of this is Sheldon Adelson, the jewish billionaire and sugar daddy to the Republican party, who opposes non-jewish immigration into Israel, but then wants open borders in the United States! (26)

Essentially both Adelson and Weingarten are using the same intellectual rubric for their jewish nationalism/American liberalism dichotomy: is it good for jews?

And people wonder why people criticize jews...

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Jewish Sexual Criminals: Sanford Rubenstein

Tue, 07 Oct 2014 18:55:00

The news that Al Sharpton's septuagenarian jewish lawyer, Sanford Rubenstein, has been arrested in connection with the alleged rape of one of Sharpton's staff, (1) Rachel Noerdlinger (who, despite the Germanic name, is black), (2) in his apartment should come as no surprise to readers of SC.

This is in large part, because jews have been at the forefront of what can reasonably be termed the sexualization of American culture for rather a long time. (3)

Perhaps the oddest thing about the whole farrago as it has unfolded thus far is the rather off-putting details of Noerdlinger (who was apparently severely drunk) awaking to find bloody condoms on the floor and the presumably horrific site of a Count Dracula look-a-like (or as he is known to his daytime client Sanford Rubenstein) inserting an inanimate object into her body (and no I am not talking about his penis). (4)

You don't usually get those sort of rather lurid details or mental picture: do you?

However what isn't in dispute here is the fact that the sex took place: just whether Noerdlinger consented to what seems to been Rubenstein's rather deviant sexuality (which rather sounds like it involved shoving assorted household objects up Noerdlinger's person) or whether he in fact raped her.

What would happen if Rubenstein was subject to psychoanalysis?

Would we discover that he spent most of his childhood wanting to rape his mother with a vacuum cleaner?

Lord knows, but whatever the result of such a '*diagnosis*' it would almost certainly be hilarious.

Whatever happens it is fairly obvious that this is yet another case (a-la Dominique Strauss-Kahn) where a male jew has foistered his disgusting attentions on a woman when she was unable to fight back.

Kind of ironic for a '*high-powered personal injury lawyer*': no? (5)

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William the Conqueror and the Jews

Fri, 10 Oct 2014 13:38:00

The founder of the modern English monarchy and the infamous feudal system in the British Isles: William the Conqueror (or the William the Bastard as he was better known to his contemporaries) needs little or no introduction to most readers. Aside from his victory over Harold Godwinson and his Anglo-Saxon forces at the battle of Hastings in 1066 and the compilation of the Domesday book later in his reign: William also has another claim to fame in English history.

That is very simply that William was the person who first brought the jews to England (from his territories in northern France) as far as can be demonstrated. (1) It is reasonable to suppose that a few jews had visited or come to England during the Roman occupation of the British isles, but we have scant proof that this actually occurred and it may be confidently asserted that if there was a jewish population in England during the Roman era then it was so minuscule as to be microscopic.

We know precious little about the jews that William brought over to England or specific information about how William (and his son and successor William Rufus) treated the jews both in England (2) and in their other (and arguably more important in William's mind) (3) domains in northern France. (4)

Despite this however it is possible to make some inferences from what we do know.

We know that William's policy was to drive out the English thegns (i.e. the principle landholders and roughly equivalent to the rulers of a village/small town and/or the yeomen class of later medieval England) by requiring them to purchase back their land from him at exorbitant rates (5) (some of which he confiscated outright to create his royal hunting parks aka the infamous forest laws). (6)

We also know that William subjected the newly conquered people of England (as well as his own vassals) to exorbitant taxes designed to extract money in order to finance his various counter-insurgency campaigns against anti-Norman English guerrillas (most famously Hereward the Wake). (7)

Combine this with the fact that most English manors (i.e. the usual unit of land used to divide up England based off the remnants of the Anglo-Saxon thegn system) only paid their feudal dues to their lord in kind (i.e. with goods/services rather than with coins) (8) and it becomes apparent that the landowners of England were having to get hard currency to pay their taxes from somewhere.

This has to have come (and indeed we know former thegns did just this) from borrowing money at interest from a third party (9) (as you could hardly obtain it on credit from William himself) and the only third party we know of who were in England at the time and who specialized in lending money were the jews. (10)

This specialty and the fact that the jews of England were (legally-speaking) owned directly (and thus under his special protection) by the King. (11) Necessarily suggests that the jews were the principle source by which the oppressed commons of England borrowed the money to pay for William's wars of conquest and allowed an additional amount of said money to be taxed from the jews or acquired as further loans by the crown. (12)

This is identification of lord and peasant a-like (as in later times) (13) being forced to borrow money at usurious rates of interest from jewish moneylenders who were beholden only to the crown itself and running amok is further suggested by the fact that jews in Norman England were identified directly with, in addition to being believed to be the most unscrupulous agents of, the Norman overlords. (14)

Understanding this relationship and how the kings of England (till their expulsion by Edward I in 1290) tended to utilize the jews (who we must stress were enthusiastic accomplices not merely oppressed tools trying to make a living as they like to try and portray themselves) as their financial intermediaries in terms of taxation lays the foundation for understanding how some individual jews (such as Aaron of Lincoln) in circa a century after the Norman conquest and their arrival attained levels of personal wealth that exceeded those of the king of England himself. (15)

From such beginnings does jewish power stem.

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Jewish Sexual Predators: Brooks Newmark

Sun, 12 Oct 2014 15:34:00

In late September the Minister for Civil Society (aka a non-job in the British Cabinet created in 2010) in the United Kingdom one Brooks Newmark was publicly humiliated by the national newspaper '*The Daily Mirror*' by the publication of nude photographs (as well as one of him in rather fetching pajamas) that he had sent to a male reporter posing as a woman on Twitter and WhatsApp. (1)

In the resulting furor that occurred at the same time as the Conservative party conference in Birmingham: Newmark resigned his posts of Minister for Civil Society (2) and has now announced that he will not seek re-election as the MP for Braintree in Essex. (3)

This would all be of little interest to us, but for the fact that Newmark is a jew. (4)

Before this incident he had also been on an upward career trajectory having entered the House of Commons in 2005, then been re-elected in 2010 and in the same year also given the government whip for business (5) as well as being the Lord Commissioner of the Treasury from 2010 to 2012. (6) In addition to this Newmark is a key figure in '*Women2Win*', which ironically tries to get women into parliament. (7)

It is also worth noting that Newmark had his parliamentary campaign significantly bankrolled by Britain's Israel Lobby (8) since he is both jewish and fervently pro-Israel. (9)

All this indicates that Newmark's disgrace and fall from prominence is certainly a boon given his strident Israel Lobby connections as well as his cultural marxist social agenda.

However it needs to be highlighted that Newmark's wife, Lucy Keegan, is (as far as I can see) non-jewish (and with whom he has five children). Similarly the fake '*twenty-something female Tory activist*' called '*Sophie Williams*' that Newmark was so avidly pursuing was also (in terms of the photo used) non-jewish and more pointedly a blonde Swedish model. (10)

In other words: '*Sophie Williams*' was what jews would call a shiksa. An attractive non-jewish woman (usually blonde) whose raison d'etre (as asserted by jewish culture) is to seduce jewish men and get them to act on their evil urges as part of her satanic non-jewish wiles. (11)

It seems Newmark true to form has a thing about non-jewish European women (the more Nordic the better apparently), which causes him to see them as little more than sluts to be used for his own sexual gratification.

The fact that Newmark now has '*appealed for privacy*' twice (12) is even more ironic considering the fact that he used his position as a Conservative MP to send explicit pictures to a woman (and in fact it has just been revealed that he had done this to another non-jewish woman as well [a real one this time]) (13) on a public forum.

If that isn't chutzpah (i.e. '*I want privacy after publicly exposing myself multiple times*'): I don't know what it is.

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Desperate Hasbara: The Israeli Reaction to Ebola

Tue, 14 Oct 2014 20:12:00

As Ebola, the highly infectious and lethal African disease, has been sweeping that continent and has beginning to spread internationally: (1) an aspect of the news that has been coming out in last weeks has oft been largely ignored by commentators. That aspect is the Israeli reaction to it and their rather bizarre attempts to claim they are helping, while actually not doing so.

On 2nd October it was reported by the Jewish Telegraphic Agency that the Israeli government had explicitly rejected the request of Samantha Powers, the US ambassador to the UN, to send Israeli medical teams to Liberia and Sierra Leone. (2) The reason given was that Israel (specifically the Defense Ministry which would have to provide the personnel) did not want to risk the infection of its medical or active duty military personnel. (3)

This stands in direct contrast to the United States, (4) Britain (5), France and Germany (6) who have all readily sent large numbers of troops to help in containing the outbreak (while Australia is willing but unable to do so), (7) but yet Israel outright refused to do the same. The only Israeli assistance that was to be provided was by an Israeli NGO named '*IsraAid*' (which is funded by jews in the United States not Israel), (8) which is deploying some social workers to try and teach the locals not bleed on each other, have sex with local fauna or eat bush-meat. (9)

As the Israeli political commentator and peace activist Richard Silverstein pointed out: this was a prime opportunity for Israel to show its alleged '*gentle face*', but it typically decided as that it is only non-jews being impacted at the moment thus it wasn't important. The idea of potentially infecting the self-chosen master race with Ebola was just too much and the dubious multitude of alleged medical benefits of circumcision apparently don't include immunity from this particular contagion.

What did Tel Aviv have to say by way of an excuse ?

I paraphrase:

'The USA stopped flights to Israel in the summer to safeguard the lives and wellbeing of airline passengers in line with duty of care: therefore we won't help you save any goyim from a deadly pandemic because your put your lives above our economy.' (11)

Oh how nice: the Israelis clearly see non-jews as being some kind of ipso facto evil anti-Semitic sub-human who are better off dead if they don't serve Israel's interests: be they Africans, Americans or Europeans.

It is rather surprising that that particularly awful brain fart from the Israeli propaganda ministry didn't get more attention given that it was at best a rather pointless hissy fit and at worst an informal condoning of genocide via the medium of disease.

Given of course that a principle Israeli strategic concern is its propaganda image worldwide this decision and subsequent moronic attempt to justify it: it is unsurprising that this decision was partially reversed on the 5th October when the Israeli Foreign Ministry realized how... well... evil the previous decision had made Israel look. (12)

The Israeli Hasbara propaganda machine then went into overdrive with the Jerusalem Post leading the charge and while not mentioning the Israeli point-blank refusal to help on the 2nd October: they now began asserting that three Israeli teams were going to West Africa to help as if this had been the Israeli plan all along. (13)

Right... except lets put some context in that: shall we?

Firstly '*three teams*' is how many people exactly?

I'd guess maybe fifty to a hundred to err on the generous side.

Compare that with the thousands of personnel deployed by the United States, Great Britain, France and Germany for example and you immediately see what the Israeli '*medical effort*' is: a token gesture designed to make Israel look, if not good, relatively normal in terms of its foreign policy and commitments to the international community.

Secondly if you look at the countries to which Israel is sending the teams: which is only Cameroon so far (14) but yet Cameroon hasn't really been affected by Ebola yet. (15) So why on earth is Israel deploying a medical team there and not

Liberia or Sierra Leone as Ambassador Power requested?

Well as Haaretz points out: this is purely a symbolic gesture by Israel not one meant to save non-jewish lives. (16)

The point is simple: Israel has no desire to stem Ebola, because Israel believes it is little threat to jews so why expend the resources in helping? (17)

Israel is only making a token gesture for the reasons suggested by Silverstein: to protect its public image and produce some nice Hasbara shots of Israelis '*repairing the world*'. (18) As with the Haiti earthquake Israel's only interest in the matter is to get some great publicity shots for its propaganda machine to exploit for years to come: it isn't actually interested in the suffering of non-jews at all unless it can be turned into a PR opportunity to push Israel's '*light unto the nations*' propaganda narrative.

This is further proven by the fact that Israel simply refuses to put jews anywhere near the main Ebola-ridden zones preferring to send unspecified quantities of '*medical equipment*' instead, while tightening up its own borders and putting screening processes in place. (19) Meanwhile (in direct contrast to the Israeli government's attitude) in the United States jewish groups with plentiful links to Israel are celebrating, and campaigning for, '*open borders*' rather than suggesting they be tightened up to protect the rightly fearful citizenry from the spreading contagion. (20)

Meanwhile in Hasbara-land we have been told that we should love the self-chosen people, because the Jerusalem Post has managed to find an Israeli expert on Ebola and is now plugging his alleged status as doyen of global Ebola research for all it is worth. (21)

Doesn't that just make you want to love the holy horrors?

All-in-all does that not suggest that the Israelis believe themselves to be the proverbial master race, while us poor dumb goyim only exist to serve their interests?

Yes: I rather think it does.

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The Ride of Lady Godiva and the Jewish Moneylenders

Wed, 15 Oct 2014 20:23:00

As an addendum to my recent article on the relationship between the repressive Norman yoke imposed upon the Anglo-Saxon inhabitants of England by William Conqueror and the jews. Where I focused on the socio-economic aspects of that repression and the jews that William invited to England from his lands in northern France. (1) I wanted to briefly discuss the famous naked horseback ride through the streets of Coventry by the aristocratic Anglo-Saxon lady Godiva (or alternatively Godgifu or Godgyfu): (2) the wife of Leofric the powerful Earl of Mercia.

The essence of the Godiva story (and we know Godiva was a real historical individual per the references to her in the Anglo-Saxon Chronicle and the Domesday Book) is that her husband, Leofric, was imposing extremely heavy and unjust taxes on his subjects and on whose behalf Godiva remonstrated with her husband. Leofric then, on the presumption she would never do such a thing as an extremely devout Christian, told Godiva that if she rode naked through the streets of Coventry then he would do as she requested.

Godiva then proclaimed that all the residents of the town would stay inside and close the shutters on their windows: she then proceeded to ride naked through the town covered only by her long hair. Her stunned husband Leofric then makes good on his promise and everyone is happy as truth and justice have now been restored to Mercia.

Such is the story as transmitted down to use by the twelfth century English chroniclers Roger of Wendover and Matthew Paris.

Now speaking superficially there is no reference to jews in either the accounts of Roger of Wendover or Matthew Paris regarding Godiva's ride, but it is worth noting this story is unlikely to literally true. Although it being based on some kind of factual foundation seems almost certain as it is not the likeliest tale for Christian monastic authors to invent.

What seems reasonable to infer from the tale itself is that Godiva was an opponent of needlessly heavy (i.e. unjust/usurious) taxation/economic exploitation and was prepared to go to great lengths to stand up for the rights of the English people. It is also worth mentioning that her naked ride occurred around the same time as William the Conqueror's invasion of England (which she lived through and for up to twenty years after it [with her lands and status intact]) although the actual ride itself is usually dated to a less than a decade before said invasion.

Despite this the Godiva legend itself is almost certainly a post-Norman creation given that it takes at least two to three decades for a real event to become a popular folkloric narrative. (3) This would mean that the economic oppressors, assuming that Godiva's ride did indeed take place before the Norman invasion of England in 1066, of the folkloric ride (i.e. the Normans and their agents) would not have been the same economic oppressors that she actually rode against (i.e. her husband Leofric and his agents).

Now while there were no jews in England during the Anglo-Saxon era (that we know of anyway): the Normans quickly invited some to settle there and they (as I covered in my previous article) became the principle financial agents in the Norman social and economic war against the Anglo-Saxon nobility and commons (so much so that any jew was regarded as part of the Norman oppressing class). (4)

This means that when the ride of Lady Godiva was actually being recounted as a legendary moralistic tale of the triumph of good works over evil inclinations: then the principle villains that people had in mind was not Earl Leofric and his agents, but rather the Norman aristocracy and their jewish financial agents.

After all it is was to the jews that the common people and nobility had recourse to in order to gain the money to pay the Norman taxes: (5) so why on earth would they not see King Leofric and his agents as the historical precedent for their trouble with Norman overlords and jewish usurers?

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Jewish Sexual Predators: Rabbi Barry Freundel

Sat, 18 Oct 2014 19:00:00

Well well.... yet another sexual predator has been discovered lurking in the jewish community and this time it isn't some obscure Hasid who likes to sodomise Yeshiva students in his spare time. Instead it is a highly respected orthodox rabbi who is the spiritual adviser to ex-Senator Joseph Lieberman and Supreme Court expert Linda Greenhouse as the rabbi of the prestigious orthodox Kesher Israel congregation in Georgetown, Washington D.C. (1)

In addition to Lieberman and Greenhouse: Freundel was (until a few days ago) the spiritual conscience of Jack Lew (the Treasury Secretary) and New Republic literature editor Leon Wieseltier. (2)

It appears that Freudel used Kesher Israel's mikvah (i.e. a pool of free flowing water that is used for the ritual immersion of both people and objects [i.e. kashering] in Judaism) to film women while they disrobing or in the shower. This was achieved through the use of a clock radio that was fitted with a hidden camera, which was called the '*Dream Machine*'. (3)

Now it is worth pointing out that filming in a mikvah's changing/shower area isn't quite like filming in say the ladies communal changing room.

This is for the simple reason that women who are changing under normal circumstances are just changing clothes thus it is going to be a relatively quick and scanty affair.

In a mikvah you are will see a lot more flesh since women have to remove any loose hair (which means they have to clean [chafifah] and inspect [iyun] their genitalia and breasts [among other things] to make sure there is no such hair present) and scrub their bodies extremely thoroughly while completely naked (which is why mikvah are gender-segregated and immersions conducted alone except for an attendant of the same sex).

Thus if you have a hidden camera present then you are going to see a lot more flesh and in a more enticing way than a normal ladies changing room.

Another (and largely ignored) aspect of this new rabbinical sex crime case has been that those who Freundel has been victimising are non-jews converting to Judaism.

The Forward has reported that Freundel booked an overnight stay in a hotel with a woman he was helping convert to Judaism (and who was not his wife [and he is married]). (4) Another (similar) complaint made about him was also raised by a non-jewish woman converting to Judaism. (5)

The amusing thing about all this is that the Rabbinical Council of America [RCA] (which is the umbrella organization for Orthodox synagogues in the United States) has actually denied there was any sexual impropriety involved. (6)

Oh yes: you book a hotel room with a woman you are supposed to be tutoring and don't tell anybody about what you are doing, because you want to give her lessons in abstinence.

Don't you?

Well perhaps not.

The irony is that the RCA probably believe they are actually fooling the gullible goyim with their attempt to cover up for their fellow member of the tribe: who was only caught because he was seen clumsily attempting to install a hidden camera in the Mikvah's shower. (7)

Indeed the fact that the RCA attempted to spin the sex crime as being '*nothing illegal*' (8) is indicative of the rotten heart of jewry in terms of sex crimes in so far as jews believe (quite literally) that non-jewish women have a deep sexual desire to copulate with members of the tribe (per the shiksa stereotype) who literally, or implicitly, believe themselves to be members of the master race (and thus eminently desirable).

As of yet we have no clue as to the scale of Freundel's sexual predilection for non-jewish converts to Judaism (although he would have certainly videoed jewesses as well), but the six charges against him at present are likely to be only the tip of a very large iceberg.

The supreme hilarity however is that Freundel has been instrumental in creating stricter conversion standards (and they were already strict) within orthodox Judaism to achieve the implicit objective of racial purity among jews (by making it extremely difficult for non-jews to convert) (9) as well as having written a lot about jewish sexual ethics from a conservative perspective (10) all while lusting after the shikshas both in spare time and on the job (so to speak).

It just goes to show that if you are a lady and you hang around jews then you are fair game as far as they concerned.

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Animal Sacrifice in Judaism: Kapparot

Sun, 19 Oct 2014 17:43:00

It is commonly believed that animal sacrifice plays no part in modern Judaism and that animal sacrifices ended with the destruction of the second temple of Solomon in 70 AD by the Roman legions. Thus bringing to an end what Biblical scholars and archaeologists call the Second Temple period.

This is superficially true as Judaism forbids the ritual sacrifice of any animal or bird which was offered to Yahweh as a burnt offering in the temple. (1) However this does not preclude the sacrifice of any animal or bird that was not offered to Yahweh as a burnt offering in the temple and is considered to be ritually clean ('*tahor*'). (2)

From this it follows that if there is a suitable basis in jewish religious custom ('*minhag*') and some kind of justification in the Written and/or Oral Torah then animal sacrifices, which meet the above criteria can take place.

One prominent example of this is the practice of Kapparot (alternatively '*atonement*', '*annulment*' (3) or '*forgiveness*' (4) depending on who you read) which involves the ritual sacrifice of a male or female chicken on the eve of Yom Kippur ('*Erev Yom Kippur*') by each individual jew (although it is also practiced by some on the day before Rosh Hashanah and/or Hoshana Rabbah. (5) A jewish man uses a cockerel/rooster, while a jewish woman uses a hen. (6) If a suitable chicken cannot be acquired for the ritual then other animals or birds that were not sacrificed as burnt offerings at the temple can be used. (7)

The live chicken (Hebrew: '*geber*'[which can also mean '*man*']) (8) is waved around the head of the individual concerned (a father can, for example, do it to his son or for himself, but each individual jew must do it) three times, (9) while the following prayer is recited:

'This is my substitute, this is my vicarious offering, this is my atonement. This cock will go to its death, but I shall have a long and pleasant life of peace.' (10)

The purpose of this prayer is to transfer all the sins that the individual jew has committed (which is why it needs to be done for every individual jew and not as a collective as with Kol Nidre) into the soul of the chicken so that the jew is free to begin the new jewish year without sin. Thus it acts as a classic scapegoat ceremony (11) to take away potential misfortune that might be suffered due to the failure to start the new year (in terms of the jewish religious calendar) without sin. (12)

The ritual performed: the live chicken is ritually slaughtered (per the dictates of *schechita*) and its meat, or the monetary value of that meat, distributed to the (jewish) poor. (13) The intestines however must be removed and fed to the birds and this is held to be an act of compassion for animals (by sacrificing another animal and feeding the resultant tripe to its relatives). (14)

Whether this can be reasonably be classed as a '*compassionate act*' in any ethical way is another issue, but it is enough for our purposes here to point out that jews believe this to be true.

The kapparot ritual is now complete and the sins of the individual have been transferred into the chicken and expiated by a mitzvah (to be specific: charity to the jewish poor ['*tzedakah*']), but it is worth mentioning that in swinging the live chicken around the relevant party's head: the chicken cannot sustain any significant injuries according to the list provided by the Babylonian Talmud lest it become forbidden ('*asur*') (15) due to physical damage having being inflicted. (16)

You might be wondering why you haven't heard of this rite and the reason is that today it is largely confined to orthodox and ultra-orthodox jews (17) (who tend to ghettoize themselves and shun interaction with non-jews) as well as the fact that less strict jews have substituted the live chicken for money or abolished the ritual altogether. (18)

Never-the-less the rite is still popular among those who practice Kabbalah (especially the ultra-orthodox) and was (as the Kol Nidre prayer/service still is) (19) extremely popular among the jewish faithful until fairly recent times. (20)

However this popularity has not been reflected among rabbis with many major rabbinic figures, such as Nahmanides and Joseph Karo, opposing it, but a few others (most significantly Moses Isserles [the Maharal]) being supportive. (21)

Part of the reason for this is that the kapparot rite has highly magical ideas associated with it: (22) one of these is that using a white chicken is believed to be particularly effective (based on a reading of Isaiah 1:8 and the Tractate Yoma in the Babylonian Talmud). (23) Thus it was believed by many rabbinical authorities to be pagan in origin and thus not a true part of Judaism. (24)

Compounding this is the fact that the rite is not known before the ninth century AD in Judaism: (25) although a twelfth century rabbi did argue it was probably derived from the rite of Azazel (cf. Lev. 16). (26)

We do however know of precursor rites in classical Judaism involving perforated pots (*'parpisa'*) and wicker baskets filled with beans and vegetables, which were whirled seven times round the head of each member of the family (including children). (27)

Thus it is reasonable to suppose that the rite of kapparot was not innovated wholesale and does have some basis in Judaism (even just as custom/minhag), but what we can be sure about is that it is a form of animal sacrifice utilized by jews today of which people need to be aware (if only for the patent cruelty of swinging live chickens round your head before slicing their head off).

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Hereward the Wake and the Jewish Moneylenders

Mon, 20 Oct 2014 16:08:00

As part of my follow up to my article on William the Conqueror (the first king of England) and the close relationship of his occupying Norman regime with jewish moneylenders. (1) It is important to point out that the most famous of the rebels against Norman rule (enforced in economic terms by an imported jewish community from northern France) Hereward the Wake was fighting just this kind of oppression according to the stories associated with him (which, it should be remembered, are necessarily a mixture of fantasy and fact).

Hereward's story is remarkably simple: he was born in 1035 or 1036 to a Danish father and (possibly) an English mother. He was a bit of a rebel and at the age of eighteen he went into exile in the geographic area that is now low countries (i.e. Belgium and the Netherlands). When Hereward finally returned to England in 1069 or 1070 it had been conquered by the Normans and his family dispossessed (as many landholders were who didn't borrow from jewish money lenders to pay the crown its desired ransom) (2) by King William's agents.

This caused Hereward to join up with rebels, led by a small contingent of Danes, in the Isle of Ely (i.e. an area that was then extremely marshy and difficult to traverse [and ideal for both hiding and guerrilla warfare]) who were fighting a localized struggle against the Norman overlords. A fact that actually caused William (through his jewish moneylenders and tax farmers backed by his Norman soldiers) to increase the economic oppression of the Anglo-Saxons several fold by new measures designed to crush resistance once and for all as well as extract the maximum amount of coin from his newly conquered subjects. (3)

Indeed the Gesta Herewardi puts it bluntly when it states that the principle motivation for king and his agents in putting down the revolt that included Hereward on the Isle of Ely was because they believed the rebels had a considerable store of gold and silver, which they could then plunder and add to their own coffers. (4)

With the fall of the Isle of Ely after the Norman forces had bribed the monks of Ely to show them a secret way to access the isle that didn't involve a frontal assault on the defenders: Hereward escaped and either (the accounts of his life diverge substantially on this) made his peace with the king after several more years of guerrilla warfare, was killed by Norman forces during this period of guerrilla warfare or lived in exile in Scotland.

The point however that I want to drive home about Hereward's story is that his principal reason for rebellion was the socioeconomic program (with its resulting political disenfranchisement of the English people) that was instituted by King William onto England (which dispossessed him and his family) and that program was largely instituted on the ground by jews imported by the King for that purpose and backed up with Norman military muscle.

Thus when we speak, think and write about Hereward the Wake: we should remember that while he fought the Normans to (quite possibly) the bitter end. He also fought the jews (who were identified directly as being Norman agents by the English people) (5) and he should be remembered fondly for having done so.

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The Chutzpah of Candice Falk and the Emma Goldman Papers

Tue, 21 Oct 2014 19:17:00

When I got a 'Google Alert' about the Emma Goldman Papers project I was slightly surprised: it is one of those academic archival projects (of which there are a great many) you will hear the 'latest' developments about once a year or so (if you are lucky). However as Goldman has more than a passing intellectual interest for me: I thought I'd take a look.

What the article (from the San Francisco-based '*Jewish Weekly*') (1) turned out to be was a bunch of accusatory self-congratulatory rubbish written by one Rachel Spence, but which could have almost have been ghost-written by its protagonist: Candice Falk.

Falk, who seems to be jewish herself (although that is more an inference I have drawn from her singular focus on jews involved in anarchism and where she tends to air her dirty laundry), was having a whinge because the notorious radical hothouse (which should have been shut down, cleansed of leftists and re-opened decades ago) of UC Berkeley has decided to pull the final (financial) plug on the Emma Goldman Papers project after thirty years of helping underwrite it by having Falk on the payroll.

Falk uses every classic excuse in the book to claim that she has been undermined by UC Berkeley:

- 1) She has had extended periods of illness (two bouts of cancer).
- 2) She has had to spend a longtime compiling, indexing and studying documents.
- 3) She is just about to finish the '*great work*'.
- 4) She has had high staff turnover because nobody was giving her enough money.

Thus according to Falk she just needs more money and is quick to fling out the fact that she has forty thousand documents to deal with.

Alright: that is a lot of material to sift through, but sorry but it really doesn't take thirty plus years to do it.

Biographers go through huge amounts of material all the time as well as discover new documents/papers (for example Mary Lovell's and Jon Godsall's two minutely detailed research projects into the life and times of a life-long serial writer [like Goldman] Sir Richard Francis Burton): so the amount of material isn't actually a reason.

It just sounds impressive to someone who hasn't done archival work before.

It sounds less impressive however when you realize (as is indicated by a careful reading of the article) that many of the '*documents*' that Falk is allegedly indexing, cataloging and reading are not originals, but rather copies (be they PDFs or photocopies) of original documents in established archives such as the famous (to students of leftist history anyway) International Institute of Social History in Amsterdam.

You don't have to pull them together in one place per se and the internet has actually eliminated the need for photocopies anyway due to the wonderful innovation called email (which has saved scholars much in the way of research expenses, but caused angry reactions from those who became an academic for the gravy train aspect to the work).

That means that these documents have had most of the hard work done on them done already (i.e. checking providence, contexts for indexing etc), which Falk merely has to copy over to her archive. What little there is in terms of original documentation should be relatively simple to sort out (as with the numerous letters of Rosa Luxembourg for example) and require a few years of concentrated effort to index, catalog and analyze (as with most archival research projects of this type).

So Falk really has no excuse there either.

You also cannot claim that the periods of illness are relevant either since being treated for cancer doesn't mean you are unable to work: it means you'll feel rather bad for quite sometime, but it doesn't make you a physical or intellectual cripple.

That's just a matter of self-discipline to be brutally honest.

The fact that she *'was about to publish volume four'* of her work on Goldman's years in America is irrelevant: if you can only produce four books in thirty years on a topic you have ostensibly dedicated your life to studying (and which you are paid to do). Then it is only surprising that you have been employed as long as you have: considering part of the workplace brief in being an academic is that you to contribute substantially to the academic literature.

Has Falk been doing that?

Not really as far as I can see: she's hardly prolific.

I am reminded of the controversy that surrounded by the publication schedule (or lack of it) of the Dead Sea Scrolls texts (which were far more of a challenge than standardized documentation, correspondence and manuscripts of a twentieth century intellectual figure) when it was under the leadership of Fr. Roland de Vaux: it is simple incompetence (administratively, intellectually or both) to repeatedly fail to meet your publishing commitments (which the article tells us Falk has failed to do and has done so on a frequent basis).

People usually get fired for failing to do their job properly: it is about time that applied to academics as well.

Falk is, to my mind, a more deserving case than most to be dropped off into the big bad world to go and get a real job rather than sit there demanding money for doing practically nothing.

She complains of her high staff turnover and blames on it lack of financing: might she sought a reason closer to home before blaming it on money?

Sure: some people will move on quickly for a better salaried job, but there are plenty of people out there who will do something as a part-time hobby or out of an ideological commitment.

The suggestion that she can't find medium to long term staff/assistants is suggestive that the problem lies less with pay and conditions and much more in relation to Falk herself. After all when we consider Falk's behaviour in relation to spending thirty plus years collecting, indexing and cataloging an already extent body of material, while only publishing three works on the basis of it.

Then it strongly suggests she is personally irresponsible (why else would she take so long compared to other projects of similar or greater intellectual scope) and this would in turn allow us to suggest the possibility that she is personally disagreeable and difficult to get along with as well. This is also suggested by the fact that as soon as she is called on her inadequate publishing record and (effectively) asked to account for what she is spending: she immediately runs to the (jewish) papers.

Yet she has the chutzpah to claim she needs \$250,000 (plus medical insurance etc paid by the university) to keep the project running: that's a huge amount of money for what, as an academic project, appears to be an abject failure.

Quite frankly I can barely believe anyone has the chutzpah to do what Falk has, but then we can draw a positive sign for her inability to get private (or further university) funding: the jewish left isn't as popular as it used to be!

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James I and the Jews

Thu, 23 Oct 2014 19:56:00

James I of England (who was also James VI of Scotland) was the first of the House of Stuart whence Scottish kings (for the first time) ruled over the more powerful Kingdom of England rather than vice versa. James I is famous to any English schoolchild as the king who was the target of the famous '*Gunpowder Plot*' of 1605 whence rebellious Catholic country gentry almost succeeded in blowing him and the entire English political establishment to smithereens (and to celebrate the discovery of which Bonfire night has been celebrated for centuries on 5th November).

What is less well-known about James I is that he was a thinker and writer. He wrote several works of which the most famous by a country mile is his 1597 '*Daemonologie*', which is a (largely unoriginal) work that argues for the physical, philosophical and spiritual reality of witches and witchcraft (also seen in his 1591 pamphlet '*Newes from Scotland*'). In it James I recites widely held intellectual positions at the time and argues (in rather lackluster form) against skeptics like Reginald Scot and Johann Weyer.

Having recently re-read James I's works as part of a separate project: I thought I would point out that there is a distinctly anti-jewish vein in his thought.

A good example of James I's thought on this score is found in his 1599 '*Basilikon Doron*' when he makes fun of the Pharisees (who were then, rightly as it happens, closely associated with contemporary followers of Judaism) (1) referring to them as a group who think themselves completely pure (when they are not) and who try to rule God using their fingers (i.e. by the use of laws and material things) as well as who are themselves excessively proud and unduly boastful about their self-assumed status as '*the chosen people*'.

Another example is found in his 1604 '*A Counterblaste to Tobacco*' when he satirically brings up the evil of the Israelites who lusted after the flesh of quails rather than the manna of heaven: thus indicating their unworthiness of God's blessings (and therefore the undeserving rebellious nature of the Israelites and their Jewish descendants).

Even when James I brings up the Israelites in a positive context then his purpose is not to lionize them as God's chosen people, but rather to portray them as an eternally erring people who had to be brutally ruled with the sword and the lash to force some sort of civilized God-fearing behaviour out of them.

This can be seen in his 1598 '*The True Law of Free Monarchies*' where he argues that God has given him his crown so that he can rule over his people with a stern but kindly hand, which is but mild and gentle compared to the harsh rule that was exercised by God's agents over the profligate and barbarous Israelites (with the slight hint that he has justification to be that harsh if he feels it completely necessary).

James I justifies this by pointedly referring to the covenant that God had made with the Israelites (for example his citation in '*Basilikon Doron*' of the basis of law, order and kingship being found in the ten commandments that were given by God to Moses) and the principle basis for his thought on this point (as he indirectly points out in his '*Daemonologie*') is that he is part of an unbroken chain of divine rulers (beginning with Moses) who are to lead their people out of theological error (as with Samuel disabusing Saul of his error in utilizing witchcraft/necromancy to use one of his own examples) into the new promised land of godliness and thus material plenty.

Effectively then James I saw himself as a biblical ruler who was appointed by God to rule (i.e. the divine right of kings), but he also, by logical extension of this, held that the Israelites (and by dint of this their Jewish descendants) were the ultimate malcontents (whom his people would do well not to emulate) who had to be ruled with almost tyrannical terror (by divinely-appointed prophet-kings) in order to scare them into a semblance of Godly conduct.

In other words James I regarded Jews (intellectually at least) as being moral, ethical and religious cripples who need to be constantly terrorized into behaving in a civilized ethical way.

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The 2016 Rio Olympics and Israel

Sun, 26 Oct 2014 20:41:00

I note with interest that the Israeli media has been doing rhetorical back-flips the last few days or so over the news that an Israeli company, ISDS (or International Security and Defense Systems), has secured a \$2.2 billion contract to co-ordinate and control security at the 2016 Olympic games in Brazil. (1) This is an obvious follow-on to the partially Israeli-provided security at the 2014 World Cup in Brazil that I have previously commented on. (2)

Aside from the myopic weirdness that causes pretty much the entire media of a country to excessively celebrate the fact that one of its firms was chosen to fulfil a tendered security contract (and lets face it: it is pretty damn weird and even faintly disturbing). What is perhaps more interesting to point out: is that the awarding of this security contract to an Israeli company is a signal of the power that Israel has begun to exert in Brazil (as well as elsewhere in South America).

When James Petras wrote of the growing power of pro-Israel Lobbies in Latin America: (3) I must own I was slightly surprised. Since I simply hadn't thought about that angle before or the fact that Israel would actually use a similar advocacy model to deal with non-European majority countries.

However when I began to take a look at it: it become more and more plausible that Petras was right.

Jews are engaged in building an Israel Lobby in Brazil (and Latin America more broadly) and they are using the same model that was perfected in the United States and Europe to attempt to control as much of the domestic (with special focus on '*opinion formers*', the judiciary and economics) and foreign policy of its victim as it possibly can (and like any infection it takes a significant amount of time to mature into its most dangerous variant [as seen in the United States]).

Describing the model used and its particular aspects is outside the purview of this short article, but it is sufficient to state that Israel has put both the jewish communities (who have also been leading the leftist resistance as well, while being pro-Israel [just like in the United States and Europe]) (4) and its intelligence/espionage infrastructure (notably undertaken through the use of companies run by former IDF personnel as is the case with ISDS [its founder, Leo Gleser, being a former colonel in the IDF]) (5) to work on creating a pro-Israel climate of fear in the region.

This has been achieved through both the traditional means of utilizing established jewish institutions to defame, insult and cry wolf (or more pointedly '*anti-Semitism*') in the direction of anyone who dares to criticize Israel, (6) but has also been spearheaded by the strategy of allying closely with (and supporting/influencing) Evangelical Christians (7) (who they encourage in the rather dogmatic and absurd apocalyptic belief that Israel is central to the last days and thus it is their duty to give it all possible aid). (8)

It is the rise of this group in Brazil (who are now close to having an Evangelical Christian elected to the Presidency) (9) that seems to me the salient point. In so far as the rise of the Evangelical Christians in Brazil, who as we have seen are easy to influence due to Israel's already close links to North American Evangelical Christians (who are the primary cause of the spread of Evangelical Christian ideas in South America), (10) is directly linked to this new willingness to give Israeli state adjuncts total control over major global events in Brazil.

Where-as historically Latin American countries contracted out to these same firms for special training/assistance and kept it largely off the radar: (11) now it is coming out into the full glare of the spotlight of world attention. Much how the pro-Israel lobby '*came out*' from behind the scenes in the 1980s and began forging direct links with the nascent Evangelical Christian Lobby.

In essence what we see with the security tender for the 2016 Rio Olympics being awarded to an Israeli firm is the '*coming out*' of a new Israel Lobby: this time in Brazil.

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More on Rabbi Barry Freundel

Mon, 27 Oct 2014 21:36:00

I note with interest that since I last wrote about him: the plot in relation to Rabbi Barry Freundel's sex abuse scandal has thickened to the point where I think it necessary to point out some of the latest developments.

I argued in my recent article on Freundel (1) that the most interesting thing about his particular case is how close he was to the centre of the Jewish establishment (and more particularly several movers and shakers in the Israel Lobby in the United States [indicated by the fact that the Rabbinical Council of America took no notice of several allegations of serious misconduct made against him]) as well as the fact that Freundel seems to have focused his sexual attentions on gentile converts to Judaism in particular (i.e. he believed non-Jewish women were more sexually available than their Jewish counterparts and also more easily manipulated to fulfill his sexual fantasies).

Additional evidence for this has been provided by the revelation from Haaretz that numerous female converts (not male ones mind) felt unable to continue the conversion process with Freundel and instead went to another local rabbi: one Joshua Maroof. (2)

In addition to the accounts of Freundel using converts as de facto sex slaves: it turns out that Freundel was also blackmailing and forcing them into semi-slavery by requiring them to do long-hours of unpaid labour (usually secretarial work) for him. (3)

Freundel's weapon of choice to ensure their cooperation?

The fact that he, as their rabbi (and until recently a very highly regarded one as well), was the person who alone could decide when they were ready to go through the conversion ritual and if they didn't obey: well then they couldn't possibly be ready to undergo the ritual. (4)

Other revelations regarding Freundel have also appeared in that he asked converts to have special '*practice runs*' at performing ritual immersion (which is a central part of the conversion process [especially for women]) in the ritual pool (the Mikvah) in his presence, while he watched and filmed them for his own masturbatory amusement. (5)

Indeed tiny cameras and high capacity digital storage devices have since been discovered in significant quantities in Freundel's office in the Keshet Israel Synagogue, (6) which all goes to show that there are far more objections than just intellectual ones against women converting to Judaism.

After all: do you know what might be lurking in the Mikvah?

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P. G. Wodehouse on the Jews

Wed, 05 Nov 2014 20:51:00

Pelham Grenville Wodehouse (better known by his initials as P. G. Wodehouse) is one of the most famous of all English language writers. Wodehouse is considered by many to have been a master wordsmith: a man able to craft the English language in such a way as to convey the exact impression or feeling he wanted his audience to glean from reading his stories.

I must own that since I read Wodehouse's corpus I have been a great fan of the man and his literary output (and I haven't read a bad story of his) and as a nod to his genius I thought I would point out an under-rated element in his writing: his portrayal of the jews.

Now Wodehouse was not a politicized author by any means: he is in fact notorious for seemingly being unaffected by the extremely turbulent times in which he lived (the First and Second World Wars as well as the Bolshevik Revolution) in terms of his literary work and it is distinctly unusual when he does actually refer to the world events of his lifetime (for example his hilarious reference to Leon Trotsky in '*Love Among the Chickens*').

In spite of this apolitical stance in his literary work Wodehouse did mention jews frequently and never in a positive way.

By way of an illustrative example: we find in Wodehouse's collection of stories titled '*A Man of Means*' one called '*The Episode of the Theatrical Venture*'. In this story a man named Montagu owns the worst theatre in London called the Windsor and it is referred to in terms, which leave the reader in no doubt that it is basically a glorified slum dwelling that isn't worth anything to its owner other than its insurance money.

Wodehouse further elaborates by telling us that Montagu purchased the Windsor theatre in order to set fire to it himself, pretend it was an accident and claim the result insurance payout: but this scheme is foiled by the vigilance of the insurance companies involved and their investigators.

As to the rather dubious Mr. Montagu's identity: Wodehouse makes it clear when he refers to the fact that Montagu is a former pedlar (which was a typically jewish occupation in Britain in the Victorian and Edwardian era) who is the '*pride of his race*' (i.e. he isn't British and is the pride of some other group).

The reference to different race of course directly suggests jewishness (as to what other race could Mr. Montagu belong in the context Wodehouse wrote other than the jews), the fact he is a former pedlar also suggests as much and the surname '*Montagu*' confirms it (as it was a common adopted jewish surname [for an example from this era: the Marxist anthropologist Ashley Montagu's birth name was Israel Ehrenberg]).

Other such examples of objectionable and untrustworthy jewish characters in Wodehouse's novels and stories are Isidor ('Izzy') Behrman in '*At Geisenheimer's*'. Behrman is the announcer in a seedy New York nightclub and Wodehouse styles him as being unable to feel any embarrassment about anything he says (which is a reference to the jewish cultural proclivities of schmoozing and chutzpah as well as implying that Behrman is a congenital liar).

Another is Epstein who is described as a dishonest and shady art dealer in '*The Man Upstairs*'.

A more developed instance is found in Wodehouse's war novel '*The Swoop*' where he introduces a character named Solly Quain: who we are told is a rising theatre agent and vaudeville entrepreneur. Quain's pre-war business practices are questionable at best as he formerly contacted and employed notorious criminals (murderers/rapists/paedophiles etc) to go on the low-class vaudeville circuit describing their vile exploits to the paying public.

During the invasion and occupation of England Quain sees further opportunities to expand his low-brow entertainment business and make even more money by putting the commanders of the forces of occupation on the same stage and circuit. This, as Wodehouse informs us, was his betrayal of Great Britain to whatever was to his best monetary advantage (i.e. Quain is a traitor who is fully conscious as to what he is doing).

That Quain is a jew is revealed by Wodehouse when he points out that his father (formerly a major theatrical agent himself) is one Abraham Cohen, while Solly's brothers (Abe Cohn, Benjamin Colhoun, Jack Coin and Barney Cohen) are all financiers in the city of London. Wodehouse also makes fun of Quain's (very stereotypically jewish) tendency to gesticulate wildly and refers to him as a '*human semaphore*'.

In this we can see that Wodehouse is not only referring to jews as being objectionable and sordid, but rather as powerful materialistic foreign traitors who change their names in order to fit in and make even more money off of unsuspecting non-jews.

This can also be seen in '*Jill the Reckless*' when the powerful theatre and musical proprietors of the piece are related to be the Kohn Brothers (with a similar individual named Mandelbaum being referred to in '*The Making of Mac's*') as well as in the '*Indiscretions of Archie*' when Wodehouse refers to one of the most important and influential music magnates (with the power to make and break singers and songwriters) as being a man named Blumenthal.

Tellingly Wodehouse even uses anti-jewish humour in his '*Not George Washington*' when he refers to writing pot-boiler articles for literary magazines as '*raking in the shekels*'.

Thus we can see that as far as Wodehouse in his novels and short stories was concerned the jews were an objectionable, shady, traitorous, money-obsessed lot who exercised an inordinate amount of influence in the city of London and had the entire British and American industry in their hands.

Jewish Sexual Criminals: Rabbi Eliezer Berland

Fri, 07 Nov 2014 21:12:00

I wasn't aware of Rabbi Eliezer Berland until someone on Stormfront asked a question about him to the effect of '*why aren't people doing do anything about him*'. Upon a bit of googling I discovered that Rabbi Berland is a senior figure within the Breslov Hassidic movement and acts as a kind of Tzaddik (a kind of religious cult leader often considered a kind of saint) to many Breslov Hasids.

Berland's specific area of expertise among the Breslov Hasidim was (and is) as a revivalist leader who sought to bring secular jews back to Judaism (note: not convert non-jews to Judaism, which in Hasidic teaching just isn't done apart from exceptional circumstances). (1) Berland however was doing quite a bit more than that in so far as he was systematically raping dozens of young female followers of his as well as molesting underage girls who came under his spell. (2)

Apparently the Rabbi's sex talk was decidedly pious:

'The Rebbe loves you, the Rebbe is thinking about you.' (3)

Rather horrid really isn't it?

However we should note that even the state of Israel objected to Rabbi Berland's extracurricular activities (presumably because he was abusing jews and not gentiles) although the reason Berland was actually arrested was because he fired a gun at one of his own Yeshiva's students who interrupted him while he was having sex with an underage jewess. (4)

Berland managed to flee Israel's rather lax custody to Miami (5) then Morocco (6) then Zimbabwe (7) then South Africa (8) and most recently Amsterdam: where he has finally been arrested and looks set to face at least some kind of justice. (9)

The irony is that Berland is trying to claim there is an international conspiracy against him and his followers (10) and complains that Israel should be killing non-jews rather than chasing him around the globe. (11)

Nice: huh?

However by all accounts Rabbi Berland is a jewish psychopath who exploits non-jews who rent accommodation to him and his followers to a lunatic decree: (12) a fact which even former students of his recognize (13) although many followers of his remain slavishly devoted to him. (14)

His latest ruse is to claim that he is now unable to have sex and thus '*isn't a danger to anyone*' and per force has been '*set up*' by the secular Israeli government. (15)

Yes: I don't believe it either, but it just goes to show how Hasidic Judaism is absolutely filled to the gunnels with paedophiles, rapists and gentile-haters.

There is a solution for people like Berland: hang them.

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The Representation of the Jews in the Memoirs of Giacomo Casanova

Sun, 09 Nov 2014 19:37:00

The Memoirs of Giacomo '*Jacques*' Casanova are one of those books people like to say they have read or would like to read before they die. They are also one of our best historical sources for the realities of ordinary life in eighteenth century Europe and are much cited and analyzed by scholars of history of that period.

What I'd like to do here is sharpen that focus somewhat and turn the angle of our gaze onto Casanova's comments about the jews that he encountered over the years as well as what he thought about them.

Now as I am sure you are aware (given the cultural references we use to this day associated with him) Casanova was something of a ladies man and mentions over 120 women who he had sex with. The reality is probably that Casanova had sex with far more women than that, but simply forgot the briefer encounters leaving us with the only those he had a substantive relationship with (in his own mind at least).

By way of beginning we should forstall claims that Casanova's observations were a '*product of his socio-cultural biases*' by pointing out that Casanova had little real problem with the jews (as can be seen in how he reflects that the jews in a synagogue he visited showed '*superior spirituality*' compared to the devout Christians that he knew).

Indeed he even recounts with glee his attempts to seduce a jewess named Leah whose father Moses was a horse dealer.

As he was later to recount: he found a jewish-style appearance singularly attractive in women and was fond of bedding girls who looked like they might have been part of the jewish community (whether they were or not: they looked the part, which was all that mattered to him). One such instance he recounts of encountering a simple girl who looked like Leah and who he wanted to bed, but unlike Leah she had no high pretensions and simply wanted to know whether she could do his laundry.

We also find Casanova frequently associated with jews and his mistresses being passed onto jews or to him from them.

An example of such is the case of Therese who he had as his mistress for a rather long time and who in Naples had taken a jew from England named Mendez as her lover in lieu of Casanova (with the latter having no problem with the arrangement): indeed he even spent the evening gambling with Mendez amicably after the latter had imparted knowledge of his sexual escapades with Therese to him.

The essential point here is that Casanova was not in any way shape or form predisposed by so-called '*socio-cultural prejudices*' to exaggerate or lie about jews, but rather because he associated so closely with them: he actually gives us a significant amount of useful evidence about the behaviour of the jews in the eighteenth century in Italy, Germany and France.

Having established this then we can move on to Casanova's comments about the jews in his Memoirs ore broadly.

In them he frequently points out that jews were money-lenders par excellence and also closely associated with the pawn broker industry: one such example is when he notes that saw a jew named Gabriel Schalon who was a notorious money-lender (and who Casanova knew well) to frivolous and feckless young men (i.e. a prototypical jew of the Shylock mould) and in another he refers to a jew named M. Boaz who he borrowed money from.

Other such notes refer to his borrowing everything from jewelry to furniture to bespoke confectionery to clothes from various jewish pawnbrokers as well as pawn similar items back to them.

However one of his more interesting notices is that he refers to the jews of Venice having the money-lending business in that city-state entirely in their hands (one of whom he later mentions was called Treves), which is in itself a credible statement given that Casanova doesn't credit it as being the case everywhere in Italy, but only specifically in Venice. That is notable because it means that Casanova isn't simply casting aspersions about jews, but rather is making a measured and specific statement based on his well-known and extensive personal knowledge of that city.

Therefore it is reasonable to take the position that at the very least jews dominated Venetian banking at the time to which Casanova is referring and at worst completely controlled it.

A related point to which Casanova frequently refers is the materialistic nature of the jews and how they are obsessed with extracting as much wealth from their clients as possible.

Examples that Casanova gives of this are Leah's father Moses who sold Casanova himself two overpriced horses and wanted to sell him overpriced rings, which his daughter Leah captivated and proverbially '*cockteased*' Casanova into consenting to purchase. In a similar experience Casanova recounts another jewish merchant paid him 3,000 sequins (then the Venetian currency) for a ring worth 1,000 sequins, because the jew believed he could sell it on for far more to other gentiles.

Another point that Casanova regularly brings up is the physical cowardliness and unhealthy nature of the jews. An example of this is his relating the story of a duke he knew who confronted a jew (who was the manager of an opera theatre) in the street for deceiving and seducing a teenage Italian girl by telling her that she would get to dance in one of his performances if she became his mistress.

Said duke then punched the jew when the latter tried to claim it was all a lie and this jewish manager proceeded to fold up on the cobbles and blubber hysterically. The duke naturally had no little contempt for such unmanly behaviour and left him to cry his heart out, while the jew then proceeded to try and press charges against the duke with the police only for that to fail as well.

Another example in this particular context is the jewish convert to Christianity (and the son of a famed Talmudist according to Casanova) named Guarienti: who acted as the art agent of the King of Poland and who was outrageously fat since he spent nearly all day every day either eating or in bed. Casanova naturally thought Guarienti an absolute imbecile for this behaviour, but it does suggest that there is a lack of manliness in the jews that Casanova met and wrote about.

Casanova asserted the jews were physically cowardly, outrageously fat and lazy and/or interested only in manipulating and sexually seducing non-jews for their own personal advantage. These are all likely to be true since all these aspects of jewish behaviour are still a significant part of jewish culture today (i.e. exercise being regarded as *goyische* [something only non-jews do] and manipulation is simply *chutzpah*, while sexual seduction is the much discussed art of *schmoozing*).

The interesting thing about that is how frequently Casanova refers to jews deliberately seducing non-jews as we have seen with the case of Therese and the jew from England called Mendez. Another instance of such is Casanova's mention of another of his mistresses, Juliette, who became a profession courtesan aged fourteen and lived with a wealthy jew in Venice before being passed around a succession of wealthy patrons including Casanova himself.

This suggests that wealthy jews in Casanova's time were in the habit of engaging non-jewish mistresses in the tradition of the jewish desire for the *shiksa* (i.e. lust-inducing non-jewish women who seek to entrap male jews in halakhically forbidden sexual relationships as part of a devilish attack on the jewish *emunah* [i.e. religious community]) and regarded them as a literal prostitutes who they could use, abuse and dispose of as they wished.

While conversely, as Casanova notes as an aside, jewish fathers were very relaxed about jewish girls having sexual relationships with non-jewish men for the simple reason that the child of such a relationship is considered halakhically jewish (since jewishness in Judaism is generally transmitted matrilineally), which may at least somewhat account of Casanova's own avowed interested in jewish girls because they were... shall we say... less likely to have angry parents who wanted vengeance than non-jewish girls.

Thus we can see that Casanova gives us good evidence for several different aspects of contemporary jewish behaviour, which are primarily negative in their general thrust but yet it is also clear that Casanova is hardly a hostile witness as he tended towards positivity about jews when he thought it warranted (as has been demonstrated above).

To end this short summary of Casanova's views on the jews I thought I'd reproduce a brief quote from him to show just how much he was aware of the classic jewish view of non-jews (to his general credit) in that he quoted '*in Hebrew the passages in the Old Testament, where the Jews are bidden to do all possible harm to the Gentiles, whom they were to curse every day.*'

Well done him.

Peaky Blinders and the Jews

Thu, 20 Nov 2014 19:40:00

Having recently finished watching the second season of the BBC's 1920s gangland drama '*Peaky Blinders*', which is set in Birmingham in England. I was surprised to see that aside from the random a-historical negro priest (complete with dreadlocks) in the first series (he makes a cameo in the second as well): it has now acquired a bunch of jews to its cast of a-historical numpties as well.

This collection of the circumcised is headed by a jewish character named Alfie Solomons: who is played by the distinctly non-jewish Tom Hardy (although the Israeli actor Iddo Goldberg sympathetically played a devoted non-jewish communist revolutionary in the first). Now while Alfie Solomons was a real character and did help run a fairly notorious gang in his day: (1) the basic problem with '*Peaky Blinders*' Alfie is that he is distinctly non-jewish as a character.

Aside from the fact he doesn't look the part (and anyone who has actually studied London's jewish history will know precisely what I mean by that): he is also the absolute opposite of how the real Alfie operated. Alfie was not the ultra-hard semi-literate nut-job that Hardy portrays, but rather he helped run a successful betting and protection racket based on the use of the contemporary jewish domination of the bookmaking and gambling profession (as has long been the case with jewish networks) (2) combined with a bit of feckless terrorism.

Oh and he worked for the Italian gangster Sabini after all: not as a separate player. (3)

That was the real Alfie: a bit like most jewish gangsters (per Rich Cohen's findings in '*Tough Jews*') his modus operandi was less the extreme macho violence of the fictional Alfie, but rather looking to use what black and grey market networks existing and then moving in using some heavies where necessary to inspire a bit of necessary terror in the proverbial punters.

The fictional Alfie of '*Peaky Blinders*' is portrayed as being macho and extremely competent with weapons (he was allegedly very violent but I can't find a decent evidential origin of this particular claim other than the usual hyped gangland '*bad boy*' image he and others get awarded): (4) even boasting at one point that he tortured an Italian soldier to death for the fun of it during the war.

Given that jews were both under-represented in the British armed forces relative to their population (and were only really brought up to anywhere near their representation in the population by conscription in 1916) and even more so among those who won medals and decorations for campaign service/bravery (5) (and not only in the British armed forces but the German as well): (6) such a character would... shall we say... be unlikely at best.

The idea of the macho jew is however one that has been a constant in Zionist political culture since one of its intellectual pillars (and one that is emphasized more and more in regard to how radical you go in the broader spectrum of Zionist politics) is the notion that historically jews didn't fight back against their enemies (which is wrong, because they did but they just weren't effective at doing it) and what Zionism is trying to do is fix it that there is no '*persecution*' of jews anywhere ever again.

Hence the famous '*Never Again*' slogan of the Zionist right.

This often macho-ness (as a counter to the fact that exercise and the gym are considered goyische [something stupid only non-jews bother to do] in traditional jewish culture) gets emphasized by jewish writers and producers with documentaries describing the First Jewish Revolt (66 – 70 AD) as being a '*really tough struggle for the Romans*' (when it wasn't particularly) and portraying jewish characters as being highly resourceful and ultra-tough fighters ('*Inglorious Bastards*' and '*Defiance*' are obvious and recent examples of this genre that spring to mind).

Naturally enough with this sort of a a-historical quasi-Zionist series script I looked to see if there were any members of the proverbial tribe high up in the production or writing team: it just so happens that while the ostensible writer Steven Knight doesn't appear to be one of them. His boss (as she part owns the series) and executive producer Caryn Mandabach most certainly is. (7)

It is less of a surprise that we've suddenly got macho jews showing up in '*Peaky Blinders*' now: isn't it?

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The Attitude to the Jews displayed in Reginald Scot's 'The Discoverie of Witchcraft'

Fri, 21 Nov 2014 16:44:00

The sixteenth century English author Reginald Scot's major work '*The Discoverie of Witchcraft*' is a good example of becoming famous after the fact because your work was attacked by someone who is historically quite important: in Scot's case this was James I of England. (1)

Another example of this type of after the fact infamy is the Dutch theologian Cornelius Jansen who spawned the Jansenist movement in theology after he died, which triggered a decades long intellectual war between his supporters and the Jesuit order.

Scot however is well-known to students of the history and theory of witchcraft largely because of the attacks of James I on him, but also because he was one of the earliest Christian authors to throw intellectual doubt on existence of witchcraft and to attack witch beliefs from what can be called a rationalistic perspective. (2)

In this article I want to focus on what Scot's beliefs (and their origin) in relation to the jews as an addition and extension to my general thesis that witch beliefs in medieval and early-modern Europe served as an alternative enemy or target for philo-Semitic intellectuals to divert anti-jewish ideological currents onto.

I have already argued this elsewhere in relation to the Heinrich Kramer and Jacob Sprenger's infamous '*Malleus Maleficarum*' ('*The Hammer of Witches*') (3) and also pointed out that the most learned modern proponent of witch beliefs, Montague Summers, can also be viewed in the same light (especially given the time in which he was writing where anti-jewish sentiment was common among intellectuals and the wider populace). (4)

Bringing Scot into the mix adds an additional dimension to that thesis by explaining the reaction of this same intellectual class to witch beliefs when the latter began fusing with anti-jewish ideas: creating an anti-witch element to attacks on the jews and the conflation of witch covens with the practitioners of Judaism (hence the idea of the Witches Sabbath). (5)

This fusion of ideas had become rather marked by the time Scot published '*The Discoverie of Witchcraft*' in 1584 and it is perhaps hardly surprising that Scot's intellectual position is that such witch beliefs were archaic and inherently superstitious (which has some truth to it).

In order to maintain clarity: I should point out that the core of Scot's attack on witch beliefs was based in the idea of the utter omnipotency of God as derived from Calvin's system of theology. (6)

Indeed Scot argues in the first chapter of the first book of the '*Discoverie*' that '*witchmongers*' (as he liked to call them) had not really thought their arguments through. The reason being that because God is all powerful then witches and sorcerers cannot, in fact, exist, because to posit they do is to put limitations on the power of God (or equate God with the devil) and thus ipso facto commit heresy. (7)

All this is part of Scot's stress on the absolute power of God, (8) which in turn causes Scot to assert (often without any sort of actual evidence mind you) that many self-styled witches and sorcerers are conscious frauds (9) and that any sincere ones are of unsound mind. (10) He follows on by claiming that those who are unsound of mind have been reporting occurrences that were really dreams (11) and moreover these dreams were sent by Satan himself. (12)

Indeed perhaps the most original (and dare I say outright hilarious) assertion he makes is that those who claim to have seen or have suffered from bodily transformation before or after death (i.e. lycanthropy or vampirism to use the two best known examples) are merely suffering from an unspecified and unknown disease. (13)

All this is fairly standard, if somewhat early and unpolished, rationalistic fare, but what is interesting about it is the rather absurd lengths that Scot goes to attack witch beliefs.

A good example of this is his assertion about bodily transformation before or after death: he could just condemn it as the product of unsound minds, which would be enough to support his case. Instead he claims it is a disease that nobody has ever properly identified or knows about, which is stretching his argument to beyond breaking point as if it isn't an identified and known disease then how does Scot know it is caused by said disease?

That he is throwing into the '*Discoverie*' every argument he can think of, including those which endanger the credibility of his whole case is thus evident. This suggests that this is an emotional, not an intellectual, endeavour for Scot and it follows

that due to this he will use anything and everything he can to back up his case.

Other examples of this type of intellectual behaviour are when he makes the argument that if we are to consider those who make magic ointments as witches/sorcerers then it follows that Jesus (14) and Moses (15) who both made and used such ointments were in fact witches/sorcerers. As well as making the assertion that because numerous Christian authorities doubted the literal raising up of Samuel for Saul by the Witch of Endor then it didn't actually happen as anything but a dream. (16)

Combine this with Scot's rather odd assertion that he doesn't believe anyone could ever provide evidence of people actually committing incest (17) and it is clear that Scot's argument is primarily one from emotion and not as clear and intellectually level-headed as it is oft-portrayed. (18)

Returning to Scot's central proposition, that God is all-powerful, it not difficult to see that the '*Discoverie's*' argument is rather problematic: not least because if witch beliefs are primarily caused by dreams and these dreams have been sent by Satan. Then it per force means that Scot has already reduced God's power in the material and spiritual world by admitting to the existence of an anti-force that has successfully tempted God's creations into his bosom and thus shows itself to some extent as an equal and opposite power.

Scot doesn't recognize this however and demonstrates this by identifying (in terms that convincingly suggest he was a good Calvinist) the Pope as the anti-Christ (19) as well as arguing that the devil doesn't need any followers on earth because he can perform all the evil he wants without them. (20)

How on earth the devil not needing any followers on earth, because he can perform all the evil he wants without them squares with an all-powerful God and the devil's own use of dreams to mislead people into believing they are witches or sorcerers is beyond me. Since these ideas are quite clearly contradictory, but yet Scot didn't seem to think so and in doing so he was merely trying to apply Calvin's ideas about the absolutism of God to the world that he found about himself (and in so doing got himself in an intellectual tangle).

It is well to also point out the obvious corollary to Scot's claim about the devil not needing any followers on earth, because he was already a power on earth: if the devil doesn't need any then why does the all-powerful God of Scot need any himself?

An interesting theological conundrum: isn't it?

In applying this Calvinistic absolutism Scot frequently cites the relationship between Yahweh and the Israelites in the Old Testament. In so far as he correctly points out that Yahweh frequently punishes the Israelites by performing acts that were frequently ascribed to the activities of witches and sorcerers in medieval and early modern Europe

Among the acts that Scot cites are the use of hail stones, wind, floods and drought to maim/kill the Israelites and cause them suffering by destroying and/or polluting their sources of food and water. (21)

He also cites Yahweh turning Lot's wife into a pillar of salt for disobeying him (22) and states that the treatment meted out by Yahweh to Job strongly resembles the conduct ascribed to witches and sorcerers in the world in which he lived. (23)

Scot is holding here to the position that these acts are not those of the devil or his agents (witches and sorcerers), but rather they are brutal pedagogic acts instituted by God himself for the failings of humanity (as he had previously inflicted on the Israelites).

Thus he argues that witch confessions themselves (instituted as the beliefs are by the devil) are the products of a lack of faith in God (24) and that God as part of his brutal pedagogy reduces those who doubt him down to the status of the '*beasts of the field*' to teach them a lesson. (25)

As such Scot's view of the Christian faithful is hardly complimentary (he even accuses many Christian temporal leaders of being more faithful to Satan than to God), (26) but his direct comments on jews are largely complementary.

He refers in gushing prose (for the time) to the famous Torah commentator Rabbi David Kimhi, (27) as well as several other rabbis, (28) and he even shows some knowledge of (and compliments) Kabbala (even if he considers it pointless and baseless mysticism [citing Cornelius Agrippa's comments on it] because God is all-powerful). (29)

From this we see that Scot's attitude to the jews was remarkably different to his attitude to his fellow Christians (who he accuses of numerous failings generally) and especially those who held and/or propagated witch beliefs. This contradiction

is odd, but not unheard of since Calvinism stressed the importance of the Biblical text and lionizes the ancient Israelites to the point of near deification.

As such then it appears that Scot viewed the jews, who he approvingly cited, as the living descendants of the ancient Israelites and as such a living connection to the Old Testament that he based his theological beliefs on. Compared with his romantic vision of these living relics of the prophetic era (and remember there were no jews in England officially at this point): the behaviours and ideas of his contemporary Christian fellows must have seemed shallow and ungodly.

Therefore it would not be a surprise if Scot's attachment and love for the jews was primarily an intellectual romance with him harking back to the days of yore in search of a more godly and just society. It is an old dream and one that has often been exploited for (and been the cause of) evil ends and such an end is certainly to be seen in Scot's case.

Scot's lionization of the Old Testament lead him to almost worship the jewish people and in turn attack anything that doesn't fit into an Old Testament vision of the world of an absolute and vengeful God hell bent on schooling his creations come hell or high-water: such a target was witch beliefs.

Essentially Scot was what we call today: a Judeo-Christian. A man who had become Christian in name only, because of his romantic and fundamentally deluded notions conflating contemporary jews with the ancient Israelites (as if the world was still the same one Abraham, Jonah and David knew).

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- (25) Ibid, 5:1
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Was P. G. Wodehouse anti-Semitic?

Sat, 22 Nov 2014 17:02:00

In my recent article on the renowned English language humourist and writer Pelham Grenville Wodehouse (better known as P. G. Wodehouse) (1) I pointed out that Wodehouse's huge literary output (he wrote just shy of a hundred novels in his lifetime) (2) contained no positive descriptions of jews that I could find.

I argued in fact that Wodehouse's novels could be considered anti-jewish for the simple reason that Wodehouse always described (and wrote about) his jewish characters as dominating the theatres, movies, art world, the music industry and also banking (in the City of London at least) of his day.

He also produced no account as far as I can see of positivity in regards to this control since in Wodehouse's work: this is either stated as a neutral fact or it is a negative never a positive. As such judged by the modern colloquial definition of anti-Semitism, which is effectively that any criticism of jews as a group or Judaism as a religion from a non-jewish individual. Wodehouse would then almost certainly be classed as anti-Semitic in the context of today's socio-cultural norms and forms.

Using a more technical definition of anti-Semitism, which is the opposition to and/or criticism of jews based on the ideological position that they are definite national group or race (as opposed to anti-Judaism or anti-Zionism, which are very different things): then the case is more oblique.

To be sure the statement that the shady Mr. Montagu in '*A Man of Means*' (who as I argued in my previous article was clearly meant to be jewish) was the pride of his race and the reference in '*The Swoop*' to generally undesirable Solly Quain's distinctly jewishly-named father Abraham Cohen and Solly's brothers (who are financiers in the City of London) would be anti-Semitic by this standard: as both Mr. Montagu and Solly are hardly positive characters and their jewishness is defined as an inherited and quasi-national trait by Wodehouse.

However at the same time most of Wodehouse's jewish characters do not include such a description and their jewishness, while central to the character themselves, is more incidental to the plot line.

This suggests that Wodehouse did hold some kind of anti-jewish sentiment, which would now be considered as being anti-Semitic. At the same time however a lot of what Wodehouse wrote is not literary invention, but rather are his observations as to the domination of the pre and inter-war European and American artistic world by jews that he noticed during in his social and business interactions. (3)

What this suggests, and is I think the case, is that what we might see in Wodehouse's work as anti-Semitic in modern colloquial and technical definitions of such sentiments is in fact the product of simple observation on Wodehouse's part.

As Wodehouse himself wrote to a friend in 1947:

'Aren't the Jews an extraordinary people. They seem to infuriate all nations as nations, and yet almost every individual has a number of Jewish friends... apart from my real inner circle of friends (numbering about three) most of the men I like best are Jews e.g. Scott Meredith, Ira Gershwin, Molnar, Oscar Hammerstein, Irving Berlin... and a lot more.' (4)

These men, with the partial exception of Scott Meredith (who was Wodehouse's literary agent in the United States from 1946), (5) were artistic and literary types.

When you add to this McCrum's observation that Wodehouse spent a lot of time working closely with jewish producers and musicians (such as Jerome Kern and the Gershwin brothers) on Broadway, but he only did so because it suited him to do so. (6)

Then it makes sense of Wodehouse's attitude towards jews in that he well knew that nations as a group objected to jews as a group and moreover because of his extensive experience of the significant jewish over-representation (or domination if you like) of the pre and inter-war literary and artistic world then it made sense of these so-called '*prejudices*'.

Wodehouse knew (unlike many of those of the current epoch who love to opine on this general subject without having conducted even the most basic research) that there was a solid evidential basis to the anti-jewish (or anti-Semitic if you like) viewpoint and as such understood to a degree why people held such views.

It is perhaps because of this that Wodehouse was able to live as free as paying guest in various hotels and houses in the Third Reich (7) between when he was released from Tost civilian internment camp on the 21st June 1941 to the liberation of Paris on 25th August 1944. (8)

Despite the fact that Wodehouse was subsequently cleared of the legally dubious charge of '*collaboration*' with the Third Reich by both the French and the British: (9) it is reasonable to assert that had Wodehouse been in massive disagreement with the Third Reich (relative to the pro-USSR artistic and literary circles he tended to inhabit) then he would never have been able to roam about with his wife Ethel in largely unfettered fashion in wartime as he did.

The other alternative is simple naivete and I don't really think it is particularly reasonable to assert Wodehouse was in way naive: he had an idealized notion of life and humanity in general, but naive he in my opinion was not.

Wodehouse's biographers tend to make a mountain of a mole hill on this issue by asserting (as Jasen did) that the Nazis didn't understand Wodehouse's humour (rather unlikely given their Anglophile academics and English supporters) (10) or that Wodehouse was '*strikingly free from racist or anti-Semitic prejudice*'(which as we have seen isn't very truthful in a modern context). (11)

The simple fact is that Wodehouse did exhibit what modernity would consider anti-jewish stereotypes (as well as '*racist*' ones [in his early work in particular]) on a frequent basis, but that these would not have been such to Wodehouse who was simply reporting reality, which just happened to broadly conform to some of the substance of anti-jewish arguments made then and now.

This is the origin of Wodehouse's quip that I quoted above in so far as Wodehouse recognized the reality and broad reasonableness of anti-jewish critique, but at the same time tended to associate with jews himself (where he also mistakes his own proclivities with those of society [as there aren't enough jews in any one place for everyone to have a couple of jewish friends]) because jews dominated the social world that he immersed himself in.

Thus by modern colloquial and technical definition Wodehouse was anti-Semitic, but in as much as this is true: he was anti-Semitic because the facts he was alluded to would be considered such now not because he had a great animus against the jews personally.

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Idolaters and the Abomination in the Aleinu Prayer in Judaism

Sun, 23 Nov 2014 16:38:00

One of the best known prayers in Judaism, the Aleinu (*'It is our duty to praise'*), is said at the close of all the three services (morning, afternoon and evening) that are held in every synagogue every day throughout the world. (1) It as such is one of the basic prayers that every observant jew (whether they are Reform, Conservative, Orthodox or ultra-Orthodox) knows, but it has been the subject of controversy throughout the years having been significantly edited to remove offensive passages by both Christians and followers of Reform Judaism.

The reason for this is easy enough to make clear to the reader by quoting the text of the two elements of the Aleinu prayer. The first paragraph is the first element called the Aleinu from whence the name of the prayer comes, while the second paragraph is the second element which is called the V'al Kein.

The text of the Aleinu prayer reads as follows (I have put the key bits in bold):

*'It is our duty to praise the Lord, of everything, to ascribe greatness to Him who formed the world in the beginning, since he has **not made us like the nations of other lands, and has not placed us like other families on the earth, nor made our position like theirs** and our lot amidst their multitude in as much as they worship idols of vanity and emptiness and pray to prostrate gods that cannot help whereas we bend the knee and prostrate ourselves and acknowledge only the supreme King of Kings, the Holy One blessed be he.*

*We therefore hope in You, O Lord, our God, that we may speedily behold the Glory of your might when **You will remove the abomination from the Earth.. idolatry will be eliminated...** and all will acknowledge One God and call Him by One Name.'* (2)

The supremacism and hatred that are clearly obvious from this prayer, which requires all forms of idolatry are exterminated and the world be ruled by the jews in the name of Yahweh, are in their way quite astounding. That this is said three times every day at every synagogue throughout the world is even more revolting.

As one jewish informational website puts it:

'In this prayer we express our fervent hope for that great day when idolatry and wickedness will be abolished and all mankind will acknowledge the sovereignty of the Almighty. ' (3)

Oh and you might like to know that according to the Mishnah: the wicked referred to here are those who were not born of Israel (i.e. those not born into a jewish family) and are part of the evil '*culture of the snake*'. (4)

It should however come as no surprise to anyone that jews have long sought to downplay this.

For example in commenting on this prayer and writing for a non-jewish audience Kohn claims that the '*idolatry*' referred to is specifically focused on pagan religions not Christianity, which he asserts that Judaism does not hold to be idolatrous. (5)

This however is incorrect as, for example, Rabbi Solomon Ganzfried in his authoritative collection of jewish religious law (halakhah), the Kitzur Schulchan Aruch, refers to churches as '*houses of idol-worship*' in his section summarizing the laws against idolatry. (6) As did various members of formative figures of Rabbinic Judaism in the Gaonic era in Babylonia (from whence the Babylonian Talmud famously derived) and from which jewish religious law derives its intellectual basis. (7)

Similarly Horowitz has compiled numerous instances of prominent jews from the late Roman Empire to the present day Israel referring to Christians as '*idolators*' and the cross/crucifix as an '*abomination*', (8) which as you will have seen is part and parcel of the '*abomination*' that is to be removed/exterminated as mentioned in the V'al Kein.

Therefore it is not difficult to see that every time the Aleinu prayer is said: the jews are praying for the destruction of every other religion but their own.

There is however a notable exception to this in that there is one religion that is not considered idolatry in Judaism and that is Islam. This can be easily demonstrated by pointing to the laws of Kashruth, which have absolutely no problem with adding the few additional requirements of Halal to render meat slaughtered according to Schechita (jewish ritual slaughter) to also be Dhabihah (Islamic ritual slaughter) and thus be both kosher and halal at the same time. (9)

Indeed it is a common assertion among proponents of the hechser (i.e. rabbinic kashruth certification) that Muslims use the hechser as a positive guide to Halal status of a product, because if it is kosher it is almost certainly halal.

If Muslims were considered idolaters and worshipers of an abomination in Judaism then this could not happen considering the fact that one of the major areas of focus in kashruth is the prevention of jews benefiting from or consuming items that could be (or have been used) in idolatrous practices.

This can be easily seen in the laws of kashruth concerning the handling and drinking of wine: where, for example, Christian or pagan wine is considered to be related to idol worship (i.e. it could be used in the Eucharist or in libation offerings) and is labelled as yeyarin nesech (i.e. it is completely forbidden). (10) Where-as Islamic wine is considered not to be related to idol worship (because Muslims don't use wine in their religious ceremonies and rituals) and is classed as stam yeinam (i.e. gentile wine and it is permitted by some rabbis) (11) although one recent rabbinic authority on Kashruth has suggested it is not permitted to drink Islamic wine either in spite of Muslims not being idolaters. (12)

Underlying this however is the fact that if a Christian or pagan touches or drinks from open bottle of kosher wine (which must be prepared by observant jews alone) (13) then it becomes treif (i.e. not kosher), (14) but this does not apply to Muslims (unlike to Christians or pagans) as they are not idolaters or worshipers of an abomination. (15)

What this means is that in Judaism's Aleinu prayer: Islam is not a form of idolatry or an abomination, but yet Christianity and paganism are. That in turn necessitates that when observant jews chant the Aleinu prayer: they are calling for Christianity and paganism to be wiped out and replaced with a form of worship lead by the jewish people (as the priests of Yahweh), but are not by contrast calling for Islam to be wiped out and replaced.

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Saint Ignatius Loyola on the Jews

Mon, 24 Nov 2014 20:29:00

As a sort of quasi-introduction to several articles I have in preparation on the infamous Jesuit order and its relation to jews and Judaism. I wanted to very briefly cover their famous founder Saint Ignatius Loyola's, in spite of the later accusations of both anti-Semitism (1) and philo-Semitism that were made against the Jesuit order in later centuries, general comments on the jews.

Ignatius' commentary on jews and Judaism were remarkably restrained for his time (so far so as to be completely opposed to the prevailing Catholic theology of the day) and instead of condemning them outright as enemies of the faith as his Spanish followers (and it was worth remembering that Ignatius himself was Spanish and had been a soldier until his legs were crippled by a cannonball during his participation in the defense of a Spanish fortress so as such had probably originally held to common Spanish theological ideas or at least given lip-service to them) urged him to. (3) He actively welcomed the jews (both converts and '*New Christians*' [aka Marranos/Conversos]) into the Jesuit order and made a point of recruiting them. (4)

Nothing speaks more of this rather weird desire than the fact that Loyola and his early companions spared no expense or effort to get the sentences (including and not limited to those of death) of convicted jewish criminals commuted if they expressed a desire or interest in converting and joining the Jesuit order. (5)

This naturally resulted in the fact that quite early on a significant number of the jesuits were converts from Judaism or from '*New Christian*' families. (6) The most prominent of these was the first prominent Jesuit theologian, architect of the structure of the society as we know it today and the successor to Ignatius: Diego Lainez. (7)

This can be hardly surprising when Ignatius himself went on record as stating that he desired to be of jewish origin himself so (a-la Luther's argument in '*That Jesus Christ was Born a Jew*') that he could be closer to Jesus, the saviour of mankind, by sharing the same ancestral origins (which left his Spanish listeners simply horrified for good reason). (8)

Indeed he even claimed that converted jews were better Christians than gentiles! (9)

In essence Ignatius' case provides proof of the rule that philo-Semitism (the irrational love of the jews) is a gateway through which jews enter an organization/group and in so doing over time turn ot to their ends. Since, as Fulop-Miller points out, (10) this jewishness was an important element to the intellectual formation of the society at large and the promotion of the missionary work in the Americas, India, China and Japan that wasted gifted minds and precious resources in trying to make Europeans out of American Indians or Chinese Mandarins.

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Jewish Sexual Criminals: Efraim Cray

Thu, 27 Nov 2014 23:08:00

I happened to notice on my Google Alerts this morning the case of one Efraim Cray in one of the boroughs of the city of London in the UK. In the rather sparse report from the local news website Cray is described as a 32 year old ultra-Orthodox jew: who sexually assaulted a 14 year old jewish girl whom he had been targeting for months. (1)

This jew-on-jew child abuse is fairly common inside the ultra-Orthodox jewish community in both Britain and elsewhere: (2) typically the jews concerned do not report the crime to the police and instead cover it up or deny it ever happened (or even could). This is precisely what the parents did and promptly carted the girl off to Israel to live on an ultra-Orthodox Kibbutz where she couldn't interact with non-jews and their governmental infrastructure.

It is noteworthy that it was only because the non-jewish British police actually followed this up that Cray is being prosecuted and had it been up to the jewish community the case would have almost certainly been buried in the ever expanding heap of unprosecuted child molestation cases among the ultra-Orthodox. (3)

The reason for this is because jewish religious law (halakhah) (especially in the more stringent interpretations) regards non-jews as being a mix of all that is satanic and sub-human. In Judaism non-jews are held to be biologically more prone to (as well as more likely to give into) '*the evil urge*' and thus do nasty things to jews (the Mishnah names rape, murder and bestiality as being among the more prominent of them).

Therefore jews as such should be a law unto themselves and keep the prying eyes of non-jews out of their communal affairs: such an incident as paedophilia would bring such an investigation, which is something that the ultra-Orthodox community dread more than anything as it exposes them to the glare of (non-jewish) scrutiny and thus leaves them vulnerable to attack from their enemies.

In essence this goes to show yet again that while we oft hear about Christian priests being paedophiles: the fact is that it seems to be less a problem in the Christian communities than it does among the various jewish communities.

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Blogging the Jerusalem Talmud: Tractate Bikkurim

Fri, 28 Nov 2014 22:51:00

As part of a project I have had in mind for some time after I read Robert Spencer's '*Blogging the Qu'ran*' articles a while back. I thought I'd write a blog about each of the different tractates in the Talmuds (i.e. the Babylonian [Bavli] and the Jerusalem [Yerushalmi]) and if that went well I would move on to do the (Written) Torah, Nevi'im, Ketuvim and the Zohar as well.

In this article series I will be focusing on the Halakhah (i.e. Jewish religious law) and Aggadah (i.e. sayings/stories) derived from each tractate as they touch on subjects that I believe will be of great interest to the non-Jewish reader. What I will not be doing is delving into the (often very technical) questions of the minutiae of religious practice, ritual and form that the Talmudic texts tend to spend a considerable amount of time discussing.

To begin with I'd like to discuss one of the smaller tractates called Bikkurim ('*First Fruits*'), which primarily deals with the subject of the tithes that are to be offered to Yahweh in the temple and which the priestly caste (the Kohanim) are to take charge of and use for their own support (as well as the glorification of Yahweh).

As dull as this sounds superficially there are some points of interest to be highlighted and considered.

To begin on a light note: we are informed that a dead reptile communicates uncleanness to a Jew if they have touched said reptile's corpse over a surface area greater than the size of a lentil. (1) As well as that the standard measure of whether someone has leprosy or not is if they have a bright spot the size of a split bean on their skin or not. (2)

Oh and that, according to Rabbi Simeon ben Lakish, Jewish men cannot inherit a wife. (3) Although this should be qualified since Judaism has a practice called Yibbum ('*Levirate*') where a childless widow has to marry her brother-in-law regardless of whether he has a wife already or not. (4) The only party who gets a choice in the matter is said brother-in-law who can choose not to do so (but can equally force her to marry him irrespective of her wishes) and perform the ceremony called Chalitzah ('*Taking off the Shoe*'), which frees her from this halakhic obligation. (5)

Moving on to more serious matters: Bikkurim takes the concept of property very seriously and it rules that if a Jew steals a branch from another Jew's tree then he owes him money as recompense. (6)

Further is that if a Jew who is not a member of the priestly caste eats all or part of his required offering of the first fruits then he has to compensate the temple in the form of an additional tithe as recompense for his error/weakness. (7)

It is worth remembering that when we speak of first fruits here: Bikkurim takes this literally and informs us that it is a quantity of first fruit of any tree or bush that a Jew owns produces, which is then liable to a tithe in order to feed the priestly class.

This refers to the fact that in both historic and current Judaism: rabbis quite literally rule the life of their congregants (this is particularly true in the case of Orthodox and ultra-Orthodox Judaism) as halakhah literally has thousands of rules based off of the 613 Mitzvot ('*Commandments*') derived from the (Written) Torah. Thus it is necessary for the rabbi's congregation to materially support him so that he can provide '*expert guidance*' at a moment's notice for his flock in all matters of religious law (halakhah) and custom (minhag).

For example he has to advise as to whether a milchig spoon (i.e. a spoon with milk status in kashruth) touching a fleishig meal (i.e. a meal with meat status in kashruth) renders the meal treif (i.e. forbidden/not permitted) and whether the spoon must now be kashered (i.e. ritually cleaned and possibly ritually blessed) in order to be used again. (8)

Another is the fact that a Jewish woman who is menstruating must take a ritual bath in a mikvah (a pool of '*free-flowing water*' usually attached to a synagogue) in order to be ritually permitted to have sex with her husband (9) and if any additional blood is discovered after this ritual immersion then she must show her rabbi how much blood was emitted (usually on a towel) and wait for judgement as to whether she is to continue to ritually be in a state of niddah (i.e. ritual impurity) for an additional period. (10)

The point here is that the rabbi all but controls his congregation by maintaining his communal role as a '*religious expert*' and thus has the ability to penalize and exploit his congregants at will by being more or less lenient with his rulings dependent on his preferences.

This is clearly an exploitative situation and one that has significant historical precedent in Judaism as during the second temple period (i.e. from its construction by Solomon up to the destruction of it by Titus in 70 AD) Judaism was, as Campbell

observes, a religion controlled by a Jerusalem-based religious elite who imposed taxes on all jews that the latter were religiously obliged to pay and used the rules of the (Written) Torah to try and govern the life of every individual member of their society down to the last detail. (11)

This was then carried on in a different (i.e. decentralized rather than centralized) form by the Pharisee ancestors of the modern jews: who compiled the Mishnah and Gemaras (the principal elements of the two Talmuds) in order to continue this form of theocratic tyranny. (12)

This goal of rabbis governing the lives of all jews is something that is fundamental to what Judaism is (hence the idea of '*the yoke of the Torah*') and as such suggests the reason why Judaism is by nature so extremely legalistic (because it a religion that sees itself as a quasi-religious state without [until recently] territory to rule).

Judaism is all about power and control as opposed to philosophy and spirituality.

This rabbinic theocratic totalitarianism also translates into a near obsession with jewish blood purity and the threat of assimilation, (13) which is codified in Judaism's rulings regarding non-jews and converts. (14)

We can also see this Bikkurim when we read:

'Mishnah: The following bring (Bikkurim) but do not recite (the declaration): A proselyte brings but does not recite, because it says: The land which the Lord swore unto our Father to give us. But if his mother was an Israelite, he brings and recites when he prays he says: 'The God of our Fathers of Israel' and when he is in the synagogue he says, 'The God of your Fathers'. If his mother was an Israelite he says: 'The God of our Fathers.' (15)

To simplify this somewhat confusing passage to aid understanding. The Mishnah on these points boils down to the simple declarations that:

A) A convert to Judaism (i.e. a proselyte) is not an Israelite when they have successfully converted and as such are not counted by the Mishnah as being among the jewish nation.

B) Jewishness is defined primarily by whether one's mother was an Israeli/member of the jewish nation (i.e. born to a jewish mother herself and so on back to the time of Abraham and Sarah).

In the Gemara commentary on this: the Mishnaic ruling is upheld with the only dissenting opinion being that of Rabbi Judah who held that because Yahweh was the father of all nations even non-jews: then it was appropriate for a non-jew to say '*our Fathers*' rather than '*your Fathers*'. (16)

We should however be careful to note that all Rabbi Judah is saying here is that because Yahweh created the world and all peoples then he is technically '*the father*' of non-jews as well and thus non-jews are able to recite accordingly. He is explicitly not saying that converts to Judaism (i.e. proselytes) are equal to born jews (i.e. Israelites).

We also see this quasi-biological discrimination against non-jews in a passage in Bikkurim dealing with a similar subject. To wit:

'Mishnah: R. Eliezer b. Jacob says: A woman, the daughter of a proselyte, may not marry into the priesthood unless her mother an Israelite. Whether they be proselytes of freed slaves the law applies to them, even to the tenth generation, except if their mother is an Israelite.' (17)

This passage is rather explicit (as indeed the Palestinian Talmud tends to be in contrast to its more veiled Babylonian cousin) (18) in what it is saying, but to summarize once again for the sake of clarity:

A) Converts to Judaism (i.e. proselytes) are not considered to be part of the jewish nation (i.e. Israelites).

B) The children of converts to Judaism are not considered part of the jewish nation.

C) This proselyte status applies in perpetuity to all descendents of converts to Judaism (along the female line in particular).

D) The daughters of converts to Judaism are not permitted to marry jews who are descendents of the jewish priesthood (i.e. the Kohanim).

The commentary of the Gemara on this passage upholds Rabbi ben Jacob's ruling on this point, but Rabbi Simeon clarifies this by saying that if a non-jewish convert is under three years and a day old then she may marry a member of the Kohanim. Other rabbis provide the rational for this in so far as that the little child should be considered as a maid-servant of Israel and as such it is permitted for her to marry into the higher reaches of the Jewish priesthood. (19)

In spite of this minuscule concession by Rabbi Simeon: Rabbi ben Jacob's ruling (and the Gemara's confirmation of it) clearly indicates that Judaism (unlike Christianity and Islam) is not a confession-based religious system, but rather allows confessions of faith (which it is worth remembering are made extremely difficult even today) (20) while systematically preventing/discouraging converts from marrying what Judaism regards as the Jews of the purest blood (i.e. it is a caste-based religious system, which allows but then actively discriminates against religious converts).

An aggadic comment on this subject in Bikkurim also provides further evidence of the avidity with which sexual mixing between 'pure blood' Kohanim and converts to Judaism is discouraged. As we can see when we read:

'A certain priest married the daughter of proselytes. When the case came before R. Abbahu he ordered that he should be laid on the bench (for flagellation).'' (21)

In commenting on this case the rabbis admonish the Kohanim to guard and preserve their (biologically-defined) sacred status within Israel by only marrying Israelites (i.e. those born Jews) and not converts to Judaism. (22)

It is also worth noting the rather vile statement by Rabbi Ze'ira that is made as a general aside to this issue in Bikkurim when we find him ruling that the child of a girl between 11 and 11 1/2 who is married to a high priest (i.e. one of the elite even among the Kohanim) can marry a Kohanim. (23) We are explicitly told however that this child of the 11 year old girl must be a virgin and she cannot be a (presumably maternal) descendant of a convert to Judaism. (24)

In other words what Rabbi Ze'ira is telling us here is that marriage of a (presumably at least middle-aged) man to a 10 year old (as remember she is to have the child when she is between 11 and 11 1/2) was something which was familiar enough to him to use as an example (to which he notably did not object and nor did his fellow rabbis) in discussing the subject of marriage between Kohanim and converts to Judaism (which we should note once again that Rabbi Ze'ira forbade). The substance of this the Gemara here provides suggestive evidence of child marriage among the Jews along the lines of that undertaken by Mohammed in regard to Aisha.

So in summary of Tractate Bikkum of the Palestinian Talmud: we can see how Judaism treats converts to Judaism as individuals of intrinsically lesser worth than those individuals born Jewish (and that inferior status applies for all time to their descendants as well), permits paederasty and seeks to impose a legalistic theocratic cult lifestyle on its followers.

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Jonas Salk, Howard Howe and the Myth of How the Jews cured Polio

Mon, 22 Dec 2014 18:09:00

By Fading Light

If you grew up in a White nation, especially in America, you have undoubtedly been force-fed that Jewish self-promotional propaganda story about the Jewish Dr. Jonas Salk working alone against all (anti-Semitic) odds to create a vaccine that nobody else could figure out in order to save dying legions of children from the horrors of polio. Like most Jewish invention stories, it turns out to be mostly fiction.

Before beginning, polio needs to be put into proper context as a disease. Polio at its most virulent was about as common as measles—everyone got it. Nearly all of them naturally developed an immunity to it without assistance from a vaccine. Most of them never even knew they had once had it because they suffered no effect whatever. Of those who did not develop an immunity, a tiny fraction suffered severe complications, occasionally included lifelong paralysis or the loss of the ability to breathe.

Polio may never have been the problem that many believed it was in any case. Dr. Christopher Kent discusses this in '*The Polio Vaccine Myth*':

'In the 1950's, the sophisticated virological techniques of today did not exist. And the technology that existed was rarely available to practicing physicians. Therefore, most diagnoses were based upon clinical observation, not sophisticated virological studies. Since polio was epidemic, most physicians were cavalier in making a diagnosis of "non-paralytic poliomyelitis" in children presenting with vague symptoms of muscle aches, malaise, and fever. Since polio was "going around", such children must have had polio. . . . Interestingly, as the number of polio cases decreased, the number of meningitis cases increased.'

This assertion is well-supported: The Los Angeles County Health Index statistics for polio and meningitis, for example, show an almost perfect linear substitution of the latter for the former over the years from 1955 through 1966, and the authors go on to specifically state: '*Most cases reported prior to July 1, 1958 as non-paralytic poliomyelitis are now reported as viral or aseptic meningitis.*'

Interestingly, one of the most famous cases of supposed polio paralysis, that of FDR, may not have been caused by polio since the paralysis struck him when he was nearly forty. (The disease mostly affected children under the age of five.) (2)

Instead, it may have been from sexually contracted syphilis. This rumor was widespread during his lifetime, but liberals are not fond of it and Wikipedia won't even mention the theory despite its prevalence. What liberals can't change is the fact that syphilis does indeed sometimes cause paralysis and also that adult polio has always been quite rare.

In any case, a great many medical researchers were attempting to create a vaccine in the decades prior to Dr. Salk's '*miracle cure*.' The real inventor of the first successful polio vaccine for human beings was a White man named Dr. Howard Howe of Johns Hopkins University.

It took a bit of a search to find this, but it is easily confirmed from newspaper articles from 1952, three years before Salk's '*invention*.' For example, '*The Day*', a newspaper in New London, Connecticut, carries a story on October 20th of that year called '*New Vaccine May Hold Answer to Polio*' by William Manchester.

The story reads: '*Using a vaccine made of killed polio virus, Dr. Howe found that it made children develop antibodies against the virus. He presented his findings today at the annual meeting of the American Public Health association in Cleveland. . . . The preparation of a triple vaccine made Dr. Howe's work especially difficult.*'

That latter sentence was included because Dr. Howe was also one of the lead researchers who first determined that polio virus came in three distinct forms.

So what happened to Howe's vaccine?

Howe's vaccine was prepared in exactly the same way using a formalin kill that Salk would later use to prepare his own. Howe, however, was a dutifully cautious scientist, not seeking fame and riches, but instead a safe, dependable vaccine. He warned in the same article that '*the vaccine isn't ready for use. . . . Further testing will be necessary to improve it.*'

Apparently Howe had been paying attention back in 1935 when Drs. Park and Brodie of New York University announced that they had a polio vaccine and, ignoring many scientific advisors' cautions against attempting mass inoculations without sufficient testing, injected thousands of children with their potion.

At the same time, Dr. Kolmer of Temple University, probably selfishly competing for the same desired adulation as the savior of polio victims, began injecting thousands of children with yet another untreated vaccine. The first proved to be worthless against polio and caused inflammatory allergic reactions in the brains of many patients. The second contained living, active, lethal polio virus. Many of the injected children from both sources were paralyzed or killed from the carelessness of these fame-seeking doctors of Salk's ilk. Both of these disasters are discussed in Richard Carter's *'The Gentle Legions: National Voluntary Health Organizations in America'* (Doubleday 1961).

Salk took the careless risk he did because he wanted to be famous. David Oshinsky, author of *'Polio: An American Story'*, discusses Salk's talent for appearing humble and disinterested while actually craving publicity and notoriety. Innocent children paid the price for it as Dr. Kent mentions this in his article:

'Following a government-subsidized study of polio vaccine, the number [of victims] soared to an all-time high of more than 55,000 cases. A "bad batch" of vaccine produced by Cutter Laboratories was deemed the cause of many cases of polio.'

Curiously, this event never seems to get mentioned in the usual promotions of Dr. Salk the wonder-Jew. He more than doubled the number of polio cases that year because of his ego.

As Angela Matysiak explains in her 2005 MIT Technology Review article, *'The Myth of Jonas Salk'*:

'On April 24, 1955, just days after the Salk vaccine went into use, polio broke out among children who had received shots from a batch made by Cutter Laboratories in California. Eleven died. It is usually asserted that the Cutter incident was caused by particular lots of vaccine that still contained live polio virus, but the presence of the live virus has never been satisfactorily explained.'

What that last sentence means is that more research and testing should have been done before mass inoculation began, exactly as Dr. Howe, the real inventor, cautioned.

Meanwhile, few social conflicts are more humorous than Jews competing with each other for money and recognition. The supposedly humble and selfless Dr. Salk revealed his true colors in the early sixties when the polio vaccine of another Jew, Dr. Albert Sabin, began to be used more frequently than his own.

Salk, ignoring the statistics of accidental infection from his own quacksalving, asserted that Sabin's vaccine was dangerous and was *'the principal if not the sole cause of the 140 polio cases reported in the U.S. since 1961. At the present time the risk of acquiring polio from [Sabin's] live virus vaccine is greater than from naturally occurring viruses.'*

The motivation for this hypocritical fear-mongering was a long-standing competition between Salk and Sabin to be seen as the new Pasteur curing the world's children of polio. Naturally the conflict started over funding. Basil O'Connor, then president of what is now called the March of Dimes, was a non-scientist with control over a large amount of tax-based and contribution-based polio research money. He was also a close friend of Dr. Salk and dreamed of forcing out a vaccine by the fastest (and least safe) means possible.

This meant Salk was getting more green than Sabin, prompting the latter to write to O'Connor in frustration: *'Would it not be better if you as President of the National Foundation of Infantile Paralysis observed a more impartial attitude regarding the scientific work and contributions of all scientists whose work is supported by the donations from the American people through the Foundation which you so ably lead?'*

Sabin also had a field day with the massive number of accidental infections from Salk's vaccine.

Matysiak notes that Salk's vaccine was not a great success in any case: *'One of the main concerns was that the Salk vaccine did not prevent infection in the gut and thus did not break the chain of transmission.'*

In other words, the Salk vaccine did only enough to keep itself, and its creators, in the money: It had to be administered repeatedly, boosted, and this had to be done for all children whose parents did not wish them to contract the disease because the vaccine did not really kill it.

Sabin's vaccine, too, had a massive flaw: Since it used a live, benign virus instead of a killed virus, it allowed for the possibility of mutation of the benign disease back into a deadly form. These were both problems that Howe wanted to

overcome by taking more time, doing more testing, and collecting more data, but the Jews saw money and fame on the horizon and didn't want facts or ethics to stand in their way.

Nor did they intend to let anyone else share their limelight. Salk's ego and refusal to acknowledge the contributions of his other team members at the lab was well known. Oshinsky writes that '*once the goal was reached, the group [working with Salk in the laboratory] would split apart amidst charges that Salk had not appreciated, much less acknowledged, the collaborative nature of his success.*'

History has certainly justified their claims as their names are not even mentioned when his comes up.

Salk had neither humility nor indifference to wealth, though he tried hard to project the impression of possessing both in abundance.

For example, he tried to mislead public opinion of himself in a 1955 television interview about his polio vaccine by answering a question about who owned the patent on it with the humble-sounding response: '*The people [own it], I would say. . . . Would you patent the sun?*'

What Salk chose not to reveal is that actually they had investigated the possibility of a patent on the vaccine, but found that there was too much dependency on the research and achievements of others to support the patent claim. In a manner of speaking, this Jew actually had tried to patent the sun, failed, and was attempting to instead claim impartiality to money.
(3)

And what became of the selfless Dr. Howe, who sought neither fame nor riches and did not fight the Jewish propaganda machine that has made Salk a household name?

He went back to work on the other remaining medical problems of his time.

The Jews and their minions could not be happier about his quiet acquiescence: Of the seventeen scientists celebrated in bronze in the Polio Hall of Fame in the Georgia town of Warm Springs, it is only the real inventor of the polio vaccine, Dr. Howard A. Howe, who does not have a page on Wikipedia, at least at the time this article is being written. It is as if someone interested in perpetuation of a pro-Jewish invention myth does not want people to learn the truth about the matter.

How typically Jewish.

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Emma Hamilton: Victim of the Goldsmid Family

Tue, 30 Dec 2014 16:16:00

Emma Hamilton (nee Lyon) was the infamous mistress and lover of Admiral Horatio Nelson (of Trafalgar fame). In and of herself was a remarkable woman who worked her way up from being the daughter of a blacksmith (who committed suicide when she was very young) to the status of being the première social attraction of the age and the long-term mistress to several influential and powerful men.

Having recently read Kate Williams' biography of her: I happened to notice that she, like many others throughout history, fell prey to jewish knavery when the circumstances of her life took a turn for the worse. In Emma's case the specific vultures concerned were the Goldsmids, a jewish banking dynasty and one of the rivals to the Rothschilds, who began their attempted shakedown of Emma right after Nelson's death.

The Goldsmid family, lead by the then patriarch Abraham Goldsmid, came over to comfort Emma: who was hysterical with grief and clutching Nelson's bloody uniform. (1) After this performance and no doubt with full knowledge aforethought: Abraham Goldsmid offered to help Emma out.

His ostensible reason for doing so was the fact that Emma had requested (quite rightly as it happens) a pension from the British government to support her (and her daughter) after Nelson's death during the battle of Trafalgar in 1805. However the British government had studiously ignored her, because she was not a fully paid up member of the aristocratic upper class. (2)

Williams claims that Goldsmid was helping Emma because he was a kind man. We can throw serious doubt on this supposition when we note that Goldsmid doesn't have appear to have donated any money to Emma at all (or even helped) with her financial situation. The true kind benefactor to Emma was the Duke of Queensberry who loaned her the use of one of his houses and donated several thousand pounds to help her out of her financial troubles. (3)

Goldsmid merely acted as financial middleman between the Duke of Queensberry and Emma: as, for example, he is known to have been the case for one donation by Queensberry of £2,500 in order to pay off some of Emma's creditors. (4) Goldsmid also let her have £800 of this to get into further financial trouble by going on a spending spree. (5)

Goldsmid also put together a group of financiers (probably jewish given Goldsmid's contact base in the City of London) who loaned Emma some £3,700 on the speculation that they could use her claim on Nelson's life and death to get an annual pension paid to her by the British government. (6)

The creditors would then get the money plus some hefty interest from the loan to Emma from the public purse and then presumably they counted on Emma to continue her lavish spending and thus rack up even more debt.

The result of this would then be that the British government's pension would then fall into their hands as 'loan repayments' from Emma and they could then squeeze the British government to give Emma a larger pension so that they could get even more money and so on.

In essence: Goldsmid was using Emma to create a flow of government money into his purse and those of his financier friends.

Evidence that this was Goldsmid's intent is provided by his brother, Asher Goldsmid, who snapped up Emma's London house, Merton Place, at a knock-down price and thus acquired a valuable piece of property for a fraction of its true worth. The money from the sale was predictably enough swallowed up in the gaping maw of Emma's seemingly eternal creditors. (7)

Such behaviour by Abraham Goldsmid's brother hardly suggests that the Goldsmids were being charitable towards Emma, but rather saw her as a business proposition and as a means to an end.

This later point we can see in the fact that Emma, probably at Abraham Goldsmid's instigation, used her social influence to get the Dukes of Clarence, Sussex and Cumberland to stay at Goldsmid's London house and attend a musical concert at a synagogue with him (all of which was a sign of social acceptance by some of the major figures in high society). (8)

This was clearly an attempt to make Goldsmid's family respectable in London elite society and also increase the likelihood of Goldsmid's many children marrying into the British aristocracy. As such it throws much needed light on Abraham

Goldsmid's true motives in regards to his '*assistance*' to Emma: Emma was little more than tool and a means to an end for the Goldsmid family.

Goldsmid's predation on Emma only ceased when he was subject to two massive reversals on the London stock market and ended up owing some £350,000 to the West India Company. The net result of which was Goldsmid's suicide (after that of his brother). (9)

It is as simple as that.

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Happy New Year 2015

Wed, 31 Dec 2014 15:33:00

Readers,

First of all I'd like to wish you (and your loved ones) a Happy New Year and secondly to say thank you for bearing with me this year. It has been topsy-turvey and filled with personal and professional challenges for myself and for my family.

My principal issue, as you may have noticed, is balancing my many commitments, which include writing for SC, researching and writing my books and my formal academic work with my personal life.

I enjoy doing what I do, but often I find there aren't enough hours in the day in which to do it!

I believe I have finally resolved these issues (since as you might have noticed I have been writing a lot more lately) and enabled myself to get an article a day out plus do everything else that needs to be done. That would make a nice change for me as I have been constantly concerned about the lack of time I have had to write SC material, but this will change going forward.

As a bit of a taste for 2015 I'd like to say that I am going to mix it up a little and write more on current issues than I have done. I am also going to be writing Jews in the News and Sunday Afternoon Cinema weekly.

Articles that should appear in the two weeks include one on how Jews (and not the Christians) started the Great Fire of Rome, three articles on the subject of jews and the Jack the Ripper murders, on how gentiles are portrayed by the famous jewish poet of Muslim Spain Judah Halevi and two articles on the subject of the jewish fraud that we usually refer to as Nostradamus.

Further I'd like to say a particular thank you to Deanna Spingola for being very understanding of my various personal issues over the last year and I hope to be on with her again in the year to come.

I hope you will continue reading into 2015!

Yours Truly,

Karl,

Remembering 2014: Five Weird Things claimed as 'Anti-Semitic'

Thu, 01 Jan 2015 01:55:00

By way of remembering 2014, a year which is rapidly passing out of the present and into history, I thought it apt to quickly run down all the weird things that jews have called anti-Semitic in 2014.

The first, and perhaps most obvious, [is Twitter](#) with jewish British MP Luciana Berger claiming the platform was allowing her to be '*racially abused*'.

But Lucy dear: I thought jews weren't a race, but rather a religious-cultural minority?

Hmmm... well annoying contradictions in terms aside. Most Brits (going by the comments on articles on her whinging) thought she should grow up and get a thicker skin, but the positively reptilian Berger seems unable to do anything but squeal like a stuck pig that she is 'offended'.

Well to be honest, as some Brits commented to her, if she is in British national politics she needs to grow a thicker skin... fast.

The second is, weirdly, [Batman Returns](#). Jews and assorted other hypersensitive types have decided that the Penguin, one of the principal villains of the series, is actually a deliberate negative caricature of a jew and not a penguin at all.

Oh golly gosh: it isn't like the man who created the Penguin (Bob Kane [nee Robert Kahn]) was a jew himself (as was Milton 'Bill' Finger the other creator of the Batman comics)?

It couldn't just be that penguins have long beaks and just so happen to look a little bit like a stereotypical jew in the peculiar twilight of a crescent moon?

Well whaddya know: Penguins are anti-Semitic.

I hope nobody has told the Anti-Defamation League yet: you can just seem them demanding the United States legislature approve the immediate use of napalm on the south pole to fry those nasty anti-Semitic flightless birds.

Damn those Racist Nazi Penguins to hell.

Speaking of the Anti-Defamation League and their attempts to silence any kind of criticism of the jews brings me on to the third thing called anti-Semitic this year: [any criticism of politicians who were born jewish](#).

I mean come on guys: is being jewish a '*Get Out of Jail Free*' card in Monopoly or something?

Or is it like a secret handshake famous used by Freemasons and various (although often innocuous) '*secret societies*' where your jewish buddies in the media scream '*anti-Semitism*' whenever things aren't going your way and you are being criticized?

Do you meet in the local B'nai Brith Lodge for bagels and lox afterwards or something?

I'd ask if I could come along, but I am not a big fan of salmon let alone of kosher brined variety.

Although if you served a nice bacon sandwich I might just be tempted: although I couldn't do the whole circumcised-people-with-daddy-issues-will-rule-the-world thing.

Speaking of world domination brings me onto my penultimate weird thing called anti-Semitic in 2014: [a swimming pool](#).

The best thing about said swimming pool (which had a giant swastika on the bottom of it) was the jewish outrage that:

A) It wasn't illegal as it was on private property.

B) It belonged, and was built by, a Professor of History.

The idea that someone could hold a PhD, as well as a much coveted tenured university position in a subject the jews have long sought to dominate and have a big swastika on their property that the jews couldn't make illegal brought the Brazilian and international jewish communities to the point of apoplexy.

Personally however I find the idea that a jew could have inadvertently taken a swim in said pool only to look down and promptly have a heart attack at what was staring right back at him rather heartwarming.

Oh well... good times...

That said my absolute favourite ludicrous claim of anti-Semitism (and which is a very late addition) is that relating to [traditional Polish 'Lucky Jew' statues](#). Said statues allegedly bring good luck in financial matters to those non-jews who possess them (presumably without stealing everyone else's money to do it unlike the rather nefarious real deal) and are proving very popular with Poles in these hard economic times.

Jews however have decided that because statues use the traditional Polish jew of the shtetl as their image (i.e. they look like modern Hasidim/ultra-Orthodox jews) and have a direct connection in popular folklore to improved financial health: then this is anti-Semitic because it promotes the idea that jews are money-lenders and usurers as well as socio-cultural-religious outsiders (which they are and have always been by their own design).

Even if this image is historically correct as it just happens to be [cf. the reason the jews were targeted by Cossacks and peasants during the Chmielnicki uprising were to do with their massively disproportionate role as tax farmers, agents of landlords and moneylenders in the Polish empire of the time] it is still '*evil*', '*irrational*' and '*anti-Semitic*'.

Well apparently history and folklore are anti-Semitic and must be amended according to the whims of the self-chosen.

However I still think my favourite ever bit of lunacy on anti-Semitism was Alan Dershowitz's demand in his 1991 book '*Chutzpah*' that Lutherans (and Protestants in general) condemn and divorce themselves from their founder, Martin Luther, because he criticized the jews and thus was per force '*anti-Semitic*'.

Counter-Semitism

Fri, 02 Jan 2015 17:29:00

(02/01/2015 Edition)

I have wanted to write a new twice weekly column, similar to '*Jews in the News*', for Semitic Controversies for the last year or so. The focus of this column will be on identifying and answering the attempts to promote Israeli propaganda as '*the truth*' in the counter-Jihad movement in the Anglophone world, although I might venture to comment on irrational Israelophile Geert Wilders and his ilk on occasion, which several significant figures of said movement regularly attempt to do.

My point is that while there is much truth in what counter-Jihadis generally write and think: they often get lured into the absurd belief that the Palestinians are just Muslims (they aren't and there is [a sizeable Christian Palestinian population](#) who are also systematically oppressed by the Israelis along the Muslims). Thus into the belief that in order to be consistent to their principles: they must support Israel and promote the Israeli side of the argument at all costs.

Naturally enough the focus of my interest here will be Robert '*the Fat Arab*' Spencer, Pamela '*Botox Bimbo*' Geller, the freak show clinging to the coat-tails of Daniel Pipes and scientist/self-appointed chief priest of the circumcised: Andrew Bostom. Of these individuals only Bostom is actually of European origin as Spencer is a Turk (although he claims to be Greek) while Geller and Pipes are members of the tribe.

The latter two have an almost hysterical passion for Israel that is in a way quite understandable and rational: except for the fact that they reside in the United States and don't seem interested in promoting America's interests at all or using what skills and funds they have to help Americans out, while conversely they are very ardent in pushing Israel's interests as being the same as America's (which aren't and by virtue of being two different states thousands of miles apart cannot be so).

Spencer by contrast is a self-styled Catholic who doesn't seem to believe in any kind of Catholicism I've ever seen and strikes me more as an obsessive crank than anything else. The irony is that having monitored Spencer's output for the last few years: I have never seen him say anything remotely critical about the jews or Israelis even though he must know, for example, about the premeditated mass murder of tens of the thousands of Palestinian Christians by the local and Babylonian jewish population in 614 AD.

If Spencer was half the devout Catholic Christian he styles himself as: then he surely would have mentioned well-documented historical events like this in his work, but no: he is suspiciously silent on the subject much like the jews in general.

Oh there's a surprise.

Bostom by contrast, and who publicly fell out with Spencer after the latter plagiarized his work, is best known for his book on '*Islamic anti-Semitism*' (which is basically a cherry-picked source reader not a bit of scholarly work) and his claims (made on Arutz Sheva several years ago [more on them later]) to being a '*scholar*' on the subject are dubious indeed as he is a neurologist by training.

Instead of going for contextual understanding and careful crosschecking Bostom describes his approach, effectively, as quote mining and then claims this is just him following the '*scientific method*'.

Well Andy let me be frank: the concept of applying the '*scientific method*' to history is just rubbish as attending kind of university level education in the subject would very quickly inform you.

Historians go on what is arguable from the data and information we have: we don't claim there is an absolute truth to historical events, because as a rule we weren't there or major actors in them ourselves. We can only follow what the totality of the evidence suggests and look at the data and information from different angles in order to get the most holistic view possible.

Now moving on before I get too annoyed with my erstwhile passive interlocutors: the first thing to bring up in this edition is [World Net Daily's \(WND\) claim](#) that Islamic State (IS) has its '*sights set on Israel*' (Robert Spencer being their cited '*expert*' testimony on this). Their evidence for this assertion comes in the form of a recent IS propaganda video that attempts to showcase its achievements and what it is thinking strategically going forward.

Given that I have actually watched this video, and I am doubtful the author of the WND actually did so, I would argue the contrary: the video doesn't indicate that at all.

My reasons for saying this are simple:

A) IS' language for most of the four minutes are broadly genocidal coupled with lots of video clips of IS murdering its various enemies, but then for the last minute or so. The propaganda video suddenly damps down the rhetoric and the content to be a general statement of what it is doing. It is in the last segment that Israel and Palestine get a short mention in amongst the various enemies of IS.

B) WND's interpretation simply ignores the other part of the call for jihad against all secular and heretical regimes/governments and cherry-picks the mention of Israel and Palestine as if it was especially important. This supplies the supposed focus on the video to get WND's interpretation, but by leaving out the secular and heretical regimes/governments from the equation is simply distorting the video and suggesting that IS is far more focused on Israel than it actually is.

To get some idea of just how...well... lacking IS criticism of Israel has been: only just recently, with the exception of a few bleats about Israeli conduct/war crimes in the latest round of bloodletting in Gaza, has IS been saying much at all about Israel and the substance of this [has been accusing](#) Netanyahu of being... a tyrant.

Such strong language.

The point is that IS is disproportionately not criticizing/attack Israel and their disproportionate focus is on secular regimes/governments and [those they consider to be heretics](#) (like Shi'ite Muslims and groups like the Alawites and Yazidis). The video doesn't refute (as WND and Spencer claim) the idea that IS is as uninterested in Israel as [Israel is largely uninterested in IS](#), but rather confirms this interpretation.

C) IS' comments about Israel and Palestine are more likely to be general condemnation designed to pander to their captive audience/supporter base and keep the vital flow of new foreign recruits coming (as even WND [has admitted](#) before) as well as keep the donations flowing from their Sunni sponsors [such as Qatar](#).

D) WND fails to note that there has been [much notice has been taken](#) of the lack of criticism of Israel in IS propaganda material and little anti-Israel IS behaviour (and vice versa) in spite of their alleged ideological imperative to conquer all of Israel/Palestine as well (where, let it be noted, Islamic Jihad, Fatah, Hamas and the Christian/secular Palestinians have as much to lose as the Israelis).

Does WND think IS exists in a vacuum and they haven't noticed such widespread criticism/concern and so are trying to do something to conform to the general expectation that they are anti-Zionist?

Of course they don't/have: so what are they going to do when they need to be seen to embrace the anti-Zionist cause?

Make a couple of general statements of future intentions about Israel and Palestine, while maintaining focus on those they considered their true enemies (i.e. [secular regimes/governments and those they believe to be heretics](#)) as we can further see in how [the ISIS affiliate in the Egyptian Sinai identified](#) the '*agents*' of the secular Egyptian government and '*the agents of the jews*' as their principle enemies (i.e. the officials and police informants of the Egyptians and the intelligence infrastructure of the Israelis) and not Israel itself.

Indeed even Israeli journalist, Itai Anghel, who recently spent a significant amount of time in IS territory interviewing their fighters [concludes that](#) IS is not currently interested in fighting Israel and won't be for the foreseeable future.

While Moshe Kantor, the head of the European Jewish Congress, [has stated this week](#) that jews are far safer in Israel from IS than in Europe and with the numbers of jews making Aliyah being [the highest in a decade](#): it seems that many jews agree with Kantor. After all if IS was so interested in invading Israel then we'd be witnessing Israel going on a significant war footing, which simply hasn't been the case.

What military strikes Israel has performed has been to bomb anti-IS forces (in the form of Assad's Syrian Arab Army [SAA] and his Lebanese Allies: Hezbollah) and thus materially retard the anti-IS coalition's efforts.

That is hardly the behaviour of a state that believes it is under threat!

It is however the behaviour of the state with different priorities than the United States and Europe: in Israel's case its focus is Iran and Hezbollah as well as Hamas. Indeed [even WND admits](#) that Israel has been deliberately downplaying the threat of IS, because it wants [everyone to focus on](#) Iran, Hezbollah and Hamas.

This focus has been echoed by both [Geller](#) and [Spencer](#): who have continued attacking Iran weirdly enough for carrying out capital punishment sentences (Geller) and for arresting nine Christians on Christmas (Spencer) without at least reserving some praise Iran for deploying significant numbers of its own troops to help Assad's SAA and the Iraqi military as well as green-lighting Hezbollah's forces getting involved in Syria in order to combat IS, which is part of what Geller and Spencer both allege they want the world to do.

Strange!

Considering, of course, that both Geller and Spencer assert that IS is utterly evil and barbaric (and there we are in agreement), but instead they oppose the one Islamic regional power (unlike secular and nominally Islamic Turkey) that has done what Washington has been asking for in a coalition: commit its own forces to help the Iraqi forces.

In their attitude Geller and Spencer are merely [echoing the official Israeli position](#) that Iran and Hezbollah are the real external danger not IS.

Likewise with Hamas: [Israel was quick to try and link IS with Hamas](#) (even though Hamas as much to lose as Israel from IS' growth) but [this fizzled out like a damp squib](#) (although Netanyahu [is putting a lot of effort](#) into making the Israeli-Palestine conflict a sectarian conflict to be fair to him).

Geller [reports with unconcealed joy](#) the conviction of one of the Palestinian kidnappers of three Israeli teens (which served as the casus belli for last summer's bloodbath in Gaza), while rather conveniently forgetting that gangs of Israeli jews [did far worse](#) to innocent Palestinians in response and, more over, [have continued to do so](#) (trying not to be outdone in the victim stakes: Israeli settlers [have been faking such abductions of their own](#)).

Incidentally Geller's source for her story, Arutz Sheva, is the organ of the radical settler right in Israel: these are the same people who claimed Pope Emeritus Benedict XVI was bore responsibility for the holocaust when he visited Israel a few years ago (to paraphrase the co-founder of Arutz Sheva, Hillel Fendel, the breathing in the fumes of the Pope-mobile would be like sucking in Zyklon B at Auschwitz), regularly insults Christians as well as Jesus (who they call the '*J-Man*'), advocate the extermination of the Arabs (identifying them as Amalek in Judaism [cf. Elliot Horowitz, 2007, '*Reckless Rites*']) and the establishment of Eretz Yisroel ('*Greater Israel*').

Isn't that such a nice pro-Christian source for someone allegedly so-concerned about the persecution of Christians in the Middle East?

Robert Spencer by contrast is even more blatant in that [he warbles on about](#) '*vehicular jihad*' attacks by Palestinians on Israeli jews. It must have just slipped his memory about the Israeli settler [who committed](#) a bit of '*vehicular jihad*' on a seven year old Palestinian boy near Hebron this week.

The poor guy: dementia must be settling in.

Spencer [also rants on about how](#) a jihadi suicide bomber blew himself up at the gates of a Church in Nigeria wounding eight people, while completing failing to mention the Christian Arab volunteer to the IDF [who got repeatedly beaten and insulted](#) by his tolerant jewish fellow soldiers in the IDF or the Israeli jew who was promoting religious harmony [by destroying a crucifix and heavily damaging a statue of the Virgin Mary](#) at a particularly important church in Jerusalem this week (which is traditionally ascribed to be on the site where the Virgin Mary died).

Strange for a man who claims to be a devout Catholic not to even mention such deplorable anti-Christian attacks by Israeli jews: isn't it?

Finally Daniel Pipes' '*Middle East Forum*' [has reposted an article](#) from Mark Durie about two jihadi murders in Australia in 1915. These were, Durie asserts, performed on the basis of a fatwa to kill Allied personnel and citizens issued by the Ottoman Caliph in November 1914.

The article in itself is fine, right and good as far as it goes, but it misses, whether from ignorance or malice I cannot say, one very important detail: that fatwa was instigated, and then propagated, by a jew.

The jew concerned was Max von Oppenheim: a scion of the famous jewish banking dynasty of the same name (cf. Sean McMeekin, 2012, *'The Berlin-Baghdad Express'*).

Indeed Oppenheim had been advocating the utility of encouraging jihad as a way to serve German foreign policy goals in the Middle East (much as the British did viz. Lawrence of Arabia and the Arab Bureau) in the early 1900s and whose most prolific agent in proclaiming anti-Allied Jihad was named Eliyahu Nussbaum (those agents of Oppenheim's who were actually German tended to be assigned to do the hard fieldwork among the Arabs while Oppenheim and Nussbaum sat on their backsides in Istanbul writing jihadi propaganda and maneuvering for yet more fatwas).

Not exactly the sort of detail you'd want to leave out really: is it?

It all goes to show: that in the ranks of counter-Jihadis there are numerous merchants of Israeli propaganda and those who unintentionally aid them by failing to mention the significant jewish involvement with the genesis of modern militant Islam.

The False Flag and True Liberty

Sat, 03 Jan 2015 13:29:00

By Kent Murphy

The sun was up, and so was the flag,
thirteen stripes and fifty stars,
so who could have forecast the rain
that came after the flying boxcars.

A rain of bullets came that day,
from other stars in the sky,
the painted-over stars on warplanes,
of America's favorite ally.

A sudden and violent storm it was,
and with the rain came thunderous roars,
the roars of rockets and torpedoes,
sounds heard often in major wars.

But what war was it?
Who, why, where, and when?
Who would want to sink the Liberty
and her crew of brave men?

In 1967, in the month of June,
all hell broke loose on day eight,
it was the day that had been chosen
to change America's and the world's fate.

The why was conquest, the who Israel,
and the where was the Mediterranean,
and Israel had done it before,
and that day they did it again.

The trick is called a false flag attack,
it's like when wrongful children blame friends
who get the punishment in their stead,
but adults use it for more nefarious ends.

Here's how it works - disguise yourself
with the flag and appearance of your enemy,
then you go and attack another country
and watch the war break out with glee.

That's what Israel did that day,
that day when jews became Egyptians,
and with disguised planes and ships
they attacked defenseless Americans.

Ruthlessly they riddled that little ship,
the brave ship called the Liberty,
and if the ship had sunk that day,
it might have started World War Three.

What better trigger could there have been,
liberty being the American creed,
and every red-blooded American would
gladly falsely make the Egyptians bleed.

That was the plan, but the crew said no,
Liberty means liberty, and for it we'll fight,
and hour after hour they struggled to stay afloat,
and with no sign of rescue in sight.

But a brave hero defied bullets that day
and raced across the ship's gory deck
to wire-up a shot-up radio antenna

and thus he probably stopped a war.

The radio message finally went out,
but despite that, there was some delay
in the American Navy's response,
and about that much we can say.

But let's just say this, finally
ships and planes were on their way,
and the Israeli attackers disappeared,
and afloat the USS Liberty would stay.

But let's also say this, the ship didn't sink,
but like dead crewmen, this story was buried,
with the surviving crew threatened and gagged,
and to hide this story the bureaucracy hurried.

Crewmen were separated, and the ship scrapped,
and, oh sure, the heroes were recognized,
but with medals awarded without fanfare,
and not to be worn, their bravery disguised.

But this story must be known, it must be known,
that Israel attacked America - intentionally,
and yet Americans are told, constantly told,
that Israel is America's number one ally.

Israel wants war, they just want war,
they want enemies killed and they want their land,
and they want the profits from the wars,
and they do nothing - it's very well planned.

Israel got away with it, then and since,
false flag attacks that mean Americans die,
and while warring America weakens, Israel grows,
more powerful and arrogant - why, why, why?

The why is because Israel has corrupted
America's government, universities, media, and press.
Is it time for Americans to put a stop to this?
The answer is yes yes yes.

Jews in the News

Sun, 04 Jan 2015 16:40:00

(Week Ending: 04/01/2015)

With and a wham, a bang and possibly a slightly fizzles, crackle and pop: 'Jews in the News' is back.

This week we have learnt the rather unsurprising news that the Israeli parliament, the Knesset, [has the most kosher kitchens on the planet](#). While this is undoubtedly a suggestion of the fact that either the Knesset's kitchens don't serve much food and drink or that Knesset is not an equal opportunity employer (as kosher food has to be materially prepared by observant jews).

What is decidedly less kosher in the Knesset is the major spate [of no less than thirty corruption investigations](#) that are currently in progress against Israeli public figures and politicians linked to Israeli Foreign Minister, and jewish jihadi, Avigdor Lieberman and his political party: Yisrael Beitenu.

Lieberman is [predictably claiming that](#) these investigations are a conspiracy against him by our favourite Protocols of Zion enthusiast: Israeli Prime Minister Benjamin Netanyahu.

After all when isn't a jew being investigated for some crime or another: being '*libeled*', being '*slandered*' or subject a '*conspiracy to defame them*'?

If it wasn't so predictable it would be funny.

Oh wait... it still is.

That said Netanyahu [has deliberately pushed](#) a fellow travelling jewish jihadi (and political rival), Moshe Feiglin, out of power in the Likud party this week: so there is probably something to Lieberman's claims, but that certainly doesn't mean the thirty public figures and politicians aligned with Yisrael Beitenu are in any way innocent of the corruption charges that they are being investigated for.

Further to that we have learned this week that six current and former executives of Israel's Electric Corporation [have been arrested by police](#) for asking for, and receiving, twenty million dollars in bribes from the Siemens Corporation, while an additional former director was imprisoned for six years in 2013 for the same offence.

Meanwhile [it has been revealed](#) that a jewish employee of an Israeli bank, Bank Leumi, stole the personal data of 2.5 million of Bank Leumi's customers and then '*liberated*' twenty million dollars from them between 2008 and 2013.

Thus it is little wonder that a former long-serving Israeli diplomat, Tova Herzl, [has documented the huge scale of corruption](#) in both the Israeli government and society in general this week. It is also worth noting that one of the examples Herzl uses is the Israeli trade in harvested organs from (largely poor Palestinian donors who are paid a pittance) for (primarily jewish) Israelis and Americans who are will to pay through the nose (pun intended) to get new organs.

Speaking of Palestinians: the latest Palestinian statehood bid [has lamentably failed](#) at the United Nations with the United States and jewish-dominated Australia [being the principle culprits](#). Interestingly Israel's other two key supporters were the unlikely Nigeria and Rwanda ,while French government in particular is in trouble with the French lobby for not doing as it was told.

Related to this: [further evidence has just emerged](#) of the fact that Israel sold Rwanda large amounts of arms on multiple occasions before and during the Rwandan genocide knowing full well those arms would be used by the Hutus to mass murder the Tutsis.

Meanwhile the jewish-owned '*paper of record*', the New York Times, [has been attempting](#) to normalize the Israeli economic blockade of Palestine this week. Although the good news is that a former Israeli Member of the Knesset (MK) named Einat Wilf has come out publicly as stating what the opponents of Israel began to realize a couple of years ago: Israel is [on the defensive and losing the propaganda war](#).

The Israeli cause has not been helped by the fact that the jewish jihadis in the illegal Gaza and West Bank settlements just keep embarrassing them. The latest stunt pulled by these particularly vile and diseased zealots was [to attack and stone an](#)

[official convoy](#) from the US Consulate, which was investigating the burning down of a large number of Palestinian-owned olive trees in the West Bank as a deliberate act of arson.

Such attacks are actively promoted by the Israeli propaganda hate machine, which is often as anti-American as it is violently anti-European. This week we've seen [a particularly virulent example](#) from Rabbi Berel Wein's latest column, which spouts anti-gentile libels and absurd canards by the dozen, while serving it all swimming in that most unique of Jewish sauces: self-pitying self-righteousness.

While it is all hands to the pump for the Israeli anti-European and anti-American propaganda hate machine: it has been revealed this week that [the Israeli government is officially not interested](#) in fighting the Islamic murder and rape machine called the Islamic State.

Meanwhile parts of the Israeli mainstream media [have been trying to claim](#) that Hamas is far more evil than the Islamic State ever could be and Jeffrey Goldberg, who may or may not be still an enlisted member of the Israeli military, [in 'The Atlantic'](#) has been claiming that Iran has been '*slaughtering Syrian civilians*' while the international community averts its gaze.

All this magically forgets the simple fact that Israel has not lifted a single finger to stop the Islamic State, while Iran (as well as its Lebanese proxy Hezbollah) has committed thousands of its troops as well as millions upon millions of dollars to the fight and indeed Israel, as pointed out above, has been actively attempting to get the United States to attack Iran instead of Islamic State.

This inaction on Israel's part is largely because Islamic State currently serves Israel's foreign policy interests of sucking Iran, Syria and Hezbollah's military strength into a meat-grinder of a conflict, while Israel [has been actively trying to prevent](#) the United States and Europe from retarding Islamic State's military progress and capacity in pursuit of this anti-Iran, Syria and Hezbollah goal.

Indeed it seems that Iran in particular [is the only non-European power](#), other than the United States itself, that is actually interested in actually doing something to combat Islamic State.

A bitter irony of the persecution and heartbreak that Christians have suffered at the hands of the Islamic State is that Netanyahu [is claiming that Israel](#) is the '*only safe place*' for Christians in the Middle East.

This is naturally complete and utter drivel, like most of what comes out of Netanyahu's mouth (who seems like lie as reflexively as you and me breathe), as Israel hasn't suggested Iraqi Christians come and settle there as refugees/asylum seekers and neither does Israel have a good track record in being particularly tolerant of Christians or Christianity within its borders.

After all how can Iraqi Christians settle in Israel when Netanyahu [is himself pushing racial laws](#), which would reinforce the de facto non-citizen status of non-Jews in Israel?

What was that about the Jews and their lies?

If we balance that knowledge with the fact that the IDF [is quite happy that killing 40 innocent \(non-Jewish\) civilians in one attack](#) is nice and ethical.

Therefore the news that [the IDF have shot and killed](#) a Palestinian who threw a stone in the West Bank, an Israeli settler [has performed some 'vehicular jihad'](#) on a seven year old Palestinian near Hebron, while a nearby Arab home [was firebombed by more ultra-tolerant and diverse Jewish jihadis](#) can be no surprise.

You can add to that another Jewish holy warrior [who smashed a crucifix and significantly damaged a statue of the Virgin Mary](#) at the Church which stands over the place she (according to tradition) departed this world in Jerusalem and Arab bus drivers (whether they be Christian, Islamic or of any other religious confession) who [are being regularly abused and attacked by Israeli Jews](#) wishing to show off their liberal intellectual credentials.

In addition to a Christian Arab IDF volunteer who [has been recounting the special treatment](#) (beatings, physical abuse and screams of 'traitor') he was given to make him feel included by Jewish IDF recruits this week.

But wait! Stop the press!

Benjamin Netanyahu's son, Avner, [has been hurt](#) in an IDF training accident.

Let's have a long whinge!

Those pesky dead goyim don't matter!

After all: Avner Netanyahu must be have been injured as part of a nefarious anti-Semitic plot against the jews!

Don't worry though: the Jerusalem Post [is on the case and demanding](#) the European parliament set up a task force on anti-Semitism to investigate, professional holocaust survivor Deborah Lipstadt has proclaimed that [anti-Semitism is a weather-vane](#) to detect whether Europe is 'sorry enough' for the 'holocaust', while leading Conservative Rabbi Weinblatt [has issued an ideological directive](#) that the Israeli treatment of the Palestinians doesn't cause people to dislike Israel, but rather believing in Islam or Christianity does.

Weinblatt's fellow Conservative rabbis [have in the meantime gathered in the United States](#) to discuss the thorny question of how to prevent jews dating or having sexual intercourse with non-jews, while in Jerusalem 130 rabbis of the Orthodox and ultra-Orthodox persuasion [have gathered to discuss](#) how to combat and prevent the anti-Semitism inherent in jews dating or having sexual intercourse with non-jews.

Indeed the anti-Semitism of jewish racial purity being under threat has caused [the Huffington Post to proclaim loudly](#) about how preventing such vile anti-Semitism is a 'global challenge'.

Israel has naturally [taken the lead in such matters](#) with vigilante groups, like Lehava (which is run by one of Rabbi Meir Kahane's disciples), attacking and disrupting jews and non-jews who want to date or get married as well as schools (and social institutions) where jews and non-jews mix freely and even those that teach in a language other than Hebrew.

French President Francois Hollande, following his behind-closed-doors spanking by the Israel Lobby for failing to be suitably subservient to the masters of the universe, [has publicly pledged to actively combat](#) the racism and anti-Semitism that prevents him from imposing diktats from Tel Aviv on France and that this will be one of his principle areas of focus in 2015.

Not to be outdone by the dastardly French: [the British government is now vowing](#) to 'combat anti-Semitism' and introduce new legislation to make the criticism of Israel all but illegal.

While the Muslim spokesperson of Her Majesty's Conservative Government, Lord Ahmad, [has noted the 'great strides' that have been made](#) in making criticism of that special self-castrated tribe currently squatting in the land of Zion illegal.

The Communities Minister, the outrageously fat (and aptly named) Eric Pickles, [has been promising yet more action](#) against those individuals and organizations that actually want Britain to be run in the interests of the British people. As a sop to the jews the British government has publicly honoured [a large number of jews](#), including [one of the leaders of Britain's Israel Lobby](#), in the New Years honours list.

Not to be left in the philo-Semitic dust: the opposition Labour Party (lead by a jewish Marxist) [have pledged in writing](#) to include all ten of the Board of Deputies of British Jews' policy demands (including a crackdown on 'anti-Semitism' and the enshrining of evil practices like Schechita in law) in their manifesto for the next general election.

The 'anti-Semitism' that the Board of Deputies is so worried about is clearly the fact that, as we have been told this week, while [jews directly benefit from 'White Privilege': they aren't actually White](#).

Just in case anyone was confused: of course.

Or such 'anti-Semitism' as the fact that some filthy shikshas who deserved everything they got [have testified that they were pimped out as sex slaves](#) to Alan Dershowitz (yes [that one](#))?

Other examples of this privilege include Alan Meyers, the ex-Chief Scientific Officer of Revlon Inc, [who is claiming](#) he was fired by the CEO of Revlon Inc, Lorenzo Delpani, because the latter was 'anti-Semitic' and 'anti-American' as well as that he, Meyers, [was made an alleged scapegoat for unsafe practices](#) supposedly introduced at Delpani's behest.

One wonders how 'anti-Semitic' Delpani has to be have a jew as his Chief Scientific Officer?

Yes: I don't get it either.

Answers on a postcard before next week's edition please!

Sunday Afternoon Cinema

Sun, 04 Jan 2015 11:42:00

Jason and the Argonauts (2000)

Settling down to watch a film on Sunday afternoon, as is my custom, I had an idea of what I felt like watching. Today I wanted to watch a classic tale: so I put on '*Jason and the Argonauts*' from 2000. It isn't a bad re-telling of the basic Greek tale as related by Apollonius of Rhodes' '*Argonautica*' and Euripides' '*Medea*' although it does miss out on the parallels between the tale of Jason and the parts of the Old Testament. (1)

That said it, typically for Hollywood, introduces two things which are absent from the original tale in the interests of propagating political correctness and '*diversity*' in the media (and the original story and historical accuracy be damned).

The first is that there are two inexplicable blacks among the Argonauts: one of whom is the ship's drummer (to aid the rowers in keeping their stroke in time with each other) and the other is one of the oarsmen/warriors aboard well-benched Argo.

Sorry guys, but there were no blacks (or Ethiopians as the Greeks later named them) in Mycenaean Greece (the time of Jason's adventures) or in classical Greece when the story was given the details which Apollonius of Rhodes turned into the '*Argonautica*' in the 3rd Century BC.

The second is even more inexplicable: one of the Argo's crew members is female.

This is about as a-historical as you get considering the view of women (which one can easily ascertain by reading Homer and Aristotle) that prevailed in Mycenaean and Classical Greece. Women were not warriors, but rather they were held to be '*evil men*' who had been reincarnated into the bodies of inferior creatures (aka women), which is why the Amazons (and the women warriors of Lemnos [who had killed all their men and taken over their roles and tasks]) were so feared and vilified. (2)

It didn't take me long to wonder if jews were heavily involved involved in the production of this television miniseries/film and low and behold: it was produced at the behest of Hallmark Entertainment. The owner of which, Robert Halmi Snr, is a Hungarian jew. (3) He and his son, Robert Halmi Jnr, are listed as the executive producers of '*Jason and the Argonauts*'. (4)

It just goes to show that when you find a film promoting anti-European ideas and '*diversifying*' the glorious past European past with a-historical blacks and assorted alien hangers-on: then there is almost always a jew behind (or heavily involved in) that effort.

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Debunking Some Objections to the Removal of Kosher and Halal Food Certification

Tue, 06 Jan 2015 18:56:00

When I was browsing through my morning collection of 'Google Alerts' on a wide variety of issues: I happened to notice the ['Letters to the Editor' section](#) of the Sydney Morning Herald, which were veritably smoking with self-righteous (and dare I say amusing) left-liberal types fuming at the proposal of removing Halal food certification.

As Kosher and Halal Certification are extremely similar and the model Halal uses to do so is derived from Kosher Certification: I thought I would take the opportunity afforded by the letters to answer the objections made to removing this certification.

In the interests of fairness I have reproduced what I consider the relevant bits of the letters that actually make an argument (rather than just calling Kirralie Smith a '*bigot*') so the reader can better understand my points and judge for themselves who is right and who is wrong.

To wit:

'Kirralie Smith and her "supporters" want halal certification removed to reduce costs ("Halal of a food fight", Extra, 28/12). Let's also remove kosher, gluten-free, dairy-free, organic and free-range certification, too, shall we, Ms Smith? Surely these also add to costs?'

This argument is a classic fallacy of many questions: just because someone argues that one type of certification should be removed it does not therefore follow that all certifications should equally be removed as a result.

As it happens the author likely doesn't know a lot about the subject on which he is holding forth: since for instance Halal and Kosher certification are religious-based certifications which have nothing to do with either ethics (free-range), quality (organic) or physical dietary requirements (gluten-free/dairy-free).

We need gluten-free and dairy-free certification because some people (including myself, my wife and most of my family as it happens) are strongly, or somewhat, allergic to gluten and/or dairy products: thus that is kind-of important unless you want part of your population being a burden on your communal medical services because they are constantly having allergic reactions to things because they weren't labelled and certified properly.

Organic and Free-Range certification doesn't objectively add value, but they both are relatively easy to ascertain (as they are based on the analysis of the manufacturer's supply chain with little fieldwork) and are limited in the product range they can apply to.

For example how can you can have '*organic*' or '*free-range*' laundry detergent or boiled sweets?

The answer is you can't other than as an advertising/marketing gimmick, but the fact is both of these things can be, and are, kosher and halal certified even though certainly in the first instance: there is no reason for them to be (I am not sure about halal).

This brings me onto the fundamental difference between kosher/halal certification and other types of certification in that the latter only require checks to be done to establish the providence of a certain product and its ingredients.

Kosher and Halal certification require significantly more, which includes, but is not limited to, special ways of killing animals which require them to be conscious (which is why the British Veterinary Association [has come out against](#) both Kosher and Halal slaughter), have observant jews and Muslims slaughter all permitted animals (as this is requirement of both and thus clashes somewhat as well as violating a lot of legislation against discrimination in employment law), conforming to continually changing and purely arbitrary religious definitions of what is (and what is not) permitted according to the dietary laws of Kashruth and Sharia, require corporations split production between different facilities (as kosher/treif and halal/haram foods are frequently not allowed to be produced on the same premises), require machinery to be frequently tovelled in a Mikvah (according to Kashruth) with all the attendant costs and so forth.

That, as I have implied, is only the time of the iceberg, but for those who are interested: the complex area (as well as the origins) of jewish and Islamic food law has been nicely summarized in David Freidenreich's '*Foreigners and Their Food*' (2011: University of California Press).

Thus we can see that the argument about other types of certification is simply a red herring and cannot be admitted as being valid.

Next we read:

'It is curious that Ms Smith's "concern" does not extend to the Heart Foundation's tick of approval, the National Association of Sustainable Agriculture or the Coeliacs Society, among others. Halal certification is regulated by Australian Quarantine and Inspection Service and allows Australian beef to be easily marketed to large international customers, thereby generating jobs and profits for the industry the article claims Ms Smith represents. What kind of representative is really interested in reducing the international competitiveness of the product they supposedly promote?'

As we have seen: the first argument, which is a variant of the fallacy of many questions that I have addressed above, is completely unfounded as it is, simply put, an argument from ignorance.

The second argument is one based on trade and it seems superficially plausible until we realize that according to *'Meat & Livestock Australia'*: the largest export market for Australian beef [is Japan](#) followed in second place [by the United States](#).

When we understand that then we note that the trade argument is also a red herring as it is based on the incorrect assumption (and I'd say a quite implausible one as far as assumptions go) that most of Australia's beef exports go to countries where there is a majority requirement that the meat be butchered via methods required by halal and the relevant certification be paid for.

After all if these countries and the consumers resident in them don't actually need halal certification (or kosher certification for that matter) then why on earth does that *'open markets'*, because the simple fact is that it doesn't and cannot do so.

So what was that about international competitiveness and the free market?

Next we read:

'People thinking of signing the petition to make halal certification payable only by Muslims should reconsider, for a few reasons. Unit costs per consumer are next to zero. Most halal products are competitively priced to compete with non-halal food for the non-Muslim market. What's next? Healthy heart food paid only by people at risk of heart attack? Kosher certification to be paid only by religious Jews? And how would this be policed? Not all Muslim women wear religious garb, and men don't at all. Not only is this move blatantly anti-Islamic, it is silly.'

Looking at this we should note that the first argument, that unit costs per customer are next to zero, is a hoary old myth that I have addressed elsewhere (see [here](#) and [here](#)) and created by a typically biased and selective analysis from the Anti-Defamation League of B'nai Brith no less (see [here](#)), which assumes that every certifiable product is manufactured on a mass production basis in large volumes (where significant economies of scale are operating), that only manufactured products rather than eateries and the like are subject to kosher/halal certification, that only large corporations go for kosher and/or halal certification and that kosher/halal certification is all but a formality with little real or potential cost to the business attached.

All those assumptions I am afraid are complete and utter rubbish as were this the case then there not be over 200 kosher certification agencies in the United States alone: since it would not be that profitable, but it clearly is and indeed is very much so (on this see Timothy Lytton's *'Kosher'* [2013: Harvard University Press]).

The second argument that *'most halal products are competitively priced'* is a contradiction terms since if the unit costs of halal certification are next to zero then all halal products should be priced the same as non-halal products. If halal (or kosher products) are priced even slightly higher than non-halal/non-kosher products then that ipso facto means (or at the very least suggests) that halal doesn't have next to no unit cost per customer, which necessitates that both kosher and halal certification operates as a religious quasi-tax on the non-kosher/non-halal consumer as they are paying for something which has no benefit to them and which has significant cost (which is, incidentally, unethical).

Even if we were to brush that aside: the simple fact is that kosher and halal food certification is the requirement by a minority of a given population in a Western country (like Australia, France, Sweden or the United States) and producing most meat products according to these religious-based standards necessarily violates the right of the majority of the population to eat ethically and according to their personal preferences and beliefs.

Violating the rights of the majority of the population and forcing them (directly or by stealth) to eat food they would find unethical (and not purchase or make substitute purchases) were they made aware of its origins to make two religious

minorities (jews and Muslims) happy.

If these religious groups require kosher or halal certification of their food (and there are plenty of foods that do not: like most root vegetables) then let them import it from Israel or Islamic countries for their use (and pay the true price for it, as dictated by supply/demand, rather than subsidizing the cost of their food by '*certifying*' everyone else's instead) and not inflict the costs of their religious requirements on the majority of the population.

How Jews (and not Christians) Started the Great Fire of Rome

Thu, 08 Jan 2015 20:28:00

I have previously written, albeit tangentially, about the fact that the evidence indicates that the famous Great Fire of Rome in 64 AD was started by jews and not Christians. (1) In this article I would like to revisit that thesis: both in order to update my original article and also to illustrate the simple point that allowing for the possibility that jews can do bad things enables one to (potentially) solve a great many otherwise incomprehensible historical riddles.

Now most people have heard of the Great Fire of Rome of 64 AD and if they have not: then they will certainly have heard of the famous phrase '*Fiddling while Rome burns*', which derives from Suetonius' allegation about how the Emperor Nero behaved during the fire.

In effect the Great Fire of Rome of 64 AD destroyed most of the old city of Rome as well as most of the public buildings (including all the major temples). (2) According to Tacitus: the fire began in the Circus and broke out among shops selling inflammable goods with the net result that the Emperor Nero lost a palace and Rome its places of worship. (3)

Things start to get fishy when we note that the principle jewish quarter in Rome was completely untouched by the huge conflagration, (4) which is somewhat miraculous considering that fire is completely indiscriminate and doesn't deliberately avoid parts of a city.

However it was Christians that were persecuted and used as human torches by the (evidently rather peeved) Emperor Nero I hear you cry.

Well there you are treading onto one of the longest running, and also one of the bitterest, debates in classical scholarship, because the earliest manuscripts of both Tacitus and Suetonius both label the malefactors who Nero used as living torches as '*Chrestians*' not '*Christians*'. (5)

Recent research on the all important Greek character in early Christian documents by Lincoln Blummel suggests, in my view, that what occurred was that early Christians adopted the '*Chrestians*' as being '*Christians*' (and began spelling Christianity as '*Chrestianity*' in some cases) (6) in order to prove they were far more numerous and important in Rome than they, in fact, were at the time.

This seems all the more likely when we consider, as Freeman observes, (7) that 62-70 AD were the formative years of Christianity's self-identity and we also recognize the minuscule number of members that early Christianity had (since, as Hopkins points out, even by 100 AD Christianity counted significantly fewer than 10,000 believers in the Roman Empire and as late as 200 AD only accounted for 0.3 percent of the Roman population): (8) it suggests that Christians are rather unlikely and implausible candidates for a mass persecution by the Emperor Nero.

While Goodman, who is himself jewish, asserts that it was Christians who were persecuted by Nero: (9) he also admits that his reason for doing so is because he views Christians at the time as being blamable for such an act. (10)

This is presumably based on the fact, as Hopkins informs us, that the weak (almost wishy-washy) nature of much of Christianity today is absolutely nothing like the first/second century version: the latter were out and out zealots concerned with ruthlessly propagating the word of God unto non-Christians and combating what they viewed as evil where-ever they found it. (11)

I would argue, as I stated above, that Goodman here is guilty of reading of the evidence in a preconceived way (based on the common assumption it was Christians): as we have little actual evidence those that Nero persecuted and so viscerally executed were Christians other than the unfortunate conflation of '*Chrestian*' with '*Christian*' by later writers.

After all: with few adherents in the world is it likely, in all honesty, that Nero would go after a tiny little sect as being scapegoats of the most destructive fire in Rome's long history?

I don't think so.

I think a far more plausible culprit can be uncovered, which fits the known facts far better than the image of a delusional Nero scapegoating a tiny cult's members in Rome for no apparent reason.

To locate this culprit we need to understand that what is truly interesting about the use of '*Chrestians*' rather than '*Christians*' is that we meet '*Chrestus*' earlier in Roman history. A certain '*Chrestus*' is mentioned by Suetonius in relation to the reign of the Emperor Claudius as having lead the jews of Rome in causing public disturbances against the Roman authorities. (12)

As Gruen relates the '*Chrestus*' mentioned by Suetonius cannot but have been jewish rabble-rouser leading jewish rioters (probably against their pagan neighbours [as occurred frequently in other cities like Alexandria and Cyrene]) with nothing what-so-ever to do with Christianity. (13)

The reference by Suetonius to '*Chrestians*' as being a '*new subversive religious sect*' should, in my view, not be read as a reference to Christianity. Holding that it should be read as such is to assume that Christianity was the only new religious sect that the Romans could have viewed as subversive and as such is patently absurd considering that, for example, the worship of Isis was expunged with fire and sword every few decades or so in Roman history for being subversive (for example see Suetonius' '*Tiberius*').

It also rather importantly ignores the well-documented sectarian nature of Judaism at the time just before the First Jewish Revolt: (14) it is worth noting that jews also had a strong culture of martyrdom for the sake of Judaism at the time (which in Rabbinic Judaism is referred to as '*Kiddush Hashem*' ['*Sanctifying the Name*']). (15)

One example of such fanaticism can be found in the Dead Sea Scrolls, which, they are off Essene origin, demonstrate the fervent hatred of non-jews of that popular jewish cult (16) and if the library of the Second Temple (which is the alternative argument) (17) then it suggests that this despicable hatred was an accepted part of the official belief system of Second Temple Judaism.

Evidence of such religious fanaticism among the jews adds fuel to the fire of suspicion when we factor in the information that '*Chrestus*' of several years earlier was without a question a jewish rabble-rouser in Rome who led the jews against the Roman citizenry.

In addition to the fact, as previously mentioned, that the principle target of the Great Fire (if one there was one) was the very district where the major (and most important) temples to the gods (and Emperor) were located and that the primary jewish quarter was untouched by the flames (i.e. the district of idolatry and the worship of evil spirits to observant jews).

That is pretty suggestive circumstantial evidence, but there is more.

Nero's second wife, Poppaea, is known to have been extremely partial to jews and Judaism (as was her mother). Indeed Poppaea interceded with Nero on behalf of several jews (including, most famously, Josephus) and was instrumental in introducing her imperial husband to a jewish actor, Alityrus, who became one of his favourites. (18)

Poppaea was Nero's wife at the time of the Great Fire of Rome and while he famously kicked her to death the year after the fire: it is her we have to look to in my view to find the true culprits.

The important thing to understand about Nero however is that contrary to the popular impression of him as a strong, if extremely egoistical ruler, Nero was nothing of the kind. He was in fact extremely gullible and incompetent as, for example, he was easily fooled by a con-artist into believing a forged history (presented on pristine wooden tablets) of the Trojan war was in fact 1,500 years old! (19)

He also refused to remove jewish special privileges in cities such as Antioch and Alexandria in spite of numerous proven violations by the jews of the charter on which these privileges were based. (20)

Why would Nero not remove these jewish privileges considering the violations and the palpable anger of the non-jewish inhabitants of these cities?

The answer is probably Poppaea's influence over her gullible, but all-powerful, husband.

Indeed there is even a rabbinic tradition that finds an echo in the Talmud that Nero actually converted to Judaism. (21)

Now while Nero formally converting to Judaism is rather unlikely: it is infinitely possible that Emperor was either interested in, or sympathetic to, Judaism as his wife and mother-in-law were both, what we call, '*God-Fearers*'.

'*God-Fearers*' were Second Temple Judaism's equivalent to the Noahides in Judaism today: in other words they were non-jews who (because they were born such) could not fully convert to Judaism and who in lieu of full conversion pledged

themselves body and soul to carrying out the instructions of the jewish priests without question or protest.

It takes relatively little imagination to see a jewish mystery cult based on the teachings of Chrestus of Claudius' reign (and remember we have several early Roman accounts of jews attempting to form such a cult) (22) taking holding of Nero's mind through Poppaea.

Perhaps the most damning suggestion is that of Seneca the Younger, Nero's long-time tutor and adviser, specifically blamed the jews for having started the fire. (23) The thing with Seneca is that he wrote this a year after the fire (65 AD in 'On Superstition') which is the same year that Nero famously kicked Poppaea to death: so he was in a prime position to know the truth of the matter.

Nero's manner of killing Poppaea has always struck me as odd precisely because as Emperor he had innumerable ways to be rid of those who he disagreed with (even his relatives) and he exercised this with his attempts to kill his mother: Agrippina the Younger.

Kicking your wife to death is suggestive of personal betrayal (as it is a very personal way to kill someone you love) and it seems to be suggestive that Poppaea's death occurred the year after the fire when she was closely-aligned to the jews of Rome and Nero's long-time tutor and adviser explicitly stated that the jews were the ones responsible in that same year (while the jews then revolted against Rome in Judea the next year: 66 AD).

Such an explanation is also suggested by the fact that Nero's ferocious reprisals against the Chrestians were without precedent in Roman law, (24) but yet it was only the Roman elite (who would have been the primary target of the conversion attempts of a jewish mystery cult) who protested against this vengeance. (25) The Roman populace by contrast applauded and warmly supported this move by Nero (26) to deal with a part of the population who had they apparently long considered odious.

More evidence that the jews were responsible for the Great Fire is also found in Nero's orders to Vespasian to show absolutely no mercy to the jews, which resulted in Vespasian copying Nero's innovative new punishment for rebellious jews during his campaign in Judea and making a bonfire of jewish fanatics. (27)

All this evidence informs us that it wasn't Christians who started the Great Fire of Rome, but rather it was the responsibility of a group of religious jews whose influential friends and supporters were decimated by the agents of imperial authority following it.

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Lady Jane Digby and the Jews

Fri, 09 Jan 2015 19:19:00

The most infamous English society lady of her day: Jane Digby (or Lady Ellenborough) was a legend in her own lifetime as both a supreme beauty (of the blonde-haired blue-eyed variety) and an enfant terrible. She was also one of the most original of all free-spirited women I have come across in history.

She knew herself, she knew what she wanted but she remained a true romantic at heart, which lead to her exploitation by numerous aristocratic men (as well as several Bedouin leaders) schooled in the art of charming women into their beds.

What I wanted to briefly point out here is during the latter part of her life (with the exception of her strong relationship with King Ludwig of Bavaria who was somewhat anti-jewish) (1) and her close friendship with Sir Richard and Isabel Burton in Damascus: (2) she appears to have developed some form of anti-jewish sentiment probably as the result of her experiences fighting off a howling Muslim mob that was baying for Christian blood (European, Arab or otherwise) and was give official Turkish state support was prominent. (3)

That support is important, because jews were in evidence as senior members of the particular state infrastructure involved with the most notable being the Farhi family of Damascus who controlled the financial affairs of all of Syria. (4)

This is in addition to as the recall of Richard Burton after he ruffled the feathers of several local European missionaries by being too honest with them (5) as well as angering several local jewish financiers (6) (of which Jane was too well aware), (7) because he stood up for the Greek Christians who the jewish financiers were heavily exploiting with predatory business practices.

The jewish financiers, lead by David Harari, then used their jewish connections in London to successfully get Burton recalled in disgrace by the British government. (8)

It all just does to show that anti-jewish is sentiment is usually the product of experience of the behaviour of jews rather than ignorance!

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Adam Gardin: Canadian Jewish Criminal

Sat, 10 Jan 2015 19:18:00

Parsing through my 'Google Alerts' the last day or so: I happened to notice mention of another jewish fraudster. This individual, one Adam Cardin, was the owner-propetior of GarCon, which was formerly a well-regarded building contractor (or at least it claimed to be on its reviews). (1) Gardin is described by Canadian Jewish News as being a '*prominent member*' of the local jewish community. (2)

As early as September Gardin and his company began walking away from projects that his customers had already paid for and has been hiding away them. One half wonders if he is planning on taking a 'holiday' in Israel some time in the very near future.

It is worth quoting some of Gardin's victims on his vile behaviour towards his (clearly non-jewish) clients.

To wit:

'About a dozen people including Greg Harris say they hired Adam Gardin, the owner of GarCon Building Group, to do renovations on their homes. But when the company suddenly shut down last week, they were not only out thousands of dollars, but their homes were in shambles.

Harris said he hired Gardin in August to put an addition onto the back of his home.

He said he should have known something was off right from the start when he was asked to put down a 30 per cent deposit, which was over \$60,000, before any of the work was done.

The project was supposed to take four months to complete but was delayed three weeks.

The renovation also required workers to completely gut his finished basement, which has caused extensive damage to his home.

"Due to not tarping my house when the demolition happened, my entire basement was destroyed – which was completely finished. So we've probably got \$15,000 of damage plus \$50,000 of services not rendered," Harris said.' (3)

As well as:

'Hajee said Gardin's 10-year-old company, GarCon Building Group, gutted his North York house in October, dug the hole in November, and abandoned the site in the middle of December.

Two days before Christmas, Hajee said, Gardin made a promise: work would resume right after Christmas.

When his landlord then locked him out of the company office, his confident façade crumbled. He finally conceded, according to Hajee, that he would not complete the project and did not have Hajee's money.

"I've got a big hole, I'm out six figures, and he's gone," Hajee said Saturday. "And now I've got to get another contractor in to finish up the job. My wife's hysterical. I've got four kids. We're staying at my sister-in-law's place, and I've got to pay rent here too. We're all displaced.'" (4)

In addition to:

'Sally Jacquart and her husband hired Gardin in the summer to build a second-floor addition and reconfigure their existing second floor. They compounded their future woes by deciding to add a basement renovation.

"It's really an intense and crazy situation," Jacquart said. "We're trying to keep our emotions out of it and just move forward."

Jacquart said they paid GarCon \$60,000 and received \$10,000-\$12,000 worth of work. They have been left without a basement, without flooring on their main floor, and with damage to the items that remain, she said.

Their project was delayed right from its September start date, she said, but Gardin had temporarily convinced them a bad project manager was at fault. They are now living in a rental house with their toddler, facing a new fix-up tab she estimates at

\$50,000 to \$75,000 plus a mounting pile of smaller bills and hassles.' (5)

While Gardin also owes large amounts of money to external contractors:

'Canadian Contractor also spoke to another of the subtrade protesters, Hanna Taylor, owner of Hotwire Electric, who has worked with GarCon for several years. She came to the protest at Gardin's house displaying a board covered with dozens of what she said were bounced cheques that she had received from Gardin. Taylor is taking Gardin to small claims court for the maximum \$25,000. She says Gardin actually owes her \$35,000.

"He wrote to the court and offered to pay me \$500 a month, interest free," Taylor said. She says the court threw out the offer. After talking to the other subtrades, Taylor estimates Gardin owes, in total, over \$1-million.

Asked why she would continue to work for a contractor who had already issued numerous bounced cheque, Taylor says that Gardin threatened to charge her penalty fees of more than she was owed if she walked off his current jobsites. She said Gardin also threatened her with legal action in return if she stopped providing services. She said she felt that continuing to work for GarCon was her only hope of seeing payment. ' (6)

Gardin also treated his employees badly:

'Menezes, a native of Brazil, said he planned the protest for early in the morning so that parents taking their kids to nearby schools would notice the demonstration. "I wanted the most people to see what we were doing."

Menezes, who worked for the company from the summer of 2013 to the end of 2014, said the company owes him three outstanding paycheques and two weeks' vacation pay, amounting to \$6,000.

He and several other workers waved neon placards bearing slogans like "Don't trust Adam Gardin" and "Adam Gardin stole our holidays."

Jason Ponikvar, 33, worked as a general labourer and skilled contractor for GarCon from September to November 2014.

The paydays started coming later and later, he said, and eventually people at the company stopped answering his calls. After several of his contacts at GarCon were fired, Ponikvar said he "started showing up at the office," and was told the police would be called if he didn't leave the premises.' (7)

All this goes to show the truth of the old adage: never trust a jew and don't trust Adam Gardin, because he is a jew.

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The Zionism of Judah Halevi

Sun, 11 Jan 2015 18:31:00

Judah ben Shmuel Halevi (aka Judah Halevi) is one of the most famous of all Jewish poets and during his life in Islamic Spain (and then Palestine) in the 11th and 12th centuries: he was one of the best known of all Jewish wordsmiths. Since his reputation as a great poet has long been pushed by the Zionist movement (as well as by Jewish historians more generally): I thought it appropriate to examine what we can understand of Halevi's proto-Zionist desire to return to, and live in, Palestine.

The obvious place to start is Halevi's poems and to afford the reader a better opportunity to understand and judge my commentary I have elected to reproduce substantial segments of them. (1)

By way of beginning let's take Halevi's poem *'My Heart is in the East'*, in which we find the following stated:

*'My heart is in the east, and I in the uttermost west -
How can I find savour in food? How shall it be sweet to me?
How shall I render my vows and my bonds, while yet
Zion lieth beneath the fetter of Edom, and I in Arab chains?'*

This section of *'My Heart is in the East'* makes clear that Halevi viewed Palestine as being occupied by Arabs (i.e. Edom) and as such it was a Jewish homeland that was enslaved by (i.e. in the fetters of) Arabs. Halevi's concern here is primarily religious in that he is troubled that he might not be able to undertake all the religious rites, rituals and duties (presumably the sacrifice of the red heifer for one thing and the special halakhic levies of crops to the priestly class [Kohanim] for another) that he wishes to because Palestine is not ruled by the Jews.

Halevi states this in similar fashion in his poem *'In the Paths of the Ark'* when he relates:

*'Until I taste the dust of its hiding place that is more sweet than honey,
And I see the habitation of that beauteous one who hath forgotten her nest,
Since the doves be driven away, and ravens abide there.*

*Because of this my soul is sorely sick and grieved,
For through my sin the morn is turned to evening time.
Verily, my heart faints and longs for the mount of myrrh,
Even as the soul desires to find its inmost home.'*

So as we retain clarity as to Halevi's meaning: it is important to note that when Halevi speaks of the doves he means the Israelites (i.e. the Jews) and when he speaks of ravens he means the Arabs. (2) We can see from this quoted section of *'In the Paths of the Ark'* that Halevi envisions a Palestine that is Jewish-owned territory, but has been forcibly occupied by non-Jews: in this case Arabs.

This causes Halevi a deep sense of religious and moral grief, which in turn he desires to help cure by travelling to Palestine himself so that at least, if he has to be in *'the fetters of Edom'*, then he can be so in the lands of the Bible.

This is most obviously demonstrated in the first part of his poem *'On the Sea'*, which reads as follows:

*'Until I thank Thy mercies, and I think
The waves of the sea and the wind of the west;
Let them waft me to the place of the yoke of Thy love,
And bear far from me the Arab yoke.
And how shall my desires not find fulfilment,
Seeing I trust in Thee, and Thou art pledged to me?'*

In other words Halevi desires to be in what he regards as the land of his ancestors that was gifted to them, and held in trust, by the God he so devoutly believes in.

We see this deep religious devotion, as well as hints as to the darker side to Halevi's proto-Zionism, in his poem *'On Eagles' Wings'* when we read:

'And the goal of my thoughts

*To make my couch
'Mid my fathers' graves
In the demesne of the pure.'*

Now with the quoted text: we can see that Halevi wants to live his life in the place that he associates with his ancestors, but we can also see anti-gentile jewish supremacist sentiment creeping in when he talks about the graves of his ancestors being the land (demesne) of the pure.

In other words the jews are the pure, Palestine is their land and as such those who are not jewish are necessarily impure and as such are lesser beings when compared to the jewish people.

This attitude becomes more obvious when we look to the poem *'Before Thee is my Whole Desire'* when we read:

*'Stranger and sojourner am I on the face of the earth,
While in her womb is mine appointed home.'*

The stranger and sojourner is a Torah reference to those who are not Israelites (i.e. non-jews) who live among the jews.

So what Halevi is actually saying here is that the jews are a distinct and separate people from non-jews even though they live among them and just as with the strangers and sojourners of the Torah: good jews do not marry with non-jews, because to do so would be a violation of the purity of Israel and (necessarily) god's creation.

This is true even though, according to Halevi, the jews desire to back to their own land as apportioned to them by god in the Torah and still held in trust.

These ideas become more explicit in Halevi's poem *'Thou Who Knows Our Sorrows'* when he states that:

*'They ask the way to Zion – they pray toward her -
The children exiled from her border, but which have not stripped themselves of their adornment.
The beautiful adornment for which they were praised, for this they are slain and defiled -
The treasures they have inherited at Horeb, whereby they are justified and proud;
Slaves bear rule over them, but they will never cease to call Thee
Until Thou turn our captivity and comfort our waste places.'*

Notice how Halevi slips between eulogizing Palestine as the ancestral homeland of the jews into an attack on non-jews as 'slaves' who unrightfully and unnaturally rule over their betters: the jews. What Halevi envisions would be the right order of things is quite clearly a return to the days of the rejection of the stranger and sojourner by the Israelites as well as the maintenance of non-jews in their proper place: as slaves to the jews.

This interpretation finds confirmation in Halevi's philosophical work *'Kitab al-Khazari'* when we read his enunciation of the jewish position being that:

'Israel amidst the nations is like the heart amidst the organs of the body; it is at one and the same time the most sick and the most healthy of them.' (3)

In other words the natural order of creation, according to Halevi, has been inverted, because while jews are the heart of things (i.e. acting as the controlling agent in the body as the heart was viewed in the medical theories of Halevi's time) all is well, but as soon as the jews are subject to control from the other organs (non-jews) rather than controlling them: it leads to spiritual and material sickness among the nations even if the jews maintain their spiritual health by keeping their covenant with Yahweh.

We can see this jewish supremacism rationalized by Halevi in his poem *'Ode to Zion'* when we read:

*'Thou art the house of royalty; thou art the throne of the Lord, and how
Do slaves sit now upon thy princes' thrones?
Would might be wandering in the places where
God was revealed unto thy seers and messengers.*

[...]

Over thy desolation, and that weep over thy ruin, -

*They that, from the pit of the captive, pant toward thee, worshipping,
Every one from his own place, toward thy gates;
The flocks of thy multitude, which were exiled and scattered
From mount to hill, but have not forgotten thy fold;*

[...]

*He will change. He will wholly sweep away all the realms of idols;
Thy splendor is for ever, from age to age thy crown.*

*They God hath desired thee for a dwelling place; and happy is the man
Whom He chooses and brings near that he may rest within thy courts.*

*Happy is he that waits, that comes nigh and sees the rising
Of thy light, when on him thy dawn shall break -*

*That he may see the welfare of thy chosen, and rejoice
In thy rejoicing, when thou turns back unto thine olden youth.'*

In the above quoted text from his '*Ode to Zion*': we can once again see Halevi's supremacist sentiments being given full reign when he talks of how slaves sit on the throne of princes.

The slaves in this instance are non-jews more broadly (not just Arabs) because as he said in his '*Kitab al-Khazari*': jews are the heart and the controller of the body of humanity and as such the other organs [non-jews] as slaves to them.

The reference is also to the fact that jews consider gentiles, and the Arabs in particular (i.e. those descending from Hagar, the slave of Abraham, through her son Ishmael), to be descendants of slaves who once served the jews and that is slavery is the right and proper order of things.

While the jews by contrast are hailed by Halevi as the people who the omnipotent, omnipresent creator of the universe revealed himself to in the persons of the '*prophets and seers*' of the Israelites.

We are then treated, in the second paragraph of the quoted text, to a bit of self-pity from Halevi about how the jews have been cast out of Palestine and bidden to walk the earth without having a home of their own (notice the striking similarity to today's jewish reading and interpretation of their history).

Then Halevi counsels his fellow jews to wait, because the god he so devoutly worships is coming to '*sweep away the realms of idols*' (i.e. the kingdoms and countries of the non-jews) and set up the jews as his chosen people once again in the material world by placing them at the head of the world.

In essence what we are being told here by Halevi is that the jews patiently await the time when their god will enact his will onto the realms of the gentiles, destroying all other religions but Judaism and placing the jews in Palestine while ordaining them as the de facto rulers of the universe: who he will then abide with for all time in the restored temple of Solomon.

If you could think of a bloody apocalyptic vision of the future: then Halevi is portraying one that is possibly worse than anything you might think of, because he has placed the jews as the sanctimonious self-serving priests above all mankind who they will then tyrannize however they please in the name of Yahweh.

This future however certain it may be to Halevi: still requires the jews to have faith and abide by the Mitzvoth of Judaism.

This can be seen in Halevi's poem '*Sleeper with Heart Awake*' when we read:

*'O Sleeper, with heart awake, burning and tempest-tossed,
Go forth now and shake thyself, and walk in the light of My face.*

*Arise, ride on and prosper: there shall come forth a star for thee,
And he who lay down in the dungeon shall go up to the summit of Sinai.*

Let not their soul exult which say: Condemned Is Zion; for lo! My hear is there, and Mine eyes are there.'

This is simply Halevi telling his fellow jews to have faith for he believes that Zion (i.e. the jews) is not condemned by Yahweh and by believing as such the jews cause the advent of their triumph to be retarded.

Indeed Halevi believed, like many religious Zionists do today, that going to live in Palestine was actually a religious commandment devolved on jews by Yahweh.

This can be seen in the '*Kitab al-Khazari*' when he writes that:

'One sentence is: All roads lead up to Palestine, but none from it. Concerning a woman who refuses to go there with her husband, they decreed that she is divorced, and forfeits her marriage settlement. On the other hand, if the husband refuses to accompany his wife to Palestine, he is bound to divorce her and pay her settlement. They further say: It is better to dwell in the Holy Land, even in a town mostly inhabited by heathens, than abroad in a town chiefly peopled by Israelites; for he who dwells in the Holy Land is compared to him who has a God, whilst he who dwells abroad is compared to him who has no God.' (4)

In other words: to Judah Halevi Zionism was a necessary part of his religious belief, which would eventually herald the triumph of the jews over non-jews with the restoration of the jews to Palestine and the enslavement of the nations of the world as well as the destruction of all religions other than Judaism.

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The Israeli Role in the Genocide in Rwanda

Mon, 12 Jan 2015 19:07:00

I recently happened to notice an article in the Israeli daily paper Haaretz, which detailed something of which I had been hitherto unaware. Namely that Israel had a significant auxiliary role in the Rwandan genocide in 1994: where Hutu tribal militia famously killed five hundred thousand to a million of their Tutsi tribal rivals over the course of one hundred days.

It turns out that the Israeli government happily sold large quantities of 5.56 millimeter bullets, as well as guns and grenades captured in the Yom Kippur war in 1973, to the Hutu forces with no questions asked about what they were going to be used for. (1) The Israeli left-wing newspaper Maariv has even suggested that the Israeli government continued to sell the Hutus weapons and ammunition during the genocide. (2)

Also worth noting is that the Tutsis actually claim to be partially descended from jews (3) and the fact that the Israeli government knowingly (and with malice aforethought) connived in their brutal near-extirmination by their tribal enemies: is another bit of evidence against Israel's allegedly '*multicultural and diverse*' nature.

After all: who cares if a million Tutsis die?

As long as Israel makes money: right?

This morally abhorrent attitude in actively assisting the Hutus in their genocide of the Tutsis has actually helped Israel establish close relations with Rwanda (as well as other African countries) and profit from it diplomatically with the most notable instance being Rwanda's recent vote against the recognition of Palestinian statehood in the United Nations. (4) This is a significant and decided change from the 1960s and 1970s when Rwanda, for example, repeatedly voted against Israel in the United Nations (5) as well as severing diplomatic ties completely in 1973. (6)

It just goes to show that the Israelis are only interested in two things:

A) Money.

B) Gaining political and diplomatic currency that can then be spent in the future.

In other words Israel is deliberately profiting from tyranny, repression and genocide just so long as it is in line with its strategic goals.

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Professor Goldwin Smith: A Nineteenth Century anti-Semitic Literary Giant

Tue, 13 Jan 2015 22:34:00

I have written on and off about Professor Goldwin Smith for a few years now ever since I checked up on a quotation doing the rounds in the nationalist movement, which proclaimed that he was a jew and alive in 1984.

In reality of course he wasn't a jew and in 1884 (when the [deliberately misquoted] remark was actually made) was at the the end of his life (he died on 7th June 1910 near Toronto): (1) not only that Smith was actually one of the leading Anglophone anti-Semitic writers and thinkers of his time! (2)

Now I just wanted to provide a bit of a updated summary as to what I know about him thus far.

Firstly he was born 13th August 1823 on Friar Street in the industrial town of Reading in southern England. He was the son a doctor of medicine named R. Prichard Smith (3) and by all accounts was something of a rebellious youth. (4) He got a double first at University College, Oxford: winning the Hertford and Ireland Scholarships, the Chancellor's Prize for Latin Verse and the English Essay prize in the process. (5)

He was then called to the bar at Lincoln's Inn and was part of the Popular Education Committee in 1858. (6) Leading on from this Smith became Regis Professor of Modern History at Oxford from 1858 to 1866. (7) During his time as an Oxford Don: he was closely involved with the work of Oxford University Press (8) and sat on the Oxford Royal Commission for the Reform of the Universities. (9)

Smith was also a noted and radical British abolitionist in regard to the slave trade and a die-hard supporter of the Union in the American Civil War. (10) However Smith also courted controversy with his radical abolitionist views given that he was (in effect) an atheist and argued that the Torah's teachings on the subject of human slavery (which I have commented on elsewhere) (11) were, and are, completely immoral. (12)

In fact because Smith regarded the axiom of scriptural belief to be that the Torah (as God's law) has been established for all time then it cannot be revoked (or interpreted away) then it in turn made the Torah completely immoral because of its very explicit views on the subject of human bondage. (13) Smith held that this form of '*patriarchal bondage*' had been established by the jews and their god for all time irrespective of whether Christians chose to believe that was the case. (14)

Perhaps most notably: he also (correctly) noted that the Torah's rulings on the matter of slavery make an important distinction between jewish and non-jewish slaves. Since while a jewish slave should be released as soon as possible and at whatever cost: non-jewish slaves were not to be freed and held be treated as perpetual slaves according to its rulings. (15)

Smith's radical views, which had already taken on a strident anti-Semitic hue by 1870, when the jewish writer and radical (as well as future British Prime Minister) Benjamin Disraeli portrayed Smith rather unfavourably in his novel '*Lothair*' (the central character of the same name was modeled on Smith). (16)

In a fiery exchange with Disraeli in the pages of the Express newspaper (beginning on 25th May, 1870): Smith publicly called Disraeli a cowardly (and insolent) jew after Disraeli had referred to Smith as a '*social parasite*' and a dangerous radical out to undermine the British aristocracy (which is rather ironic considering Disraeli was both a political radical and a well-known and ruthless social climber). (17)

Smith argued that because Disraeli was a jew: he was per force a Semite and as such held a strong bias in favour of his fellow Semites in the Ottoman Empire and a corresponding amount of anti-Greek bias. (18) Later in his life Smith was to argue that the pro-Ottoman and anti-Russian bias of the jews worldwide was because of the result of the same genetic loyalty between Semitic peoples against their Indo-European competitors. (19)

Similarly Smith proposed that Disraeli's obsession with British policy and expansion in India was the result of Disraeli's own oriental racial origin. (20) Indeed Smith asserted (with significant justification as it happens) that Disraeli saw himself as the archetypal jew (21) and as such Smith regarded Disraeli as a '*contemptible trickster*' and that as born jew: Disraeli was ipso facto evil. (22)

These anti-Semitic views were only reinforced as time went on as Smith encountered numerous jews at universities in the United States, (23) which served to provide yet further evidence in Smith's mind that the jews were attempting to pass laws to gain political, social and intellectual ascendancy over non-jewish citizens. (24)

In addition Smith regarded jews as inherently dangerous and devious in their methods.

For instance his secretary Haultain records the following conversation with his friend:

"The Jews have even got hold of Christian religious periodicals and manipulated them to their own ends – primarily for pecuniary reasons, no doubt, but they never lose sight of ulterior objects. These Jews hang together. There is a tacit understanding amongst them. A real danger lurks beneath their efforts. I don't like to say too much on this subject. I don't like to appear to be ventilating a craze; but that it is a fact I am convinced... Milner they say is a German. I wonder... I shouldn't be surprised... There may be Jewish blood in Milner's veins," and we pulled down several books to shed light on Lord Milner's pedigree, to no avail.

"It is a real danger," he went on, after a pause; "The Jews have one code of ethics for themselves, another for the Gentile. They never forgot the Levitical injunction which permits them to sell carion to the stranger but not to each other." (25)

Indeed Smith saw the jews as encouraging imperialism [which he broadly opposed on his Greek philosophic principles] (26) and foolhardy and fratricidal wars such as those against the Boers in South Africa in order to benefit themselves and fill their pockets full of gold, while letting the non-jews take all the risks (such as being killed or maimed on the battlefield). (27)

It was this sneaky, separate nature that really annoyed Smith: he occasionally railed against the refusal of the jews to assimilate within their host societies (28) and argued that non-jews should breed with jews in order to eliminate the latter by forced assimilation. (29)

This belief in the sneaky, racially separate nature of the jew and his own love of all things Greek lead to Smith to argue (along lines first pioneered among early Christians by Marcion and in Smith's own time by German nationalist writers such as Theodor Fritsch) that the Old Testament was a lodestone around the neck of Christianity and the jew was an ipso facto inferior being, because he was only able to create superstition (the Old Testament) and not philosophy: unlike Smith's much beloved Greeks. (30)

Smith expanded his argument to the effect that jews had never had any understanding of the concept of natural law (as enunciated in Greek philosophy) and instead were crude highly-superstitious goat-herders who were credulous believers in whatever '*prophecy*' their tribal shamans (aka prophets) proclaimed at a given moment in time. (31) One such instance Smith used was the obsession the jews had with casting out '*devils*' rather than attempting to use the (rather rudimentary) medicine of the day. (32)

The Professor, as Haultain endearingly refers to him, repeatedly argued that the only reason Christianity succeeded in the West at all was because it was melded with Greek philosophy and the jewish element to it had only ever impeded its progress in gaining sincere converts. (33) As an expansion of this point Smith noted that whatever good had come from Christianity had only been because of Greek and Roman religious ideas that were melded with it and not because of the '*jewish spirit*'. (34)

Further Smith argued that Jesus wasn't a jew, but rather a Galilean peasant, (35) as well as laying out an academic case that the Virgin Mary probably wasn't Jesus' mother and was by contrast a deluded or mentally-ill jewess. (36)

Smith, in a delightful flight of viciousness, additionally pointed out the abject lunacy of the notion that the omnipresent, omnipotent creator of the universe specifically '*chose*' the jews to be his '*special people*' and further that the saviour of mankind would be specifically born to a jewess as well. (37)

Smith also attacked the notion that the New Testament was in the fulfillment of any so-called '*jewish prophecy*' in the Old Testament, (38) while referring to the fact that the death of Jesus was the responsibility of the jews who had committed, what Smith called, '*judicial murder*' of a non-jew who threatened everything they stood for (and none of it positive in Smith's view). (39)

From the foregoing description then it isn't difficult to see why Smith, who remember contributed numerous articles to the 8th Edition of the Encyclopedia Britannica, (40) was repeatedly called an '*infidel*' by his opponents (41) as well as accused of subversive unbelief. (42)

It is however clear that by ruffling a lot of feathers (as well as tarring and feathering quite a few jewish interlocutors in various debates in popular mid-brow publications) that Smith was a regular Goebbels in his effectiveness in promoting anti-jewish ideas and spread the awareness of the importance of the jewish question to the chattering classes.

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The Massacre of Christians at Mamilla Pool, 614 AD

Wed, 14 Jan 2015 22:24:00

The Massacre of Mamilla Pool near Jerusalem in 614 AD is one of those events about which every critic of the jews needs to know as it provides a brutal blow to the jewish claims of eternal historical victim-hood and oppression by Christians. I have previously commented on it by proxy in regard to Antiochus of Palestine's comments on the jews and the fall of Jerusalem in 614 AD. (1)

To summarize: the events at Mamilla Pool involve the deliberate genocide of the unarmed and completely innocent Christian population of Jerusalem by jews.

I felt that it deserved its own short article, especially as Israel Shamir's piece on the subject is good, but it needed a bit more added to it in my view. (2)

To begin with lets remind ourselves of the events of 614 AD as they are narrated by Antiochus of Palestine.

To wit:

'Thereupon the vile Jews, enemies of the truth and haters of Christ, when they perceived that the Christians were given over into the hands of the enemy, rejoiced exceedingly, because they detested the Christians; and they conceived an evil plan in keeping with their vileness about the people. For in the eyes of the Persians their importance was great, because they were the betrayers of the Christians. And in this season then the Jews approached the edge of the reservoir and called out to the children of God, while they were shut up therein, and said to them: 'If ye would escape from death, become Jews and deny Christ; and then ye shall step up from your place and join us. We will ransom you with our money, and ye shall be benefited by us.' But their plot and desire were not fulfilled, their labours proved to be in vain; because the children of Holy Church chose death for Christ's sake rather than to live in godlessness: and they reckoned it better for their flesh to be punished, rather than their souls ruined, so that their portion were not with the Jews. And when the unclean Jews saw the steadfast uprightness of the Christians and their immovable faith, then they were agitated with lively ire, like evil beasts, and thereupon imagined another plot. As of old they bought the Lord from the Jews with silver, so they purchased Christians out of the reservoir; for they gave the Persians silver, and they bought a Christian and slew him like a sheep. The Christians however rejoiced because they were being slain for Christ's sake and shed their blood for His blood, and took on themselves death in return for His death...

When the people were carried into Persia, and the Jews were left in Jerusalem, they began with their own hands to demolish and burn such of the holy churches as were left standing...

How many souls were slain in the reservoir of Mamel! How many perished of hunger and thirst! How many priests and monks were massacred by the sword! How many infants were crushed under foot, or perished by hunger and thirst, or languished through fear and horror of the foe! How many maidens, refusing their abominable outrages, were given over to death by the enemy! How many parents perished on top of their own children! How many of the people were bought up by the Jews and butchered, and became confessors of Christ! How many persons, fathers, mothers, and tender infants, having concealed themselves in fosses and cisterns, perished of darkness and hunger! How many fled into the Church of the Anastasis, into that of Zion and other churches, and were therein massacred and consumed with fire! Who can count the multitude of the corpses of those who were massacred in Jerusalem!' (3)

Antiochus' narrative is itself is rather clear as to the direct jewish responsibility for the killing of the Christians at Mamilla Pool. Now, as Shamir notes, jewish historians have been at pains to deny all responsibility (since, as we all know, jews can never do anything wrong) and have even edited the events out of their works on jewish history (4) as well as blamed the massacre on the Persians (in direct contradiction to what the source material tells us) in modern Israeli narratives. (5)

One notable instance of silence on the massacre was written by the Israeli academic historian Shmuel Safrai who commented as follows:

'At the beginning of the seventh century, the Persians set out on their conquests in the East, and in the year 614 they reached the borders of Palestine. Their approach set off a powerful messianic fermentation, which is reflected in several works written at the time whose theme is the Redemption. The Armenian historian Sebeos reported: 'As the Persians approached Palestine, the remnants of the Jewish nation rose against the Christians, joined by the Persians and made common cause with them.' The Jews assisted the invaders materially in their conquest of Galilee. From there the invading army turned to Caesarea and continued its conquests down to Apollonia, then eastwards to Lydda and from there to Jerusalem, which was captured in May 614. Jewish forces also took part in the conquest of Jerusalem, Sophronius, a contemporary monk who lived near Bethlehem,

wrote in a poem: 'God-seeking strangers and citizens of the city [Jerusalem]/... When they faced the Persians and their Hebrew friends/Hastened to close the city gates.'

The Persians handed Jerusalem over to Jewish settlers, who proceeded with the expulsion of the Christians and the removal of their churches. At the head of Jerusalem stood a leader whom we know only his messianic name: Nehemiah ben Hushiel ben Ephraim ben Joseph. The sacrificial cult may even have been resumed. Jewish rule in Jerusalem lasted three years. In 617 there was a reversal of Persian policy. For reasons are not sufficiently clear, the Persians made peace with the Christians. The Jews, on the other hand, did not, and the Persian authorities were forced to fight them.' (6)

What is interesting in Safrai's account is that he points out the messianic religious fanaticism of the Jews and also how much they hated Christians, but while he keeps up the general narrative: he never mentions the nasty details.

As far as Safrai seems to suggest: nothing happened other than the Christians were expelled from Palestine by Jews.

However the massacre of Mamilla Pool as recorded by Antiochus did happen.

We can see this in the published findings of the archaeological excavations in the area of Mamilla Pool, of which the Israeli archaeologist Yossi Nagar has summarized the salient points as being: (7)

A) The ratio of male to female bodies was 38:100.

B) There are half the amount of adults than in comparative grave sites/cemeteries.

C) The bodies are not those of Jews or Bedouin.

As Nagar points out: the bodies are likely those of non-combatants (i.e. wives and children) who were '*indiscriminately slain*' while their men were away fighting or had perished in battle (i.e. in a massacre of the innocents). When we compare what Nagar reports to what Antiochus tells us: it is clear that we are looking at the mothers and children tormented and butchered by Jewish fanatics for nothing more than the latter's demented hatred of non-Jews (and Christians in particular).

In other words: we are looking here at a cast iron instance of the Jews committing wholesale genocide. Since even authorities on the subject don't think the Persians were conducting a religious or war of extermination against Christianity! (8)

However as Safrai relates: the Jews were because they believed their long-awaited Messiah had turned up and the long-awaited butchering of non-Jews could begin!

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'Wiping out Anti-Semitism' and the 'Right to Offend'

Sun, 18 Jan 2015 16:13:00

I have been silent the last couple of days, largely due to my wife having visitors and my time being absorbed attempting to be sociable, but I couldn't help but write something today on the sheer mendacity of the British government's contradictions in terms in regard to the *'right to offend'*.

On the one hand we have the British Prime Minister David Cameron (who openly boasts of being part-jewish [so much for *'your ethnic origin doesn't matter'*: eh Dave?]) (1) stating as follows:

'I think in a free society, there is a right to cause offence about someone's religion.'

'I'm a Christian - if someone says something offensive about Jesus, I might find that offensive, but in a free society I don't have a right to, sort of, wreak my vengeance on them.' (2)

On the other we have the Home Secretary Theresa May and Communities Minister Eric *'Fat Bastard'* Pickles averring as follows:

'Mrs May said the attack on the supermarket in France was "a chilling reminder of anti-Semitism, not just in France but the recent anti-Semitic prejudice that we sadly have seen in this country.'

"I know that many Jewish people in this country are feeling vulnerable and fearful and you're saying that you're anxious for your families, for your children and yourselves.

"I never thought I would see the day when members of the Jewish community in the United Kingdom would say they were fearful of remaining here in the United Kingdom."" (3)

And

'Communities Secretary Eric Pickles, who spoke at the service organised by the Board of Deputies of British Jews, described anti-Semitism as "a cancer" and said the government would do everything it could to combat it.' (4)

Now how on earth can you describe holding anti-jewish sentiments (i.e. *'anti-Semitism'* as colloquially defined) as being a *'cancer'* (note the medicization of a point of view as being like a disease/mental illness) in need of being *'wiped out'* and/or *'eliminated'*, while endorsing the idea that you should be able to insult Christians and Muslims happily and without fear of reprisal as part of the democratic value of free speech?

The answer is you can't: as if you can't criticize jews and Judaism as well then it is isn't free speech you are endorsing, but rather an Orwellian nightmare that makes Stalin's censorship policies look rather mild in comparison.

Basically you should be allowed to criticize anyone, but the jews and their vile and ardently racist religion.

So where has the right of any person to insult the jews gone?

To quote Voltaire: *'To learn who rules over you, simply find out who you are not allowed to criticize.'*

The answer?

The Jews.

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Hannah Trager’s Gentile Problem

Sat, 31 Jan 2015 17:14:00

Hannah Trager, a twentieth century jewish communal activist in Palestine, (1) is best known for the product of a small but inordinately valuable 1926 account of jewish practices in Palestine in 1870s - 1880s called *‘Pictures of Jewish Home-Life Fifty Years Ago’*. (2) As an unusual first-hand account of the private and communal practices and ideas of the jews in Palestine before Zionism. Trager’s work is immensely valuable as a scholarly point of reference and a friendly witness for specific practices and ideas as they existed at that time in that locale among the jews.

‘Pictures of Jewish Home-Life’ however is also a source of several tell-tale statements by Trager that provide yet more evidence of the animus towards non-jews held by jews.

A good example of which Trager’s comment in the second chapter that a family were referred to as *‘Shiksas’* (i.e. devilish non-jewish women who deliberately lead other jews astray), because they did not recite traditional blessings over their food before they ate (thus leading other believing jews into error just like the evil non-jewish temptresses of jewish cultural lore).

This clearly indicates that non-jews (as referred to by the derogatory term *‘shiksas’*) are regarded by the religious jews (probably of either the Orthodox or the ultra-Orthodox persuasion) as being evil creatures who exist to tempt and persecute jews into irreligious behaviour with their various and nefarious wiles.

Further evidence of this anti-gentile belief system is found in Trager’s assertion in chapter five that Arabs and Turks (as non-jews) are prone to try and rape jewish girls. An idea which as it happens finds direct confirmation in the statements of the Mishnah on the subject of why non-jews are to be considered utterly evil and avoided at all costs (i.e. because they long to rape jewish women/molest jewish-owned animals etc). (3)

Such a statement might be taken, and probably has, as indicating the *‘persecution’* of jews by Muslims in Palestine in the mid to late nineteenth century, but this is revealed as a lie when we note that in chapter eight. Trager records that jews preferred to use Muslim doctors and medical services rather than Christian equivalents as they loathed Christianity far more than they did Islam.

The basis of this detestation of non-jews by jews is indicated when Trager states in the second chapter of *‘Pictures of Jewish Home-life’* that jews were healthier than all other inhabitants of Palestine and were superior to them by dint of their habits (largely due passing their water through unbleached cotton [calico] before drinking it). This sense of biological superiority was recorded rather adroitly by the contemporary liberal jewish author Rabbi Lewis Browne (4) as well as his Zionist Orthodox contemporary Rabbi Arthur Cohn. (5)

So it is therefore reasonable to assert that Trager’s assertion of the jewish self-description of superiority (and ascription of inferiority to non-jews) is not just the assertion of one source, but actually the prevailing opinion of the jews in Palestine in mid-late nineteenth century, which necessarily throws useful light on the formative attitudes of the early Zionists in that country.

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Daniel Gertler and the Israeli Trade in Conflict Diamonds

Sun, 01 Feb 2015 18:11:00

Several months ago I wrote an article outlining how a Jewish venture capitalist corporation (Och-Ziff) funded Robert Mugabe and his Zanu PF party in return for the rights to Zimbabwe's resources. As well as how that money was then spent on security equipment, which was then used to assassinate, rape and intimidate both opposition activists and the few remaining White residents of Zimbabwe. (1)

My article fingered the middleman in that transaction as being an Israeli diamond magnate named Daniel Gertler. Who, as it happens, is extremely close to the Lubavitch Chabad (2) and who, according to Haaretz, always consults his spiritual guru Rabbi David Abuhatzaira before making major decisions. (3)

Gertler, who was born in December 1973, is no small bit player in the international diamond trade as he is the grandson of the co-founder of the Israeli Diamond Bourse: Moshe Schnitzer. (4) Gertler founded the DGI Group of Companies in 1996 (DGI stands for '*Dan Gertler International*' btw) and it quickly became one of the most important players in the international diamond market. (5)

Illustrative of this fact is that Gertler moved into the Democratic Republic of Congo in 2000 when the then president of that country, Laurent Desire Kabila, offered to sell his country's diamond mining rights to the DGI group. (6) The part of DGI group that was created to operate this concession, and still operates it, in Congo was, and is, the Emaxon Finance Corporation, which is co-owned by Gertler and the Lubavitcher Chabad Rabbi Chaim Yaakov Leibovitch. (7)

This deal saw Gertler acquire a monopoly worth around \$600 million at the time for the paltry sum of \$20 million. (8)

Indeed it is worth quoting what a diamond industry analyst has to say about Gertler's method of acquiring this lucrative monopoly. To wit:

'Traditionally the Gertler family worked in diamond-cutting and diamond-marketing spheres. In the end of 1990's Dan Gertler came up with an initiative of making investments in diamond mining. He contacted the Kabyle clan, which ruled Congo. Gertler paid \$20 mln to Loran Kabyle for the monopoly right to export Congo diamonds, and founded International Diamond Industry in Congo.' (9)

In other words Gertler contacted the tribal rulers of the Democratic Republic of Congo and bribed his way into gaining an extremely valuable concession for (what was effectively) a nominal sum (an interpretation suggested by the fact he was '*advised*' by senior figures in the Lubavitch Chabad to go into the Congo for unknown, and probably nefarious, reasons). (10)

Indeed this deal clearly wasn't sweet enough for Gertler since there is evidence that Gertler was peripherally involved in the conspiracy that assassinated Laurent Kabila and brought his son (Joseph Kabila) to power in January 2001. (11)

Evidence of such involvement isn't difficult to find as Gertler's concession not only survived Laurent Kabila's assassination and Joseph Kabila's rise to power, but it rapidly expanded. With the rise of Joseph Kabila's tyrannical police state a new player came into the mix: the Israeli government.

In 2001 (the year of Laurent Kabila's assassination) Congo suddenly began spending large amounts of money purchasing arms from Israel: some \$700,000 in this first year alone. (12) These were provided by the government-owned Israel Military Industries, which mandates direct Israeli government involvement (as it has to approve all such sales as well as directly profits from them). (13)

The root of this sudden change in Congo's military purchasing behaviour was Gertler's influence in that he offered to procure arms for Congo and worked with the Congolese army to acquire them. (14) To help Gertler even brought in IDF personnel to help train and organize Congo's army, including senior officers such as Avigdor Ben Gal and Meir Dagan. (15)

Indeed these were but the tip of the iceberg as it appears (from the testimony of ex-Israeli counter-terrorism officer Yossi Kamisa) the Israelis, through Gertler's agency, engaged in wholesale bribery (to gain access to valuable resources that could be exploited) and fostered the ability of Kabila's forces to make war on its own people. (16)

Gertler was able to do this because he is one of Israel's richest men (17) and he has clear links to senior political figures in Israel such as Avigdor Lieberman (now Israel's Foreign Minister) who he had arrange the military support for Congo in 2000. (18)

We also know this information is accurate because Gertler paid Kamisa off to the tune of 1.4 million Israeli shekels in order to prevent the disclosure of his secret activities with the Israelis and Congolese. (19)

That shows a remarkable amount of foresight: doesn't it?

To know in 2000 you are going to need military and security service support from the Israeli government in Congo when the president of that country hasn't even been assassinated yet and the diamond deal is still either yet to be agreed or just signed.

Regardless of this (and the fact that Gertler's diamond reserves are primarily in rebel-held areas of Congo and thus need '*pacifying*' by the Congolese army) (20) Gertler's contact with Joseph Kabila has gotten closer and closer as time has progressed. An example of which is the fact that Gertler engineered a meeting between Joseph Kabila and then US President George W. Bush in November 2003 and has also provided Kabila access to high-profile North American corporate lobbyists (probably via the contacts of the Israel Lobby). (21)

He also attended Joseph Kabila's wedding in 2006 (22) and had a close relationship with Kabila's late financial advisor Augustin Katumba Mwanke. (23) In other words Gertler is very, very close to the Congolese government and its titular ruler, which is a fact he has used to gain more and more concessions in the Congo. (24)

In essence Gertler is following the pattern he set when he began '*trading*' (aka smuggling) conflict diamonds out of Angola, which then helped fund the carnage there. (25) These were (like those out of Congo) then funnelled back to Israel, (26) which don't forget is the world's leading exporter of cut diamonds (27) and with which, as we have seen, Gertler has extremely strong connections.

Israel then cuts these diamonds and then sells them on to the world market as if they were any other gem. Indeed these exported conflict diamonds are one of the major sources of revenue for the Israeli state contributing some \$9.4 billion to its coffers in 2008 alone. (28)

Aside from this Gertler is extremely close to Avigdor Lieberman (now Israel's Foreign Minister) and is an ardent supporter and financier of radical right-wing settler politics (of the Arab-hating, murder all the non-jews variety). (29) We also know that Gertler donates some of his extraordinary wealth to fund the creation and upkeep of illegal Israeli settlements in the West Bank and the Gaza Strip. (30)

In other words: Gertler is the primary beneficiary (with the Israeli government a secondary, although still substantial, one) to the trade in Congolese (as well as formerly Angolan) conflict diamonds, which are imported into Israel in their illegal/quasi-legal state, cut and then exported out onto the world diamond market as legitimate gems for non-jews to purchase and by so doing fund the Israeli state's war against the Palestinians and their regional neighbours.

The message could not be clearer: before you purchase diamonds make sure they haven't been cut in Israel. Since if you purchase diamonds that have been cut in Israel then you not only funding Israeli atrocities in Palestine and the associated Hasbara, but you are also funding genocide in Congo.

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2014's Forbes Rich List and the Jews (Top 100: North America)

Mon, 02 Feb 2015 11:42:00

In line with my interest in the jewish question: I thought it appropriate to conduct some work on the Forbes Rich Lists that are produced every year. In order to understand how jews stand in regard to their representation.

While I am aware of other analyses along these lines (1) as well as Forbes' own. (2) I tend to be skeptical of such lists/analysis in part, because (per my earlier comments on these kind of lists) (3) they tend to use shifting or inconsistent data points on which to assign jewishness to an individual.

After all what makes an individual jewish is rather hotly debated inside both Israel and the Diaspora jewish community with the differing religious communities inside Judaism bickering (for example is a convert a jew in Judaism [i.e. an Israelite] or not?), the Zionists joining the fray with another definition and the secular liberal jews sprinting to take part in the definitional scrap.

My own preferred data point on which to assign jewishness by is to strictly say that any individual with any known (not speculative) evidence of jewish ancestry is jewish. This removes conversion (such as it is) from the picture and also satisfies both the biological and cultural definitions of jewishness as usually argued (as well as partly satisfying the stricter religious definitions). Thus I would argue this provides us with the broadest possible intellectual dragnet to pick up any jews in data sets such as the Forbes Rich List.

In methodological terms I have used several standardised Google searches to see if I could turn up any trace of jewish ancestry. I assumed that one reputable standard type of source (e.g. Wikipedia or a Jewish Community Site/Media Publication) stating as fact the jewishness of an individual or family was sufficient to take that information as being factual without digging any further. This allowed the research to both be economical in terms of time as well as further increasing the size of the intellectual dragnet to catch as many plausible cases of jewishness as possible.

This allows me to then present the worst possible scenario in terms of jewishness, while working to the same rubric that is used by jews themselves to argue that lists of this type prove jewish 'superiority' or 'contribution to civilization'.

I have demonstrated elsewhere (4) that such logic is invalid as it relies in the first instance on a faulty premise (i.e. prizes are awarded to those who have contributed most and in this instance that the richest people have contributed the most to society) and on the second that it ignores the definitional games exponents of this thesis use to try to maximize their results, while ignoring any contribution from non-jewish elements to an individual's heritage on the assumption that the jewish heritage is the cause of brilliance/superiority (e.g. JInfo's crediting converts as being jews, while using a biological definition of jewishness) .

The preliminaries having thus been dealt with it only remains to begin with the Top 100 Richest people in the United States according to the annual Forbes listing (5) (and it is worth noting these individuals are only getting richer). (6)

First lets list out the 2014 Forbes Top 100 for the United States and see who is as well as who is not jewish. To wit:

1. Bill Gates (Non-Jew)
2. Warren Buffett (Non-Jew)
3. Larry Ellison (Jew)
4. Charles Koch (Non-Jew)
5. David Koch (Non-Jew)
6. Christy Walton (Non-Jew)
7. Jim Walton (Non-Jew)
8. Michael Bloomberg (Jew)
9. Alice Walton (Non-Jew)
10. S. Robson Walton (Non-Jew)
11. Mark Zuckerberg (Jew)
12. Sheldon Adelson (Jew)
13. Larry Page (Jew)
14. Sergey Brin (Jew)
15. Jeffrey Bezos (Jew)
16. Carl Icahn (Jew)
17. George Soros (Jew)
18. Steve Ballmer (Jew)

- 19. Forrest E. Mars, Jnr (Non-Jew)
- 20. Jacqueline Mars (Non-Jew)
- 21. John Mars (Non-Jew)
- 22. Leonard Blavatnik (Jew)
- 23. Phil Knight (Non-Jew)
- 24. Harold Hamm (Non-Jew)
- 25. Michael Dell (Jew)
- 26. Charles Ergen (Non-Jew)
- 27. Paul Allen (Non-Jew)
- 28. Laurene Powell Jobs (Non-Jew)
- 29. Anne Cox Chambers (Non-Jew)
- 30. Ray Dalio (Non-Jew)
- 31. Donald Bren (Jew)
- 32. Ronald Perelman (Jew)
- 33. Rupert Murdoch (Non-Jew)
- 34. Jack Taylor (Non-Jew)
- 35. John Paulson (Jew)
- 36. Abigail Johnson (Non-Jew)
- 37. James Simons (Jew)
- 38. Andrew Beal (Non-Jew)
- 39. Patrick Soon-Shiong (Non-Jew)
- 40. Philip Anschutz (Non-Jew)
- 41. Richard Kinder (Non-Jew)
- 42. George Kaiser (Jew)
- 43. Stephen Schwarzman (Jew)
- 44. Steve Cohen (Jew)
- 45. Elon Musk (Jew)
- 46. David Tepper (Jew)
- 47. Charles Butt (Non-Jew)
- 48. Samuel Newhouse (Jew)
- 49. Eric Schmidt (Non-Jew)
- 50. Thomas Peterffy (Non-Jew)
- 51. D1onald Newhouse (Jew)
- 52. Leonard Lauder (Jew)
- 53. Pierre Omidyar (Non-Jew)
- 54. Dustin Moskovitz (Jew)
- 55. James Kennedy (Non-Jew)
- 56. Ralph Lauren (Jew)
- 57. Hank and Doug Meijer (Non-Jew)
- 58. Blair Parry-Okeden (Non-Jew)
- 59. John Menard Jnr (Non-Jew)
- 60. James Goodnight (Non-Jew)
- 61. John Malone (Non-Jew)
- 62. John Frist Jnr (Non-Jew)
- 63. Jan Koum (Jew)
- 64. David Duffield (Non-Jew)
- 65. Edward Johnson III (Non-Jew)
- 66. Eli Braud (Jew)
- 67. Dannine Avara (Non-Jew)
- 68. Scott Duncan (Non-Jew)
- 69. Milane Frantz (Non-Jew)
- 70. Gordon Moore (Non-Jew)
- 71. Randa Williams (Non-Jew)
- 72. David Geffen (Jew)
- 73. Charles Johnson (Non-Jew)
- 74. Jeffrey Hildebrand (Non-Jew)
- 75. Sumner Redstone (Jew)
- 76. Charles Schwab (Non-Jew)
- 77. Micky Arison (Jew)
- 78. Rupert Johnson Jnr (Non-Jew)
- 79. Ira Rennert (Jew)

80. Leslie Wexner (Jew)
81. Ray Lee Hunt (Non-Jew)
82. Kelcy Warren (Non-Jew)
83. Carl Cook (Non-Jew)
84. Richard DeVos (Non-Jew)
85. Stephen Ross (Jew)
86. Robert Rowling (Non-Jew)
87. Dennis Washington (Non-Jew)
88. Richard LeFrak (Jew)
89. Enos Stanley Kroenke (Non-Jew)
90. Herbert Kohler Jnr (Non-Jew)
91. Ken Griffin (Non-Jew)
92. Trevor Rees-Jones (Non-Jew)
93. Leon Black (Jew)
94. Jin Sook & Do Won Chang (Non-Jew)
95. George Roberts (Jew)
96. David Green (Non-Jew)
97. Henry Kravis (Jew)
98. Ann Walton Kroenke (Non-Jew)
99. Bruce Kovner (Jew)
100. Leonard Stern (Jew)

Of these individuals some forty are jewish by my count, which obviously means that a whopping 40 percent of the Top 100 North Americans in 2014 were jewish. When one considers that jews are only 2.2 percent of the population of the United States (7) then we get the jewish over-representation in this area as being a rather scary 18.1 times greater than they are represented in the population demographics.

This in turn makes the conclusion that this cannot be an accident extremely strong, because while one might expect some over-representation in a small population (say twice or three-times their representation in the wider population) you would not expect to see eighteen times. Nor can this be attributed to a small sample size given that a sample of one hundred is ample and does not give us a misleading sense of representation (as 1 instance equals only a 1 percent contribution).

All in all it makes one wonder: how much of the infamous 1 percent is jewish?

Going by their representation among the Top 100 wealthiest people in North America in 2014: I'd say around half.

A scary achievement for a '*tiny persecuted religious minority*': huh?

References

- (1) For example: <http://www.jewwatch.com/jew-leaders-list-of-jewish-millionaires.html>
- (2) <http://www.forbes.com/sites/luisakroll/2013/03/04/inside-the-2013-billionaires-list-facts-and-figures/>; also <http://www.jpost.com/Business/Business-Features/Forbes-ranking-The-worlds-richest-Jews-310104> and <http://www.jta.org/2009/10/05/fundermentalist/at-least-139-of-the-forbes-400-are-jewish>
- (3) <http://semiticcontroversies.blogspot.com/2013/02/why-jewish-achievement-lists-are.html>
- (4) Ibid.
- (5) <http://www.forbes.com/forbes-400/>
- (6) <http://rt.com/business/218751-worlds-richest-get-richer/>
- (7) <http://www.jewishvirtuallibrary.org/jsource/US-Israel/usjewpop.html>

The Zionism of Solomon ibn Gabriol

Sun, 08 Feb 2015 21:41:00

Solomon ben Yehuda ibn Gabriol (Solomon ibn Gabriol) is one of the most famous of all Jewish poet-philosophers and during his life in Islamic Spain in the 11th century: he was one of the best known of all Jewish thinkers. Since his reputation as a great philosopher has long been pushed by the Zionist movement (as well as by Jewish historians more generally viz. the claim that he was responsible for bringing neo-Platonic thought back to Europe as a Latinized and Christianized thinker named '*Avicbron*' who was credited with the neo-Platonic work '*Fons Vitae*'). I thought it appropriate to examine what we can be understood of Gabriol's proto-Zionist desire for a Jewish state to be created in Palestine.

The best place to start is Gabriol's poems and to afford the reader a better opportunity to understand and judge my commentary I have elected to reproduce substantial segments of them. (1)

Lets begin with Gabriol's poem '*Open the Gate*', where we read:

*'Open the gate, my love,
Arise and open the gate,
For my soul is dismayed
And sorely afraid
And Hagar's brood mocks my estate.*

*The heart of the hand-maid's sons
Is hateful and haughty grown,
And all because of the cry
Of Ishmael piercing the sky,
Ascending and reaching the Throne.'*

Now it begins simply enough with a characteristic heart-wrung paean for God to once again show the Jews His favour and open the gate to their new future as the rulers of mankind (which is the end result foreseen by Judaism in any form).

However we then quickly move into a far more familiar vile vein with Gabriol naming Hagar's grandchildren (the Egyptian slave impregnated and sent away to fend for herself by Abraham, because his wife Sarah was jealous) by her son Ishmael (i.e. the Arabs in Judaism) as beings '*hateful and haughty*' people who occupy the land of the Jews and laugh at the latter in their misfortune (i.e. '*mocks my estate*').

A similar message to '*Open the Gate*' is delivered by another of Gabriol's poems called '*Six Years Were Decreed*' whence we read:

*'Six years were decreed for a slave to wait
When his freedom he sought at his master's hand,
But the years of my bondage lack term or date,
It is hard, O my Master, to understand.*

*Why, Sire, should a hand-maid's son bear sway,
And me with affliction and anguish task?
There comes no answer, however I pray,
In despite that each day for the reply I ask.*

*What word at the last will Thou say, my King?
And Thou finds no ransom, O Lord, take me!
Take me for Thy people as offering,
I will serve Thee for ever and never go free.'*

As well as in his poem '*Ask Of Me*', which relates:

*'Hath these creatures had passed,
Sated with Judah's spoil,
Than the wild ass we feared
Out of midnight appeared
To trample and dwell on our soil.*

*Ishmael's offspring command
Back to his Arab land,
As his mother of old
To her mistress was told
To return and submit to her hand.'*

Note that once again in both of these poems Gabriol styles the jews as not being free and subject to bondage, because the Arabs (i.e. the '*hand-maids sons*' = Hagar's sons = Ishmael's sons) hold sway over them and are likened to materialistic vultures preying on the wealth of the jews ('*sated with Judah's spoil*'). Thus Gabriol prays louder than ever that Yahweh will fulfil his promise and help the jews establish the 'right' order of things with the descendants of slaves ruled by the descendants of princes rather than the other way around.

We can see confirmation of this idea of the reversal of position between non-jews (Arabs specifically, but it is a broader application as will be discussed in a separate article) and the jews in Gabriol's poem '*Invocation*', where we find the following text:

*'Root of our saviour,
The scion of Jesse,
Till when wilt thou linger,
Invisible, buried?
Bring forth a flower,
For winter is over!*

*Why should a slave rule,
The lineage of princes,
A hairy barbarian
Replace our young sovereign?'*

The concept of the reversal of natural roles that is fundamental to Gabriol's thought on this issue is based on the simple assertion of jewish superiority over non-jews.

We can see that this is the case, because of the fact that Gabriol's assertion is based on lineage not on conversion/religious confession. If the lineage of princes is more important than what the prince does/thinks/believes then it necessarily follows that Gabriol is framing jewishness in the sense of caste (i.e. quasi-biologically) as opposed to religious confession.

Also worth noting is that Gabriol is dehumanizing non-jews and asserting they are sub-human by referring to them as being physically different (i.e. hairy = stupid/less refined and the references to non-jews as '*slaves*' as well as the lineage element to his argument confirms the demonization as being that of master race/sub-human antagonism) and entreating god to send the jewish warrior messiah ('*the scion of Jesse*') to come and lead the jews to victory over the non-jews and form the new jewish priestly world government.

Further evidence of this can be found in Gabriol's poem '*The Redemption*', which states as follows:

*'The despoiled and dispersed Thou shall gather to Zion,
Restoring the slaves who were sold without fee,
And the priests to their ritual robes, while the scion
Of families ruling shall once more be free
To carol, high God, his thanksgiving to Thee.*

*To the heathen a banner to raise Thou will hasten,
Thou shall strengthen and gird up the loins that we trust,
And the suppliants whom Thy dispersal did chasten
Thou will raise as of yore from captivity's dust,
The breastplate of righteousness clothing the just.*

*My impudent foe seeks my life-faith to sever,
To my face he enquires how long yet will thou wait,
But I am afflicted, not cast off for ever,
For my God is the help of the low in estate,
Protecting the poor as He humbles the great.*

*His heritage shall to the exile be given,
And a strong hand the sick and the punished replace,
The abased and abandoned, by ever fang riven,
Shall their freshness renew by the patriarchs' grace
And the stranger be scorched like a tropical place.'*

In other words Gabriol is imploring his god to once more allow the jews to take back Palestine, while at the same time 'scorching' the 'impudent foe' from the land the jews claim by divine right.

Notice how Gabriol's language in regard to the jews being 'chastened' and having been cast into slavery, but not yet redeemed by god to allow them to retake their rightful position in the world is but a slither away from modern pro-Zionist/philo-Semitic historical narratives, which stress the alleged great merits/contribution to civilization of the jews (effectively making them a tribe of supermen) and style their history as being a series of unjust 'tortures' and martyrdoms at the hands of the ungrateful and jealous gentiles.

This similarity between Gabriol's beliefs and modern Zionist historiography is made most explicit in Gabriol's poem 'For a Marriage' where we read:

*'Restore the tortured People
To the friend of her youth divine,
And bring the two together
To the house of joy and wine.'*

As well as in Gabriol's duologue 'God and Israel' in which we find the following stated:

'Israel:

*How long, O my God, shall I await Thee in vain?
How long shall Thy people in exile remain?
Shall the sheep ever shorn never utter their pain
But dumbly through all go on waiting?'*

[...]

'Israel:

*How long till the turn of my fate shall draw near,
How long till ere the scaled and the closed be made clear,
And the palace of strangers a roof shall appear?*

God:

*Hope on for a shelter and refuge.
With healing shall yet thy entreaties be graced,
As when Caphtor was crushed shalt thou triumph re-taste,
And the flowers cast off shall re-bloom in the waste,
Hope on but a little space longer.*

Israel:

*My people of yore 'neath one people was drowned,
But from Egypt or Babel deliverance found,
But now we are hopelessly compassed around
By four birds of prey grim and speckled
They have eaten my flesh, yet to leave me are loath.'*

In both of the quoted passages we can see that Gabriol suggests that the jews (= Israelites = Israel in Judaism) are just waiting to be redeemed by their god once they have paid the penance for their sins.

This Gabriol styles in *'For a Marriage'* as being a form of *'torture'* and then elaborates in *'God and Israel'* with the image of the gentiles as being *'four birds of prey grim and speckled'*, which are just waiting to *'eat the flesh'* of the jews (i.e. assimilate/convert/marry/kill the jewish people and in so doing tear away a chunk of the community of Israel), which are likewise themes that are the sine qua non of Zionist popular and academic historical discourse.

Gabriol is also clearly dehumanizing non-jews as by likening them to *'birds of prey'* and portraying them as an inherently evil group of people whose sole purpose is to assault jews and jewishness by seek to destroy the jewish people by assimilation, conversion, intermarriage or violence. Had such been said by a non-jew about jews then it would be asserted to be *'anti-Semitism'*, but since it is the sentiment of a major jewish poet-philosopher about gentiles then it can only be regarded as a form of racist sentiment against non-jews (i.e. anti-Gentilism).

What is perhaps ironic in all this that Gabriol dreams that the very things he styles gentiles as wishing to do the jews: he advocates doing to gentiles. This is made clear in Gabriol's poem *'The Day of Judgment'*, where the following is stated:

*'Set the Most High before thee, and know that every thought
And every hidden imagining are to Him not hidden.
Dread the day of His wrath, and the dreadful position
Wherein is help or refuge for no creature.*

*On the day He shall judge the peoples and destroy their beings
And wither all His adversaries as with the fiery blast of his nostrils
And decree the fate of all potentates, officers and rulers,
Nor pay regard to mighty princes,
And destroy tyrants and cut off the scornful,
The proud and presumptuous who rely on preciousness of their palanquin'*

Gabriol here once again envisions a world ruled by the jews who have been redeemed in the eyes of their god and whom are to retake Palestine and then, in a form of Messianic Tikkun Olam (*'Repairing the World'*), destroy all the nations who have opposed them (i.e. the gentiles).

Mark how Gabriol refers to how god will judge and then exterminate (*'destroy'*) the gentiles (the nations = the peoples) who he regards as opposed to him (*'wither all His adversaries as with the fiery blast of his nostrils'*) with particular emphasis on wiping out the rulers of the gentiles (*'destroy tyrants and cut off the scornful'*).

The logical result of such a scenario would be that the non-jews of the world would either be exterminated en toto in a fiery holocaust or have their leadership structures wiped out with the jews (as the priests of Yahweh) taking on their ascribed role in Judaism as the *'priestly nation'* who have been *'chosen'* by the creator of the universe to administer his temporal domain.

That Gabriol advocated the extermination of non-jews becomes even more obvious when we note his words concerning the nature of Yahweh in regard to revenge on those who have wronged the jews in part eighteen of *'The Royal Crown'*. To wit:

*'And this is the scope of his greatness,
That he is like a terror-striking warrior
Whose shield of red gives him might,
And who stirs up wars,
And slaughter and destruction,
With men smitten of the sword
And consumed of flame,
Their sap burned to dryness;
And years of dearth,
And fiery burnings and thunders and hailstones
And piercings and withdrawals of the sword in consonance with them,
"For their feet run swiftly to commit evil and hasten to shed blood."*

Which is then qualified further in Gabriol's poem *'Establish Peace'* as follows:

*'All realms behold our driven seed,
Like wounded doves we fly their hate,
All nations hunt us and impede*

And in the desert lie in wait.

*Gripped as a bird within a net,
Ever pursued in deadly chase,
With harsh devices daily met,
Per chance our God will grant us grace.*

*How many periods are past,
And we in exile lingering,
By enemies encompassed fast,
Who jeer that now we have no King!*

*They plot and league in lying spite
God's truth with cunning to eclipse,
Our tongues, they say, shall give us might,
We own no master to our lips.*

*Shine forth, great God, in splendid flame,
Bare Thy great arm of ancient days,
Be jealous for Thy glorious name,
Not unto us, O Lord, the praise.*

*To dust the Arab kingdoms sweep,
The ravenous beasts who tear and bite,
Who rend our scattered sons as sheep,
Whose motto is to seize by might.*

*Our heritage they have possessed,
Exiled, devoured us at their will,
Consumed and wasted and oppressed
And machinate against us still.*

*So low our nation has been brought,
So many masters override,
A little more and it were naught,
Had not the Lord been on its side.*

*Beneath the feet of slaves we bend,
In pit and prison we are pressed,
The hunters at our necks impend,
We labour still and have no rest.*

*Where is that kindness from above
Of which Thy servitors have heard,
The boon of Thy peculiar love,
For which we have our fathers' word?*

*O glorious sovereign of the height,
Abase, destroy their topmost tower,
The final marvel bring to light,
Arise and save us, show Thy power.*

*Uplift the lowly from the mire,
And make our meditation sweet,
The lily gather from the brier,
And our salvation, Lord, complete.*

*With joy the lost and wounded bless,
Wipe from all eyes the tears that run,
Unveil the orb of righteousness,
For unto us is born a son.*

*O break the yoke, the slave release,
Rebuke the arrogant again,
And send Thy messenger of peace,
Whose feet are welcome as the rain.*

*Rejoice, my dear despised, the King
In all His beauty shall see,
And this the song that men shall sing
In Judah's land, our own and free*

*The prayer of the mark finds grace,
And God will hearken and forgive,
Tread down corruption, sin erase,
And in His light will let us live.*

*My song of penitence He ranks
As though an altar-sacrifice.
Healed of my sins I give Him thanks,
Who despite our deeds remits the price*

*Delight and peace from Thee we hail,
Thy hand Thy people's sin outscored
Drew over iniquity a veil
Nor gave wrongdoing its reward.*

*Perpetual ascend to Thee
Thy people's and Thy servant's cries,
O let us Thy compassion see,
And Thy salvation greet our eyes.'*

Notice in the above excerpts that the god of the jews is styled as being thirsty for the blood of the gentiles and is rather too keen on destroying and slaughtering them at the first opportunity. When you combine that with the attacks on gentiles in '*Establish Peace*' such calling the Arabs slaves who '*hate*' their jewish masters and suggesting non-jews are congenital liars who have a great hatred of all jews so they make up vicious libels/slanders about them.

Then we get a situation where Gabriol is both dehumanizing non-jew and calling for their slaughter for living in the wrong place (i.e. Palestine) or just... being... well... not jewish.

We can see see this even when read such innocuous sounding verses (in '*Establish Peace*') as:

*'O break the yoke, the slave release,
Rebuke the arrogant again,
And send Thy messenger of peace,
Whose feet are welcome as the rain.'*

What we need to do here is bear in mind the context in which Gabriol uttered this statement.

In other words the yoke of god is to be broken (a pun on the idea of the yoke of the Torah in Judaism) and the jews are to be released from the Diaspora (their '*slavery*'), while those who are arrogant and have either doubted Yahweh's promise or have oppressed the jews are to be '*rebuked*'. And since, as we have already seen, this '*rebuke*' is stated to come in the form of wholesale or partial extermination in a fiery holocaust.

This is hardly the '*message of peace*' that is to be brought by the messenger.

That messenger however is a euphemism for the jewish messiah who, in direct contrast to Christianity's conception of Jesus, is an all-conquering warrior who is to come to lead the jews to final victory over the gentiles and who will be welcomed as a relief to the drought of their military successes by the jews (i.e. '*whose feet are welcome as the rain*').

Gabriol is even more specific on the fact that systematic violence against non-jews is not only permitted but a necessary act in his philosophic text '*The Improvement of Moral Qualities*'. (2) Where he discusses hardheartness (i.e.

mercilessness/ruthlessness) in the following terms:

'I do not find this quality among righteous or superior men. But it is (to be found) in him whose nature resembles that of a lion, for he is one who is never sated. These are the ones of whom it is said (Deut. 28:50), "A nation of fierce countenance." Upon my soul, this is a wholly detestable quality, whether (its measure be) great or small. It comes into being when the spirit of wrath prevails over a man. This quality is exercised for the purpose of wreaking vengeance upon enemies. There is no harm in making use of it in this manner, although the intelligent man ought not endeavor to be avenged upon his enemies. For this is not befitting. Thus saith the sage (Prov. 24:17), "Rejoice not when thy enemy falleth." To make use of it in order that one may do evil to his fellow-man, to kill him, or to lay hold of the possessions of one who has given no offence, is reprehensible.' (3)

The essence of what Gabriol is telling us here is that, in his view, mercilessness is generally an evil, because god is fundamentally merciful, but that mercilessness has its uses and that the intelligent man is very careful how they use such a tool.

In other words Gabriol believes that mercilessness (towards non-jews as that is the specific context of his remarks) can be a good tool for the jews to use, but only after having intelligently and deliberately weighed the pros and cons of such a course of action.

The specific situation that Gabriol foresees the use of such mercilessness towards non-jews is stated somewhat later in his comments on wrathfulness. To wit:

'Wrath is a reprehensible quality, but when employed to correct or to reprove, or because of indignation at the performance of transgressions, it becomes laudable. Therefore the thoroughly wise and ethically trained man must abandon both extremes and set about the right mean.' (4)

Said in another way Gabriol sees those who have '*committed transgressions*' as being the only valid targets of wrathfulness (and therefore mercilessness/ruthlessness) from the jews.

Now remind yourself how Gabriol describes gentiles (and Arabs most specifically).

Remember?

As evil people who jealously persecute the jewish people, who have stolen and occupied their land, spread lies about the jews with malice aforethought and who would like nothing better than to exterminate the jewish nation.

Can you think of any more grievous transgression against the '*chosen people*' of the creator and ruler of the cosmos?

I can't.

What are the Israelis doing to the Palestinians (and non-jews more broadly) today?

Exactly what Solomon ibn Gabriol advocates.

I rest my case.

References

(1) I have used Israel Zangwill, 1944, '*Selected Religious Poems of Solomon ibn Gabriol*', 1st Edition, Jewish Publication Society of America: Philadelphia as my source for these.

(2) Stephen Wise, 1902, '*The Ethics of Solomon ibn Gabriol*', 1st Edition, Columbia University Press: New York

(3) Ibid, 2:4

(4) Ibid, 4:1

Solomon ibn Gabriol on Jews and Gentiles

Tue, 10 Feb 2015 21:57:00

In my previous article on the proto-Zionist ideology of the eleventh century jewish poet and philosopher Solomon ibn Gabriol. (1) I pointed out that Gabriol's views on gentiles were not exactly positive and moreover verged on the point of advocating wholesale genocide against non-jews (especially those who were regarded as particularly wronging the jewish people like the Arabs).

The basis for this judgment was Gabriol's qualification on the use of mercilessness/ruthlessness in his philosophic work '*The Improvement of Moral Qualities*', (2) which states:

'I do not find this quality among righteous or superior men. But it is (to be found) in him whose nature resembles that of a lion, for he is one who is never sated. These are the ones of whom it is said (Deut. 28:50), "A nation of fierce countenance." Upon my soul, this is a wholly destestable qaality, whether (its measure be) great of small. It comes into being when the spirit of wrath prevails over a man. This quality is exercised for the purpose of wreaking vengeance upon enemies. There is no harm in making use of it in this manner, although the intelligent man ought not endeavor to be avenged upon his enemies. For this is not befitting. Thus saith the sage (Prov. 24:17), "Rejoice not when thy enemy falleth." To make use of it in order tha one may do evil to his fellow-man, to kill him, or to lay hold of the possessions of one who has given no offence, is reprehensible.' (3)

In other words, as I argued, Gabriol is asserting that mercilessness/ruthless is a weapon that should only be used for '*wreaking vengeance upon enemies*' after intelligent thought about the pros and cons of such a policy, which is probably taken from the concept of holy war in Judaism (i.e. both milkhemet mitzvah and milkhemet reshut). (4)

Gabriol then further qualified his comments in regards to in which situations such vengeance should be used in the same work with his commentary on wrathfulness (i.e. vengeance) where he tells us that:

'Wrath is a reprehensible quality, but when employed to correct or to reprove, or because of indignation at the performance of trangressions, it becomes laudable. Therefore the thoroughly wise and ethically trained man mus abandon both extremes and set about the right mean.' (5)

That simply put means that, according to Gabriol, wrathfulness/vengeance is to be used only when suitable trangressions have been made against the jews.

To put that another way; if an individual or group perform an action that is a suitable trangression then it can be said that they have trangressed and therefore are an ethical target for wrathfulness/vengeance, which could then, after due consideration, be subject to whatever brutal reprisal (up to, and including, genocide) the jewish people seeks to impose without any morality being violated (as they are the trangressors not the jews).

Gabriol also provides further evidence of this when he utilizes and approves of the statement that '*benefit occasions love even as injury begets hatred*' in the same work. (6)

Therefore, according to Gabriol, if someone is perceived as injuring a jew, or the jewish nation, then it begets hatred from the jew/jewish nation and the individual or group concerned has also trangressed since they have irresponsibly caused injury and invited hatred. So thus are subject to the potentially genocidal response, which Gabriol ipso facto asserts is quite ethical.

Additional evidence that is this is indeed what Gabriol believed can be discerned from his poems. (7)

In '*Establish Peace*' for instance Gabriol writes:

*'To dust the Arab kingdoms sweep,
The ravenous beasts who tear and bite,
Who rend our scattered sons as sheep,
Whose motto is to seize by might.*

*Our heritage they have possessed,
Exiled, devoured us at their will,
Consumed and wasted and oppressed
And machinate against us still.'*

Clearly when he asks Yahweh to '*sweep the Arab kingdoms to dust*' he isn't being purely (or even substantively) metaphorical, but is rather referring to some form of widespread killing (either by Yahweh directly or by his earthly agents [i.e. the jews themselves]) in order to bring this about.

Suggestion of this can also be seen when Gabriol states that the Arabs have seized jewish land by might (i.e. invasion/violence) [which is also clearly their major transgression against the jews in Gabriol's eyes] so therefore would need to be expunged by a similar method or stratagem by the jews and/or Yahweh.

That Gabriol also styles the Arabs as being '*ravenous beasts who tear and bite*' suggests that in his eyes the Arabs are sub-human. Since he is comparing them to beasts (as in differentiating the jews [the people of god] from the '*beasts of the field*' [the people who were not chosen by god]) and thus are not subject to any ethical objection in regards to their being killed to further the objectives of the jewish nation (as non-jews are barely even human).

Such dehumanization of gentiles also finds voice in Gabriol's poem '*Ask of Me*' where he states:

*'Hath these creatures had passed,
Sated with Judah's spoil,
Than the wild ass we feared
Out of midnight appeared
To trample and dwell on our soil.'*

Now one does not call fellow human beings as '*creatures*', refer to them as if they were locusts ('*Hath these creatures had passed, Sated with Judah's spoil*' = a locust swarm that ravages all the land and crops in its path before moving on as soon as the resources it is living off are exhausted) and then suggest they are like '*wild asses*' (i.e. unruly barbaric shaggy creatures only suitable for the rudest work/tasks unlike well-bred graceful horses who are capable of complicated learning and performing similarly complex tasks) who violate the integrity of the jewish nation and their land/property unless one sees them as sub-human as the comparison is clearly meant to dehumanize those it is made about.

In a similar vein Gabriol also styles non-jews as being uncouth barbarians in his poem '*Invocation*' as he writes:

*'Why should a slave rule,
The lineage of princes,
A hairy barbarian
Replace our young sovereign?'*

We should notice how non-jews are styled as being barely human (hairy barbarians as well as natural slaves to boot), while non-jews are described in terms of lineage (i.e. not as a faith-based group, but rather a caste system based on ancestry) as being princes (i.e. rulers) who are ruled in turn by a young sovereign (i.e. the Messiah in the style of King David).

This juxtaposition is further explained in the poem '*Open the Gate*' when we hear Gabriol cry:

*'Open the gate, my love,
Arise and open the gate,
For my soul is dismayed
And sorely afraid
And Hagar's brood mocks my estate.*

*The heart of the hand-maid's sons
Is hateful and haughty grown,
And all because of the cry
Of Ishmael piercing the sky,
Ascending and reaching the Throne.'*

In the above we can see that Gabriol identifies the children of Hagar (= Abraham's slave/hand-maid/concubine [i.e. the Arabs]) as being slaves who are '*hateful and haughty*' against the jews and have stolen jewish land (Palestine).

This is portrayed by Gabriol as being an unnatural state of affairs as the lineage of princes (i.e. the jews) should sit upon the throne (of Palestine) not the lineage of slaves (i.e. the Arabs).

Further evidence for this interpretation of Gabriol's words is provided by the poem '*Establish Peace*', which laments that:

*'Beneath the feet of slaves we bend,
In pit and prison we are pressed,
The hunters at our necks impend,
We labour still and have no rest.'*

This is qualified in the poem *'Ask of Me'* thus:

*'Ishmael's offspring command
Back to his Arab land,
As his mother of old
To her mistress was told
To return and submit to her hand.'*

In other words princes (i.e. the jews) have become, and are treated as, slaves by the those who are actually created to be such (i.e. Arabs). This Gabriol believed was not the right order of things and when Yahweh once again shows favour to the jews then the Arabs (and non-jews more broadly) will once more assume their rightful place in the cosmos as the slaves of the jews and not the other way around.

This is hardly a complimentary thing for Gabriol to assert about non-jews (and Arabs specifically) and provides further proof of my point in regards to Gabriol's rampant ethno-nationalism and racial supremacist views in regards to jews and non-jews.

Now to return again to the poem *'Establish Peace'*; we should note that the Arabs are believed by Gabriol to be eternally *'machinating against'* the jews. Qualifying this Gabriol's poem *'The Redemption'* suggests that non-jews in general seek 'to sever the life-faith' of the jews.

The meaning of this is that non-jews seek to convert/intermarry with jews and thus soil the *'lineage of priests'*. Evidence of this is provided in Gabriol's poem *'Benediction'*, which describes the jews as *'a nation unique and pure'*.

Now if we remind ourselves that Gabriol also overtly stated that the essence of the jewishness of the jewish people is their *'lineage of priests'* and that Judaism operates on the basis of caste not confession of faith (hence the Kohanim [the priestly class defined purely by lineage in Judaism] who would be redundant if the latter were true). Then it is not difficult to see that the idea that the jews are *'a nation unique and pure'* has ominous racial, and even racial supremacist, overtones.

We are also told in the poem *'Establish Peace'* that the Arabs (and non-jews in general) have already (allegedly) done the jewish nation much harm and dishonour (and thus have transgressed to use Gabriol's rubric), which provides further reason in his eyes for brutal jewish vengeance to be enacted as soon as Yahweh deigns to permit it.

Similar comments can be found in the poem *'My Soul Shall Declare'* where we read:

*'Bemock, O Almighty, the foes that bemock her,
Avenge with due vengeance her insults and shame,
In her stress be a rock of support against her foeman,
Nor yield up the child Thou to manhood didst frame.'*

In the above text it is abundantly clear that Gabriol views all the *'foes of Israel'* as being subject to vengeance (and the associated ethical holocaust that he implicitly proposes) in that they have insulted and shamed Israel and therefore have transgressed so are subject to said divinely-sanctioned vengeance and retribution from the jews.

This is described once again in the poem *'The Redemption'* as being an inversion of the current state of affairs with the jews replacing their status as the whipped and despised slaves of the non-jews with the slaver's rod with which to mete out divine punishment to their former non-jewish masters.

To wit:

*'His heritage shall to the exile be given,
And a strong hand the sick and the punished replace,
The abased and abandoned, by ever fang riven,
Shall their freshness renew by the patriarchs' grace
And the stranger be scorched like a tropical place.'*

This vengeance which refers to the *'scorching'* of the gentiles who have wronged the jews (which is not dissimilar from the use of the concept of Amalek in Judaism) (8) is further qualified by Gabriol in the poem *'The Day of Judgment'*, which relates thus:

*'Set the Most High before thee, and know that every thought
And every hidden imagining are to Him not hidden.
Dread the day of His wrath, and the dreadful position
Wherein is help or refuge for no creature.*

*On the day He shall judge the peoples and destroy their beings
And wither all His adversaries as with the fiery blast of his nostrils
And decree the fate of all potentates, officers and rulers,
Nor pay regard to mighty princes,
And destroy tyrants and cut off the scornful,
The proud and presumptuous who rely on preciousness of their palanquin'*

In other words Yahweh will *'scorch'* all those who oppose the jews with the *'fiery blasts of his nostrils'* with a particular emphasis put on exterminating (which is after all the necessary outcome of such rhetoric) all current and potential leaders among the gentiles.

If we relate this back to the poem *'Establish Peace'* where Gabriol cried to Yahweh to *'sweep'* the kingdoms of the non-jews (the Arabs are specifically mentioned, but as previously this is general not a specific statement) *'to dust'*. Then it fits into the logic used by Gabriol in so far as when Yahweh allows the jews to turn the tables on their non-jewish oppressors then the last shall be first and the first shall be last (i.e. it is a global revolution with the jews turning the world on its head with them at on top and the non-jews at the bottom, which Gabriol believes is the natural order of things).

In other words: what Gabriol is advocating in his poems and philosophic work, in regards to jews and non-jews, is that jews (as being of the *'lineage of princes'* and thus the natural rulers) should rule the globe, while the non-jews (as being of the *'lineage of slaves'* and thus the natural servants) should cater to every whim and commandment of the former since they are their manifest inferiors.

If that isn't racial supremacism then I don't know what is.

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The Diary of Thomas Dallam on the Jews in Islamic Lands

Thu, 04 Feb 2016 23:20:00

The Diary of Thomas Dallam recounts the voyage of a diplomatic expedition from Elizabeth I to Sultan Muhammed III in 1599 in order to secure better trading links. The author, one Thomas Dallam, was a master organ maker and had been dispatched by Elizabeth I to Constantinople with a specially crafted sixteen-foot-high mechanical organ as a present for the Ottoman Sultan. (1)

As such his testimony is one of a few primary sources we have from Europeans who visited the Ottoman Empire at its height and had direct interaction with the Sultan and his court, while also making their observations about the ordinary Muslims in their own lands. In addition to this Dallam also observes things about the jews in the Islamic world, which many a philo-Semitic author would like to sweep under the rug. In Algiers, one of the principal cities of the Barbary corsairs, Dallam noted that there were a great many jews as well as Muslims there. (2) This is important considering that Dallam also notes that the residents of Algiers were prolific slave traders of captured Christians (mainly of Spanish and Italian origin). (3) This is especially notable when you consider that we know from Islamic sources that jews dominated the white slave trade in the Islamic world from a very early period. (4)

It is therefore reasonable to assert that there was a link between Algiers status as a major centre for slave trading and the concentration of jews there. The presence of so great a concentration of jews in the city was likely because Algiers was one of the principal bases/trading ports of the Barbary corsairs (who Dallam considers, like all Muslims, to be inveterate savages) and therefore a major entry point for fresh cargos of slaves produced by the piratical depredations of the corsair crews in residence.

Dallam similarly notes large populations of jews in Greek towns such as Lippanta (5) [= Lepanto] and tells us that while he and other Englishman knew of one ‘*honest jew*’ (who seems to have liked Englishmen for some reason or another). (6) Jews in general were a vile people as shown by the fact that he comments that Jonas Aldredge, the English consul, had had to travel forty miles inland in order just to get a jewish criminal hanged. (7)

While in another instance a jew screamed abuse against Jesus Christ and Christianity to one Master Cunisbe – a member of Dallam’s diplomatic party – in the street and Cunisbe had to be promptly restrained to prevent him from cutting off the head of said jew then and there. (8) This is hardly the sort of jewish behaviour that philo-Semitic authors tell of in their works: is it? That is because the truth about jewish history is simply that the jewish people in the Islamic world were a mix of unscrupulous slave traders, Christian-hating religious zealots and willing agents of the various Islamic rulers and dynasties.

The jewish people weren’t victims of Islamic oppression: they were the willing agents and servants of the Islamic leadership against Christian Europe.

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Justin Martyr on the Jews

Sun, 07 Feb 2016 18:51:00

The second century Christian philosopher and martyr Justin is one of the most important of all the Christian fathers. It was he, born in Judea to Greco-Roman parents, who is principally responsible for integrating the concepts found in Greek – especially those of Platonic - philosophy into Christian theology.

Befitting his status as a thinker and theologian Justin Martyr is venerated in just about every denomination of Christianity extant today. However Justin Martyr is rather controversial given, like many others Church Fathers, he... shall we say... had views about the jews.

In his '*First Apology*' he referred to jews as '*barbarians ignorant of philosophy*', but yet also utilizes various myths to suit his evangelical purposes. For example he repeated the claim, probably derived from Josephus and Philo of Alexandria, that the Greek philosophers had gotten all their ideas from the Hebrew prophets, while Plato allegedly took his direct from Moses. (1)

This is, of course, utter nonsense and something Josephus and Philo of Alexandria had simply invented out of thin air based on the belief common to adherents of Judaism that they as jews were superior beings, but it does play into the sense that Justin Martyr could be a little fast and loose with his claims.

However be that as it may; Justin does seem to have a good working understanding of Judaism. For example he explains in his '*Dialogue with Trypho*' that jews believe themselves to be the '*sons of Abraham*', (2) but that they also understand their inheritance and salvation to be based on their ancestry (i.e. Israelite = Jew = Born to Jewish Parents as in Rabbinic Judaism) and keeping the practice of the rituals and laws of Yahweh alive. (3)

This focus on the minutiae of ritual, ceremony and the law (which you can easily see demonstrated in the Talmuds) is the basis of Justin Martyr's critique of the jews. Since he argues, among other things, that the jews have:

1) Focused their intellectual attention on minute points of ritual, ceremony and law rather than the larger prophetic and religious meaning of the Old Testament. (4)

2) Altered or excised passages of the Old Testament in order to disprove and attack the arguments of Christians. (5)

3) Believe that they don't need the Messiah (i.e. Jesus) to come, because they will be saved by God due to the rigorous observance of their ancestral customs. (6)

This allowed Justin Martyr to cast the jews as the fervent enemies of Christianity since the divine torch had now been passed from the jews to the gentiles by the advent of Jesus. This transference included the prophetic abilities (7) as well as the mantle of the chosen people. (8)

This jewish hatred of Christians started at the very birth of Christianity and as such Justin Martyr states unequivocally that that the jews bear the responsibility for the death of Jesus (i.e. the charge of deicide). (9) Since they insulted, shamed and murdered him on the cross. (10) This in turn stemmed from a deliberate diabolical conspiracy among the jewish people lead by Herod (11) who in turn was guided in his actions by Satan himself. (12)

This devilish conspiracy has, according to Justin Martyr, been active since the time of Jesus in the form of jews spreading out across the whole world to promulgate hatred against, and stop the spread of, Christianity. (13)

He also asserts, not implausibly if one notes Cassius Dio's account of the jewish revolts, (14) that jews schemed, and proclaimed hatred, against Christians (who they hate) in their synagogues. (15)

Justin Martyr doesn't however just make that assertion; he also points out that jews persecute and kill Christians as soon as they have the power to do so. (16) He cites the example of the jewish revolt against Antonius Pius (the Bar Kochba revolt of 132-133 AD) and how Bar Kochba mandated that all Christians (as well as all pagans) were to be sadistically tortured and murdered by his thousands upon thousands of exclusively jewish adherents. (17)

Another example of such behaviour, which jewish historians have desperately tried to cover up, is the massacre at the Mamilla Pool in 614 AD, (18) which occurred just under five centuries later.

Clearly Justin Martyr wasn't being paranoid or purely rhetorical, but rather he knew exactly what the jews believed and how dangerous they were. This can be found in his observation that very few jews ever convert to Christianity (19) - a record of complete failure that has incidentally been near enough continual throughout the two millennia of Judeo-Christian relations – as well as his recommendation that the jews be expelled forthwith as subversives. (20)

Justin Martyr knew the jews as they really were and are. He had after all grown up among them and knew how they thought and behaved, which can be seen in the fact that he knows a great deal about jews and what they believed.

It is therefore little surprise that Justin Martyr railed against the jews with such vim and vigour!

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Vasco da Gama and the Jews

Mon, 08 Feb 2016 19:05:00

Vasco da Gama, the fifteenth century Portuguese explorer who discovered the Indian subcontinent, had long been seen a European hero and one of which the Portuguese are, to this day, rightly proud.

The interesting thing about da Gama is that he is usually envisioned, like a great many historical individuals, as a kind of androgynous figure or a colourless image. The vision has no life or colour to it; the assumptions are made that the sum of his worth was in his explorations.

When we restore some of that colour however it immediately begins to make the more intellectually myopic among us – who are almost invariably members of the political left and/or assorted religious groups - froth at the mouth precisely because the restoration of life and colour to the subject grinds against one shibboleth or another.

Da Gama is one such case since he is usually presented as a '*great explorer*', but that's about it. He has had his personal essence removed and when we restore life and colour to him. We discover that he really doesn't fit into the politically correct narrative of European history and most especially in regard to his attitude towards jews.

While the idea that he studied under the prominent jewish astronomer and rabbi named Abraham Zacuto is almost certainly a myth. (1) The problem remains that we know relatively little about da Gama, (2) but what we do know presents him as being stridently anti-jewish.

The most famous incident we have which details as much is Vasco da Gama's encounter with Gaspar da Gama off the coast of Goa in India. Now I should point out that we don't actually know Gaspar da Gama's real name or where he actually came from, but what we do know is that he was jewish merchant and that he took the name '*Gaspar da Gama*' upon his forced baptism by Vasco da Gama. (3)

Gaspar was either came from the kingdom of Granada (4) or Poznan in Poland. (5) He had for reasons unknown, but presumably for purposes of trade, traveled to India and had set up there in the service of a local ruler.

When he heard that Vasco da Gama was nearby; Gaspar rowed out to da Gama's ships and was immediately identified by local merchants as a jew. This lead Vasco da Gama to conclude, quite rightly in the circumstances (since jews had a track record of being agents for the Ottomans a-la Joseph Nasi, Duke of Naxos), that Gaspar may well have been a spy for the Ottoman Empire.

Vasco da Gama promptly had Gaspar seized and tortured until such time as he revealed why he had really traveled out uninvited to the Portuguese vessels. (6) We don't know exactly how Gaspar managed to convince Vasco da Gama that he wasn't an Ottoman spy, but it does seem to have something to do with his willingness to convert to Christianity.

That Vasco da Gama accepted such a mealy mouthed bribe is naturally deplorable, but it was consistent with the Christian missionary impulse of his time. As it happens this conversion merely served as a smokescreen behind which Gaspar then operated and gained the favour of King John of Portugal as a well-traveled polyglot.

Clearly Vasco da Gama was no friend of jews, but it is also clear that his religious zeal lead him to the unfortunate (and often fatal) belief that a jew can change their spots.

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The Diary of Dr. John Covel on the Jews in Islamic Lands

Fri, 12 Feb 2016 23:49:00

Dr. John Covel was an eighteenth century English clergyman and scientist as well as a widely-traveled man. When you consider he spent the years 1670 to 1681 in the Ottoman Empire as a chaplain to the Levant Company. On his return to England in 1681 he became chaplain to Queen Mary II and in 1688 was appointed as the Master of Christ's College in Cambridge University which position he held until his death in December 1722. (1)

Covel's diary of his eleven years in the Ottoman Empire is interesting to us precisely because it is narrative of what he saw as well as his impressions of it. The fact that Covel's account is a diary and was never intended for publication allows us to reasonably view it as a (relatively) honest account.

Notably Covel also makes a series of passing factual observations about jews without feeling the need to comment further. For example he commented on the large number of jews who lived in the towns of Ponte Grande (2) and Chiorlido. (3)

Other examples of the kind of cursory observations that Covel makes are that jews rarely engaged in sporting activities, while Christians and Muslims frequently did so, (4) but that all the people of the Ottoman Empire frequently used charms and amulets to ward off curses and the evil eye. (5)

Covel further correctly notes that jews and Christians, as '*People of the Book*', are tolerated by Islam unlike adherents of non-Abrahamic religions who are to be put to death immediately. (6)

That said however Covel also gives a rather unflattering account of jews as being dirty verminous creatures who do not keep themselves clean (contrary to the modern claim that they always kept themselves very clean), but rather he found their houses to be pestilential and run down. (7)

Indeed Covel refers in this vein to jews as being '*poisonous beasts*' (8) who one can smell – which itself he describes as '*no small purgatory*' - from a considerable distance. (9)

We also learn that the jews were common among the practitioners of magic-cum-witchcraft in the Ottoman Empire as Covel explains in regard to meeting two old jewish women who claimed to deeply versed in the occult arts. (10)

Notably Covel also alludes to the powerful middle class position of the jews in the Ottoman Empire (11) when he notes that had he jewish dragomen (i.e. fixers who facilitated and bribed for a traveler). (12)

However I'd like to end by quoting Covel on the subject of a jew who tried (and failed) to impress his Ottoman masters. To wit:

'All these, when they were discharged, were levelled to fly over the people's side ; for at the festivalls at the birth of this prince, a Jew (that made the fireworkes) shot one large rocket towards the Kiosk, designing to have mounted it over, but it chanced to fly right into the Kuzler's lap, and burnt up all (if any little was left). The poor Jew was first drub'd 150 drubs on his feet, but the black devil, the gelding, would not rest satisfied with that, but got him cut of.' (13)

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The Judaiser Heresy in Fifteenth Century Russia

Sun, 14 Feb 2016 16:59:00

The Judaiser Heresy in fifteenth century Russia is a historical enigma not unlike that of the better known Cathar heresy in thirteenth century France. As with the Cathars the Judaisers have left us no actual statement of their beliefs and all we have is what their opponents wrote about them.

The Judaiser heresy began in Novgorod in its last years as an independent state in 1470 with the arrival of a jew, or a jewish convert to Christianity, named Zechariah or Skharia. (1) Zechariah came to Novgorod in the train of Prince Mikhail Olel'kovitch of Lithuania. (2)

Zechariah's teachings spread fast and in a short time he had gained a significant number of converts to his ideas in Novgorod. (3) With the transfer of the Novgorodian priests to Moscow however the Judaiser heresy began to attract powerful individuals to its ranks. (4) The most notable of these converts, as well as the only clearly identified member and financial patron of the group at court (although many others were or are suspected), was Princess Elena of Moldavia. (5)

The reason for this strangely quick access to the court of these new and obviously heretical ideas was that Princess Elena's mother was the sister of Prince Mikhail Olel'kovitch. (6) This suggests that if Princess Elena wasn't already a convert before she married into the Russian monarchy; she very quickly became one once Zechariah arrived as part of her uncle's retinue.

We know that the Judaiser heresy was considered to be extremely dangerous by two intellectual Russian churchmen; namely Archbishop Gennadi of Novogord (7) and Joseph of Volok (the Abbot of Volokolamsk). (8) Both these churchmen were in the thick of the fight against the Judaisers by 1488 and this bore fruit in 1490. When a council of the Orthodox Church urged Ivan III of Muscovy to condemn and vigorously prosecute the heretics. (9)

In the meantime Archbishop Gennadi had numerous Judaisers publicly whipped and chastised in the centre of Novgorod. (10) Until in 1502 the reluctant Ivan III finally acted against the Judaisers and burned their followers at court, including Princess Elena, at the stake. (11) A further council of the Orthodox Church in 1504 recommended to the Tsar that the prosecutions be continued until the Judaiser heresy was stamped out, which was duly put into action by the authorities. (12)

The Judaiser heresy itself, from what little we know of its beliefs, was a mix of ideas derived from Kabbalistic mysticism and the writings of Hussites as well as general anti-Trinitarianism and anti-clericalism. (13)

The identification of the Judaisers with Judaism has not been without some controversy with Marxist scholars in particular preferring to see it as a '*pre-reformation Christian movement*', but this claim is difficult to sustain when we acknowledge that the evidence of their beliefs we have suggests that the Judaisers were converts to some kind of Messianic Judaism. (14)

For example we know that they didn't believe in the authority or the teachings of Church Fathers and openly questioned the veracity and authority of the gospels. (15) This, in addition to the known ready availability of translated jewish manuscripts at the Lithuanian court, (16) suggests that the only conclusion we can make is that the Judaisers really were converts to some kind of Messianic Judaism. (17)

Interestingly the effectiveness of the Judaiser's message was down to timing; in so far as the onset of 1492 – the end of the seventh millennium in the Orthodox calendar – caused the spread of the beliefs that its advent would bring about the end of the world and the apocalypse. (18)

In other words the Judaiser heresy was likely an attempt by a jew to undermine the Christian church by converting its flock into jews, which was only foiled due to the theological vigilance of Archbishop Gennadi and Abbot Joseph of Volok.

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Interview with Renegade Broadcasting (14/02/2016)

Tue, 16 Feb 2016 19:10:00

You can listen to my interview and general discussion of the jewish problem with Kyle at Renegade Broadcasting from 14/02/2016 [here](#).

Enjoy!

Jews and Communism in Lithuania (1918 to June 1941)

Tue, 16 Feb 2016 22:43:00

Second Edition

It is well-known that jews were significantly over represented among the leaders and activists of the Russian Social Democratic Party that went on to split into two elements whose names are better known: Mensheviks and Bolsheviks. The Bolsheviks under their part-jewish leader Lenin were, as I am sure most of my readers know, victorious in the power struggle that derived from the February Revolution of 1917 and which ended with the October Revolution that same year.

What is less well-known is that jews were also significantly over-represented in parties set up in an attempt to imitate the Bolshevik success, otherwise known as the (official) communist parties, across both Europe and North America. Notable examples of heavily jewish communist parties, well out of proportion to the size of the local jewish population, were the CPUSA (USA and Canada [for a time]), CPP (Poland), PCF (France), CPN (Netherlands), CPB (Belgium), CPM (Hungary), CPR (Romania) etc.

What is usually ignored when we look at this over-representation are the smaller countries that bordered the, then emergent, Soviet Union and how deeply jews were involved in communism in those countries. One such state bordering the emergent Soviet Union was Lithuania and in many respects it affords a textbook example of the scale of jewish involvement in Communism as well as its governance and terror apparatus.

It is well then to point out that Lithuania only declared independence (under German sponsorship) from the Russian Empire in 1918 and as such was in a fragile condition throughout its early years. For our purposes however it is enough to realize that this was a chaotic period of transition as well as a time of great hope and aspiration for the people of Lithuania. That hope was to be dashed in mid-1940 by Joseph Stalin when he ordered the Red Army invade and annex Lithuania without prior provocation or even much real reason.

Going back to late 1918 then: the Soviet Union had become semi-established under Lenin and the disproportionately jewish Bolshevik party. As part of what was believed to be the long awaited proletarian revolution: two of Lenin's principal officials - Adolph Joffe and Dmitry Manuisky - sought to destroy the nascent Lithuanian state by organizing a Soviet takeover. This they sought to achieve by masterminding the creation of a new Lithuanian government (the '*Lithuanian Soviet Socialist Republic*') in mid-December and the orchestrating the resulting Soviet invasion in late December 1918.

Had it not been for bravery and steadfast fanaticism of Lithuanian and German anti-communist volunteer army units. Then the advance of the Red Army might not have been successfully stopped, but checked it was and eventually the Soviet Union was driven back with its tail between its legs.

Now of those two agents one – Joffe - was a jew. This is notable in and of itself, but when we look at the '*government*' he formed it gets even more interesting. Some two out of the eight members of the provisional revolutionary government were jews. These were Semyon Dimanstein and Yitzhak Weinstein. Regarding the remaining political players one was a Pole (Kazimierz Cichowski) and another was long-time associate of jewish Bund activists (Zigmas Aleksa-Angarietis). The latter was also a fairly important Marxist thinker in his own right at the time.

This means that jews played a key role in attempting to snuff out out an emergent independent Lithuania since one of the two principle architects of the policy was jewish. Out of two of the eight members of the Politburo of Lithuanian Soviet Socialist Republic were jewish. If we discount the key background players, Joffe and Manuisky, that leaves us with a quarter of the Politburo being jewish, which in turn is clearly in massive disproportion to the minority jewish population in Lithuania at the time.

Estonia, Latvia and Lithuania between them only had approximately 265,000 jews by 1940, (1) which in turn breaks down as: (2)

Estonia: 4,434 jews (0.4 percent of the population) in 1934.

Latvia: 93,479 jews (4.8 percent of the population) in 1935.

Lithuania: 153,745 (7.6 percent of the population) in 1935.

This jewish-lead attempt - remembering that Lenin had approved the invasion and that Trotsky was the Commissar for War supervising the invasion at the time - to take over Lithuania did not however decrease jewish power inside the communist party of Lithuania. By the end of 1939 there were 1,120 members of the Lithuanian Communist Party (LCP) who were not in prison. Some 60 percent of these were Lithuanians (670 individuals), while 31 percent of them were jews (346 individuals).

The remaining 9 percent were a motley collection of German, Polish and Russian communists. (3)

This is clearly a huge number with approximately a third of all non-imprisoned members of Lithuanian Communist Party in 1939 being jewish. When we turn to the imprisoned members of the party then the figure becomes even more alarming with 287 individuals imprisoned of which 145 were jewish. (4) This translates into the alarming statistic that 51 percent of imprisoned members of the Lithuanian Communist Party in 1939 were jewish.

When we add these figures up we come to the figure of the Lithuanian Communist Party having 1,407 members in 1939 and of these 491 were jews. This translates to 35 percent of the members of the Lithuanian Communist Party members being jewish in 1939, which translates to jews being represented 4.6 more times in the Lithuanian Communist Party than in the general population.

What Truska does not mention however is that a further 516 jewish communist emigrated from Lithuania to the jewish autonomous region in Birobidzhan between 1931 and 1936. (5)

If we factor in these 516 jews who left Lithuania for Birobidzhan at the behest of Stalin's emissaries. Then we get 1,923 de facto members of the Lithuanian Communist Party and of them some 1,007 were jews. That translates to 52 percent of the de facto members of the Lithuanian Communist Party being jewish, which means relatively speaking that there were 6.8 times more jews in the Lithuanian Communist Party than in the general population.

Things get even worse in terms of over-representation when we turn to the amount of jews in the the young wing of the Lithuanian Communist Party in this same time period. Out of some 263 active members only 81 were Lithuanians, while 165 were jewish. (6)

This effectively inverts the ratio of Lithuanians to jews found in the main party with only 31 percent of the members of the Lithuanian Lenin's Communist Youth Union actually being Lithuanian and 63 percent of them being jews.

What this means is that there were double the number of jews than there were Lithuanians in the Lithuanian Communist Party's young wing!

Further among the MOPR (International Red Aid) activists in Lithuania in 1939 - MOPR had begun to be wound up in late 1938 due its considerable open involvement in the Spanish Civil War and Stalin's foreign policy considerations - out of a total to 234 only 90 were Lithuanians, while 141 were jews. (7)

This translated into a percentage means that of the MOPR activists in Lithuania: only 38 percent were actually Lithuanians, while 60 percent were jews.

When we consider this we can see that the Lithuanian Communist Party was more or less completely dominated by jews well out of proportion to their representation in the Lithuanian population.

This is all the more surprising when we consider that the majority of jews were small business owners in Lithuania when a statistical survey was undertaken in 1937. (8) This was later confirmed during the Soviet occupation of Lithuania from mid-1940 to mid-1941. When the Soviet government started progressively cleansing the Lithuanian Communist Party of many of its jewish members, because they had been capitalists for most of their waking life (while just being communists at night and in their leisure time) before the invasion! (9)

It is worth noting however that a large number of those that Truska labels as '*Russian civil servants*' were actually themselves jewish. These were not jews from Lithuania, but rather from the Soviet Union proper. (10)

Predictably the jews of Lithuania viewed the Soviet invasion and occupation of Lithuania in the summer of 1940 positively. Although there were naturally some dissenters particularly among the official, as well as the religious and Zionist, jewish organizations. (11)

Interestingly jews were not heavily involved in the '*People's Committee*' that declared Lithuania a Soviet Republic on July 21st 1941 with only 4 of its 78 members being jewish. (12) Of the delegation that left to bring Stalin the official news of his latest conquest only a single jew was among the 20 members. (13)

That said in the summer of 1940 in the powerful Politburo of the Central Committee of the Lithuanian Communist Party out of 13 members some 4 were jews (or 4.1 times their representation in the population of Lithuania). (14) This translated into a percentage is 31 percent of the highest governing institution in Soviet-occupied Lithuania and closely parallels the jewish domination of the Lithuanian Communist Party at the end of 1939.

By February 1941 however the Stalinist purges of former jewish capitalists and those suspected of ideological deviations, such as Bukharinism and Trotskyism, had removed a significant element of the jewish members of the Politburo of the Lithuanian Communist Party with only 1 jew out of 11 members in total. (15)

It should be remembered that Stalin was at this time very conscious of the sheer number of jews in leadership positions of the official Communist parties as well as the Soviet government itself. (16)

This removal of jews from highly visible positions was part of Stalin's broader policy of minimization (as well as positive discrimination against non-local or non-Russian Communists) in relation to the over-representation of non-Russian nationalities in the Soviet government. (17) This policy was enacted in order to lessen the antagonism of subject populations, such as the Lithuanians (the Ukrainians are another similar example), as even with the Soviet terror apparatus beginning its bloody harvest. The Lithuanian Communist Party consciously put as few jewish communists into the public view as possible, because of violent popular anti-jewish feeling. (18)

As part of this policy the intake of a large number of Lithuanian Communist party representatives and members helped to dilute the figures sufficiently for there to be only 593 jewish full and provisional members of the Lithuanian Communist Party organization out of a total of 4,703 individuals (of which only 2,184 or 46.4 percent were Lithuanian) in June 1941. (19) This expressed as a percentage is 12.6 percent of the Lithuanian Communist Party.

Obviously this is still a significant and hugely disproportionate over-representation of jews in the party (as well as 1.6 times their representation in the Lithuanian population), but it is significantly lower than it had been in the year before the Soviet occupation.

In the Lithuania's second city of Kaunas however the proportion of the jews was much higher with some 25.9 percent of all members of the Lithuanian Communist Party members being jewish in comparison to 21.7 percent being Lithuanian. (20) This is indicative that while the jews had now become a much smaller demographic component of the Lithuanian Communist Party. They still wielded a level of influence which was very close to that which they had enjoyed before the Soviet occupation.

This can be shown by pointing out that of the 25 directors and deputy directors of departments within Soviet-occupied Lithuania: 7 were jews (5 from Lithuania and 2 from Russia). (21) Thus the amount of leading jewish figures in the bureaucracy - who were often more powerful in many respects than members of the Lithuanian Communist Party's Politburo - stands at 28 percent, which is once again roughly equal the amount of considerable over-representation of jews in the Lithuanian Communist Party at the end of 1939.

This compares unfavourably to the extraordinary lack of representation of jews among the official Lithuanian Communist Party bosses, (22) but this, contrary to Truska's interpretation, does not mean that the jews were not powerful in the Lithuanian Communist Party (and also invalidates Kirby's claim that the over-representation was because jews were simply better educated), (23) but rather that Stalin was enforcing his policy of making Communism seem less overtly jewish so as to not antagonize subject populations such as the Lithuanians.

The point is very simple: the official political representatives of the Soviet Union in Lithuania were decidedly Lithuanian.

This area of government received few of the thousands of Soviet apparatchiks that were exported to man the new bureaucracy, but it is incorrect to believe - as Truska implies - that power rested with these Lithuanian puppets, but rather with the high-ranking Soviet (or otherwise) bureaucrats and officials behind the scenes who carried out the reign of terror that Stalin was about to inflict on Lithuania. (24) This also accords with what we know about Stalin's distrust of the personnel of other communist parties who were prone to not be in full accord with him ideologically and thus worthy - in Stalin's eyes - of mistrust bordering on paranoia. (25)

This jewish operational control is shown by the fact that jews dominated Soviet-occupied Lithuania's media with Leiba Sausas being deputy director of the Telegram Agency (ELTA), Emanuelis Ciranskis being deputy chairman of the Radio Committee, Genrikas Zimanas being deputy editor of the Lithuanian Communist Party's Central Committee's official organ ('*Tiesa*') and Eugenijus Vicas being the deputy editor of the new communist Russian language daily newspaper '*Truzenik*'. (26)

Further the Soviet censorship bureau in Lithuania ('*Glavlit*') was run by three jews: Bencionas Borisas Gurvicius, Abelis Sinjoras and Libe Korbaite, while 9 of its 32 employees charged with political censorship of the media were jewish. (27) This is a representation of jews among the official political censors of Lithuania of some 28 percent, which again directly parallels the level of jewish over-representation and domination of the Lithuanian Communist Party at the end of 1939.

When we move onto those who directly involved in the Soviet terror apparatus in Lithuania, which was responsible for at least 34,460 deportations and a great many deaths, (28) it gets even more frightening as the new director of the State Security Department, Antanas Snieckus (later dictator of Lithuania for nearly three decades and who incidentally was himself possibly jewish and certainly associated closely with jews in Lithuania), (29) established a twelve man headquarters for the wave of Soviet terror that was about to sweep Lithuania.

Of those twelve individuals some six of them were jewish, (30) which is - of course - fifty percent and in massive disproportion to the size of the jewish population in Lithuania although such over-representation is in keeping with Soviet terror mechanisms in general. (31)

In relation to the staff that this headquarters employed it is perhaps not a surprise to learn that out of 254 members of the Snieckus' State Security Department some 44 were (Lithuanian) jews, (32) which is nearly 20 percent of the total number of staff.

This is once again well out of proportion to the size of Lithuania's jewish population and while the proportion of Lithuania jews in the terror apparatus dwindled to some 10 percent of the total from August 1940 to June 1941, which Truska makes much of. (33)

Once again this is largely because Stalin had begun importing large numbers of his own officers. Many of whom we have good reason for suspecting were jewish such as those described by Alexander Solzhenitsyn in '*Gulag Archipelago*' (34) and reasonably represented by rising jewish NKVD/NKGB/SMERSH star Solomon Milshtein who was extremely active in and around Lithuania in 1940 (being responsible for among other things the infamous Katyn Massacre in Poland). (35)

This then means that all that Truska has demonstrated is that Lithuanian jews were not as over-represented in the Soviet terror apparatus as time went on, but what he has not proven, or even considered, is that a large part of the incoming Soviet terror apparatus was jewish. As well as that when you combine the Lithuanian and Soviet jewish contribution to the wave of deportations and killings that Soviet occupation brought to Lithuania. It makes the jews stand out as an oddity in relation to the sheer scale of their disproportionate involvement and culpability especially when we take into account their status as a minority population both within Lithuania and the Soviet Union proper.

Further it is clear - when take the above into consideration - that the real government (i.e. its bureaucracy) of Lithuania during the Soviet occupation of mid-1940 to mid-1941 was significantly and disproportionately jewish. In addition to the fact that the Lithuanian Communist Party before the invasion was similarly governed, and also in this case staffed, by a large and disproportionate number of jews.

Thus we can see that jews bear a great deal of historical responsibility for the crimes of the Soviet Union against the Lithuanian people from mid-1940 to 1941.

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Ivan the Terrible: Crusader against Jews and Muslims

Thu, 18 Feb 2016 22:59:00

Ivan IV of Muscovy, who is better known as Ivan the Terrible, is one of the most famous (as well as the first) of the Tsars of Russia. Ivan is best known for uniting Russia via expansionist warfare against the forces of Islam in the form of the Tartars.

However I'd like to here briefly focus on the underplayed fact that in Ivan didn't deliberately set out to smash the forces of Islam at the start of his reign. However this became his resolve after a series of large raids on Muscovy from the khanates of Kazan, Astrakhan and the Crimea. These carried away significant amounts of portable wealth as well as large numbers of Ivan's Russian subjects to be sold as slaves in Islamic lands. (1)

As I have pointed out elsewhere it was the jews who were the major players in the transportation and sale of slaves in Islamic lands. (2) It is further useful to note that the jews as a people were extremely influential in the lands of Islam. (3)

We should therefore note that Ivan's '*wars of expansion*' were not imperialistic in nature, but rather defensive warfare taken to its logical end. In other words: eliminate your enemy so you don't have to defend any more. Remember the age old military adage: '*the best defense is a good offense.*'

In this Ivan had the assistance of the Russian Orthodox church, which was a hotbed of anti-Muslim and anti-Tartar sentiment at this time. (4) The basis of this theological belief was the widespread idea that the Muscovites were the new Israel theologically speaking and that as such it was the duty of the Church Militant to spread the gospel among the infidels. (5) A fact also evidenced by our main source for details of the reign of Ivan: Prince Andrey Kurbsky's '*History of Ivan IV*'. (6)

Ivan himself endorsed these ideas, including an ardent belief in the reality of witchcraft, (7) and was deeply religious as well opposed to all those the Orthodox church viewed as infidels. (8)

That Ivan primarily fought against Muslims is undeniable, but given his beliefs (as well as those of his advisers) in regards to infidels as simply those who were not Christians. It is clear that Ivan also regarded jews with contempt and didn't act against jews only because there weren't very many of them in and around Muscovy at the time.

However that doesn't detract from the fact that Ivan clearly despised them much as he did Muslims.

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Did Dutch Jews start the Great Fire of London?

Sun, 21 Feb 2016 17:33:00

The Great Fire of London in September 1666 is one of the most significant events in the history of the capital of the (former) British Empire. (1) It followed on from a huge plague epidemic in 1665, which killed some 100,000 people (2) and series of very hot and dry summers. (3)

It is usually ascribed to being a terrible accident at the bakery of Thomas Farriner in Pudding Lane near the docks lining the river Thames. However it is difficult to credit the claim made by Ackroyd that it '*just happened*' (4) since, as Hanson observes, while we don't (and won't ever) definitely know the cause: we can speculate on the basis of the evidence. (5)

The idea that 'it just happened' is quite frankly absurd for much the same reason as stating that we shouldn't seek to theorize who Jack the Ripper was. We won't ever know who, or whom, committed the Whitechapel murders for sure, but it doesn't stop us proposing suspects and looking for evidence to identify them with the legendary Ripper.

Should we stop looking for the real Jack the Ripper?

No?

Well then we shouldn't accept that the Great Fire of London '*just happened*' either.

Now to understand the context to the fire we should note that major fires were then a not infrequent occurrence in towns and cities across the British Isles. Even in London there was a major fire in 1630 (6) and between 1600 and 1665 there were at least seventy substantial fires across towns and cities in England. (7)

However these are dwarfed in scale by the Great Fire of 1666 with some 13,200 homes and business premises being lost and 70,000 to 80,000 inhabitants made homeless. (8) The economic damage was also unprecedented with £330,000 being lost in rent and £9.9 million lost in goods. (9)

In total some eighty percent of London inside the old city walls was burned down, which, as England's capital, was always going to have a very significant impact on both England's capacity to make war (England was at war with the Dutch and French at the time) and also impoverish its people to the point where the population could radicalize and rise up once again against the king.

We need to remember that the Great Fire occurred only six years after the Restoration of the monarchy by Charles II after the military dictatorship of Oliver Cromwell in 1660. There were still a great many of Cromwell's supporters in the kingdom of England and '*dissenting*' (i.e. radical Protestant) ministers were a still a force to be reckoned with as were their many supporters.

It is also worth saying that, since the Restoration, supporters of Oliver Cromwell and Puritanism in general had been predicting that a great fire would come down from heaven to cleanse the '*New Babylon*' (i.e. London) of the filth and moral depravity that had arrived in spades with the advent of Charles II. (10)

The sheer scale of the devastation wrought by the Great Fire of London is what makes it so memorable as an event.

It started by all accounts, as before stated, in the bakery of Thomas Farriner in Pudding lane – named after offal not desserts – (11) who was under contract to the Navy Victualing Office to provide ship's biscuit. (12) He also produced and sold bread and pastries as did every other baker in London at the time. (13) Hence the common, but inaccurate, assertion that Farriner was the '*King's baker*'. (14)

Farriner lived in Pudding Lane with his daughter Hanna, a manservant and a maid. He used a '*beehive*' type of oven to bake, which involved laying faggots of wood on the floor of the oven and lit. Then they are raked out once the oven is hot enough and the material to bake placed inside the oven. (15)

As usual Farriner raked out and cleaned his oven once he had done baking for the day (he testified that the oven was nearly cold when he did this), which reminder would be the second time that Farriner would have raked out any ashes that day per the above stated process. He then placed the faggots of wood for the next day's baking and some bacon to dry in the oven before retiring to bed between 8 and 9 pm. (16)

He was later to testify that he recovered the same faggots of wood and bacon unburnt from the inside of his oven upon returning to his decimated premises. (17) We have to rely on Farriner's word for this, but there is little reason to doubt him per se and suggesting that '*he would say that*' is simply asinine. (18) This is because we have no reason to actually Farriner's testimony per se; other than general, but non-evidenced, skepticism.

His daughter Hanna also testified that at midnight – when she was going to bed – she did the rounds to make sure that the ovens and all the lights were out. (19) Around an hour later Farriner's manservant woke to masses of smoke pouring out of the ground floor and the Farriners hastily evacuated by leaping down via a drainpipe from the windows. That is all except the maid who refused to jump and accordingly died in all probability from smoke inhalation. (20)

Hanna was also badly burnt in the escape, but Farriner's calls of alarm brought out his neighbours in this small enclosed street where the timber buildings nearly touched. (21) The neighbours managed to hold the fire at bay for an hour or so, but were unable to stop its spread. (22)

This failure is probably due to the presence of a ready source of combustibles in the form of hay and fodder at the Star Inn, which backed onto Pudding lane from Fish street and was a few doors down from Farriner's shop. (23)

The fire spread from there and combined with the series of hot, dry summers and a prevailing wind the scale destruction was almost certain to be on a massive scale. The progress of the fire however is not here of concern, but what is rather what the origin of the fire was.

Now it is very easy to say that '*it was an accident*' and this is superficially a very appealing explanation, but it flies directly in the face of testimony of both Thomas and Hanna Farriner as well as their manservant.

You see we know from both Thomas and Hanna Farriner that the baking ovens in their premises were out as these were checked twice three to four hours apart (i.e. Thomas at 8-9 pm and Hanna at around midnight), but yet about an hour later there was fire and smoke engulfing the whole ground floor.

Now while it is possible that this could have been caused by the oven or another source of accidental fire. The question really is: what evidence do we have of this?

The answer is simply: none.

On the contrary we have both Thomas and Hanna's testimony three-four hours apart of the same state of affairs, but yet an hour after Hanna checked it the situation had dramatically changed.

This per force lends some credence to the idea, propounded by both Thomas Farriner and many other Londoners, that the fire was an act of arson and not an accident. (24)

Arson is actually not only feasible but likely. Given the timing of the fire and the presence of numerous people in the city of London with a motive for performing just such an act.

In early August 1666 (in the middle of the second Anglo-Dutch war, which had begun in early 1665); (25) the English fleet sacked and burnt down the Dutch town of West-Terschelling with the resultant loss of a thousand homes. (26) While the English rejoiced they also became more worried about the threat posed by the Dutch and French citizens in their midst (27) as well as retaliatory arson by these same potential fifth columnists. (28)

The reason for this would have been that such an arson attack would have the ability to cripple the English war machine by destroying its economic heart, which provided the money that acted as the sinews of war (which was already happening to a point through crippled trade). (29)

Almost a month after West-Terschelling was burnt to the ground by the English fleet; the city of London caught fire from a bake house providing this same fleet with ship's biscuit. When we note that London had a sizable population of French and Dutch immigrant the likelihood of this being a '*terrible accident*' lessens considerably.

In 1638 we know that there were 641 French, 176 Dutch and 303 Walloons in the city with a few hundred others making up a total of 1,668 foreign citizens resident there. (30)

The Walloons we can rule out, because they have no clear motive or means for committing politically motivated arson being Catholic in the main.

The French also seem unlikely candidates since the French monarch Louis IV was surprised by the Great Fire and only viewed it as a fortunate accident. (31)

There is however the case of Robert Hubert, a 24 year old watchmaker's son from Rouen, who testified that he had been part of a gang of twenty four who committed the arson led by a man named Stephen Peidro. Hubert claimed to have been landed up river from London Bridge in order that he could throw a fireball into the palace of Westminster. (32)

Hubert however later changed his story and said there were twelve men in the conspiracy (not twenty four) and that it had been he who had set fire to Farriner's bakery in Pudding Lane (not attempting to do so to Westminster palace). (33) He also contradicted himself repeatedly about the number of fireballs used to perform either of these tasks. (34) Hubert also claimed to be Catholic when he was in fact Protestant. (35)

This must be set against the fact that Hubert was able to point out exactly – in the burnt rubble - where Farriner's shop had been, (36) but while this is suggestive. The contradictions stand against Hubert being the guilty part as well as the fact that the master of the ship '*Skipper*' - Captain Peterson – testified that Hubert hadn't even been ashore at all the day the fire began. (37)

Nobody at the time really believed that Hubert had fired the city even the judge who tried and sentenced him to death. (38) As Hanson observes: all this means that Hubert is the least likely of all the suspects. (39)

When we turn to the Dutch however it is a different matter: they made a lot of political and propaganda currency out of the fire and do not seem to have regarded it as an accident (although stopped short of admitting responsibility). (40)

What is interesting however in relation to this is that while there were some Dutch citizens in London quite of those listed as such were in fact (largely) Sephardic jews. This can be seen from the fact that we know of at least 21 jewish victims of the plague of 1665. (41) In addition to earlier complaints by the Lord Mayor and Aldermen of the city about the scale of influence being acquired by an ever growing jewish community. (42)

We can therefore see that there was a significant jewish population in London in 1666, but we also need to note three other facts.

The first is that by 1650 over half of the 4,000 members of the stock exchange in Amsterdam were jewish (so much so that it closed on the jewish rather than the Christian Sabbath). (43) This effectively means that over half of the people who primarily funded the Dutch war effort and would know how to cripple England's in revenge for the burning of West-Terschelling were jewish.

The second is that since at least fifteenth century the Marrano community, of which the majority of the Dutch jews were either descended from or knew well, were deeply involved in international espionage operations for every major European power (including England and the Netherlands). (44)

The third is that 1666 is also the year that the huge jewish messianic movement about Shabbatai Tzevi swept through the world and it didn't leave the jews in England untouched in its wave of hysteria. (45) In other words the jews believed that the jewish Messiah, in the person of Tzevi, had arrived and as such their time of Diaspora was at end and soon jews would rule the earth as Yahweh's divine priesthood from Jerusalem.

When you have a people who are in London, believe they are about to rule the world as the Messiah has arrived, have deep material interests in the Dutch war effort and moreover composed the majority of espionage agents for the belligerent parties. As well as the fact that their own synagogue was a long way away from where the fire started and was per force unlikely to be damaged in the conflagration (which would be stopped by the combined efforts of the authorities and citizens at some point). (46)

Then it is almost incredible that the Dutch jews were not responsible for the arson if indeed that is the case. Again it is worth repeating that Farriner himself was absolutely insistent on the point that it had to have been arson and not an accident. (47)

Could it have been an accident?

Certainly, but the testimony and evidence we have suggests it probably wasn't.

Who was responsible?

The likeliest candidates for this are Dutch jews.

No one else had the ability, more than one motive and also were conveniently largely untouched by the fire.

Who else could it have really been, but the Dutch jews resident in London?

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Hoax Alert: Rutgers University Swastika (January 2016)

Sat, 27 Feb 2016 16:36:00

Another week and yet another fake '*hate crime*' is in the news. Once again this occurred at Rutgers university with a swastika being taped the ceiling in a communal space at a university residence at the Livingston Apartments in mid-January 2016.

The jewish student who '*discovered*' the swastika on the ceiling – one Sara Rosen – promptly reported it as so-called 'hate crime' to the police and campus authorities. (1) Rosen apparently knew immediately who had done the deed and that it was 'targeted' at her.

Sara Rosen apparently has ESP. Who knew?

Naturally every jewish organization and media outlet has taken her side in the matter, because... well... she is jewish don't you know. Therefore her feelings must never be hurt and if you do in fact dare to hurt them. Then you are clearly an anti-Semitic hate criminal in need to immediate punishment.

The most vehement of the varied condemnations has come from the permanently offended Anti-Defamation League – whose local representative Joshua Cohen was quoted by NJ.com - who immediately jumped on the '*hate crime*' bandwagon and began riding it for all it was worth (sometimes with hilarious results). (2)

Unusually it does actually appear that it wasn't the jewish supposed target-cum-victim who did it to themselves, but rather someone else. This certainly makes a change from the lurid assortment of patently invented or self-inflicted '*hate crimes*' against jews that are reported and blown up into major '*scandals*' by the media.

In this case two of Rosen's flatmates appear to have admitted to having taped up the swastika on the ceiling of the communal area. They claimed that it wasn't related to Rosen being jewish, but rather was a Buddhist peace symbol. (3)

Now what is not stated is whether the students who taped up the swastika were themselves jewish or not. All the media coverage assumes not, but we have absolutely no reason to assume this other than one of students concerned claims to have been, or currently to be, a Buddhist. (4)

They could very well be jewish themselves, but we simply don't know either way.

The students concerned claim they were putting up a Buddhist peace symbol and that the '*Nazi swastika*' is the other way around. This nonsensical myth has been debunked many a time, (5) but clearly this information hasn't found its way into the hallowed halls of Rutgers or the media in general. Since both endorse the myth that the swastika spins different ways depending on the meaning, which is just well... complete nonsense.

Oh dear...

However whatever way you wish to spin the incident. It clearly isn't a '*hate crime*', but rather what the Dean of Rutgers, Mark Schuster, concluded it was: a '*joke gone bad*'. (6)

The simple fact is that putting up a swastika in a communal area is an act of freedom of expression and not a '*hate crime*'. After all putting up a '*Star of David*' on a wall would offend a great many people (Muslims, Christians and Atheists/Agnostics alike), but no one treats that as a '*hate crime*'.

I wonder why?

The only hatred evident in the whole incident is that of Rosen and her father who are campaigning to have the students concerns expelled from university housing or kicked out of the university. (7)

It is the Rosens (along with the ADL), and not the students who taped up the swastika, who are conducting an orchestrated campaign motivated by bias (i.e. because they are jewish and therefore hurting their feelings or offending them is a heinous crime) against those who disagree with them and have the gall to express it. (8)

This is yet another clear example of jewish privilege in action, but remember folks: it is all sheer coincidence.

Nothing to see here; now move along.

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Jewish Influence at the Twitter Trust & Safety Council

Tue, 08 Mar 2016 00:18:00

Since it was officially announced on February 9th 2016 Twitter's '*Trust & Safety Council*' has come in for a lot of criticism. This has been particularly focused on the inclusion of feminist groups (in particular the presence of Anita Sarkeesian) and the Orwellian language, which boiled down to claiming that 'free speech' requires censoring '*hate speech*'.

This has seen several prominent '*politically incorrect*' Twitter users, such as Robert Stacey McCain, being suspended for no apparent reason. (1) That this is hardly surprising can be seen when, a Robby Soave has pointed out, that whole '*Trust & Safety Council*' is filled with organizations that want to ban free speech.

I disagree slightly with Soave's claim that the '*Trust & Safety Council*' is filled with people who want to ban free speech. (2) I say that because I actually went through the list of organization and did some research to see what I could find.

A more nuanced view is both more helpful and accurate I think. Since while I agree there is no strong anti-censorship voice on the '*Trust & Safety Council*'. There are a few fairly neutral organizations that don't deserve to be tarred with the same brush as the Anti-Defamation League and Anita Sarkeesian.

Aside from that: why write yet another article on Twitter's '*Trust & Safety Council*'?

Well for one thing I think we need to recognize that the most ominous groups on the '*Trust & Safety Council*' aren't Feminist Frequency or Hollaback, but rather established groups with large budgets and significant political clout as well as a proven desire to destroy the lives of their opponents and critics. The Anti-Defamation League (hereafter ADL) and Ligue Internationale Contra le Racisme et l'Antisemitisme (hereafter LICRA) are the two that really stand out.

The ADL is notorious for its attempts to brand any criticism of jews or Israel as anti-Semitism, (3) its decades long refusal to recognize the Armenian genocide occurred (4) as well its demand that the Ukrainian Holodomor not enjoy the same sort of recognition as the '*Holocaust*'. (5) In addition according to recently released FBI documentation the ADL has long been suspected of espionage on behalf of the state of Israel. (6)

It also has a budget in the tens of millions. (7) Not exactly the sort of extremely partisan organization you want on or even lurking around a '*Trust & Safety Council*'.

LICRA has been aptly characterized by Guillaume Durocher as: '*a masterpiece of branding and networking. An incredible panoply of political and media figures across the spectrum are or have been members of the group (a common technique being inviting senior figures to become members of the honorary committee), including presidents (François Mitterrand, Jacques Chirac), senior ministers (Alain Juppé, Laurent Fabius, Lionel Jospin, André Malraux, Dominique Strauss-Kahn, Jacques Delors, Philippe Séguin, Bernard Kouchner, Jacques Lang, etc.), business leaders, media figures and pundits (advertising giant Marcel Bleustein-Blanchet, Alain Finkielkraut, Jacques Attali, Bernard-Henri Lévy, etc.). Kling notes that the LICRA has a "strong osmosis with the world of the media, who played a decisive role." LICRA is nothing if not ensconced among French elites.*' (8)

It also happens to be an explicitly jewish organization, (9) in receipt of half a million Euros per annum in subsidies from the French government (10) and – effectively – the French version of the ADL.

Again not exactly the sort of extremely partisan organization you want involved in or hanging around a '*Trust & Safety Council*' or at least one that inspires or values any kind of trust or safety.

Besides these two particularly nasty and powerful jewish organizations; we can split the members of the '*Trust & Safety Council*' four ways. These are:

Category A: Members with an overt political/ideological agenda to promote and support censoring '*hate speech*'.

Category B: Members with no overt political/ideological agenda to promote, but support censoring '*hate speech*'.

Category C: Members with no overt political/ideological agenda to promote, but who do not want to censor '*hate speech*'.

Category D: Members who want to protect freedom of speech.

When we split the members (including the ADL and LICRA) of the '*Trust & Safety Council*' this way. They stack up as follows:

Category A:

- Anti-Defamation League
- Circleof6 (11)
- ConnectSafely (12)
- Cyber Civil Rights Initiative (13)
- Dangerous Speech Project (14)
- Feminist Frequency (15)
- GLAAD (16)
- Hollaback! (17)
- Jugendschutz (18)
- Ligue Internationale Contra le Racisme et l'Antisemitisme
- SaferNet (19)
- The Wahid Institute (20)

Category B:

- Anti-Bullying Pro (21)
- ChildNet (22)
- CrisisTextLine (23)
- The Cybersmile Foundation (24)
- E-Enfance (25)
- European Schoolnet (26)
- iCanHelp (27)
- iKeepSafe (28)
- Internet Watch Foundation (29)
- NetSafe (30)
- Project Rockit (31)
- South West Grid for Learning (32)
- Spunout (33)
- UK Safer Internet Centre (34)
- INACH (35)

Category C:

- Betterinternetforkids (BIK)
- BeyondBlue (36)
- Bravehearts
- EU Kids Online
- Family Online Safety Institute
- Love146
- National Cyber Security Alliance
- National Domestic Violence Hotline
- National Network to End Domestic Violence
- Pantallas Amigas
- Professor Dacher Keltner
- Professor Marc Brackett
- ReachOut
- Red de Padres y Madres
- Samaritans
- The Alannah and Madeline Foundation
- Thorn
- Without My Consent (37)

Category D:

- Center for Democracy and Technology
- La Fundacion para la Libertad de Prensa (Foundation for Press Freedom)
- ICT Watch
- Red en Defensa de los Derechos Digitales

The only member I have been unable to classify is the Yakin Project, which seems to have ceased to exist.

All told the category based split totals (with their percentages) are:

- Category A: 12 members (24%)
- Category B: 15 members (30%)
- Category C: 18 members (36%)
- Category D: 4 members (8%)

Unclassified: 1 members (2%)

Total: 50 members

So in essence we have a situation where 24% of the Twitter '*Trust & Safety Council's*' members are likely wish to their membership to advance their political or intellectual ideology as well as silence their opponents and critics. Meanwhile another 30% of the members advocate repressive actions to silence opinions and criticism they deem to be '*hate*'.

36% of members don't seem to be interested either way, while only 8% of members might oppose attempts to limit free speech or implement bans on '*hate speech*'/'*online hate*'.

That is frightening picture (54% want to ban '*hate*', while 8% want to protect free speech), but is significantly more realistic than Soave's broad brush approach. Looking at this way also allows us to point out the agendas concerned and what they may stem from.

I will analyze this in a separate article, but I did want to point that among the Category A and B members of the '*Trust & Safety Council*'. We find a significant number of jews in positions of influence and power.

Category A members:

The ADL and LICRA are obvious examples, but the less obvious are as follows:

Circleof6: created and run by Nancy Schwartzman who is both jewish (38) and seemingly a Zionist (as she was/is associated with the Hillel). (39)

ConnectSafely: created and run by Larry Magid. (40)

Cyber Civil Rights Initiative: one of its two directors (and principle lawyers) is Carrie Goldberg. (41)

Dangerous Speech Project:run by Professor Susan Benesch who doesn't seem to be jewish herself, but believes criticism of Israel should be a matter for the International Criminal Court. (42)

Category B members:

Anti-Bullying Pro: run by the Diana Award, (43) which in turn has David Cameron (who is part-jewish and wants to '*stamp out hate speech*') (44) and Esther Rantzen (who is jewish) among its patrons. (45)

CrisisTextLine: created and run by Nancy Lublin. (46) Lublin is jewish (47) as is Baylee Greenberg. Who is the Chief Operating Officer (48) and – along with Lublin - the public face of the organization. (49)

Now if we tot these members up we get:

Category A: 5 out of 12 groups (42%) were created and/or are run by jews, while another is highly supportive of jewish interests (i.e. effectively 50%).

Category B: 2 out 15 groups (13%) were created and/or are run by jews.

We can then say that of the total of 50 members; some 7 members – excluding the Dangerous Speech Project - can be said to likely work for jewish interests. This equates to 14% of the total, which is hugely out of proportion to the global population (jews are 0.2% of the global population) (50) as well as that relative in the United States (2.1% of the US population). (51)

Looking at the proportions however ignores the fact that most of the members of the Twitter '*Trust & Safety Council*' lack multi-million dollars budgets and the infrastructure to – shall we say – get what they want. The only organizations that have both the funding and the ability to meaningfully face down Twitter if there is disagreement are the ADL, GLAAD and LICRA. The rest of the members simply don't have the clout to do anything that Twitter isn't immediately amenable to.

Banning the opponents of Feminist Frequency certainly grabs the attention and imagination of many Twitter uses, but it also obscures the far more frightening (jewish) organizations in the background who have a track record of gathering information and then using it to vindictively destroy the lives of their opponents.

That is the true threat to freedom of speech online in the Twitter '*Trust & Safety Council*' and it isn't Anita Sarkeesian.

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Jewish versus Islamist and Feminist Influence in Twitter's 'Trust and Safety Council'

Tue, 08 Mar 2016 21:16:00

As a companion piece to my article about the frightening scale of jewish involvement in Twitter's *'Trust & Safety Council'*. (1) I thought I'd write a response to claims that the *'problem'* with said council is its inclusion of Feminist Frequency (i.e. basically Anita Sarkeesian) and what can be defined loosely as some feminist organizations.

Also worthy of note is that while there was some noise on Twitter as well as Breitbart about the inclusion of the Wahid Institute. There is barely an Islamic influence on the council at all. All I could find is the Wahid Institute and Hani Khan, the *'Outreach Manager'* of ConnectSafely, (2) which represents the sum total of Islamic influence.

This is so inconsequential that the diseased individuals who publish their certifiable ravings at FrontPageMag didn't even try to play the *'Islamic conspiracy'* card. Instead Daniel Greenfield published a piece trying to claim that Anita Sarkeesian's website manager, Jonathan McIntosh, is part of some kind of left wing anti-Israel conspiracy within the *'Trust & Safety Council'*. (3)

In the first instance given her general behaviour in regard to GamerGate and beyond. I rather think Anita Sarkeesian is more than capable of agency rather than being some kind of female manikin for Jonathan McIntosh as Greenfield necessarily implies.

In the second instance Greenfield states as follows: *'Aside from McIntosh's politics, it's very problematic that a man who hates free speech this much will be helping set censorship policy for Twitter's Trust and Safety Council.'* (4)

The problem with that little gem is that it assumes McIntosh is some kind of pro-censorship anti-Israel bigwig with significant influence, plenty of connections to utilize and a huge war chest behind him. Except he hasn't got any of those qualities and he certainly isn't a bigwig.

The elephant in the room here that Greenfield spectacularly fails to mention is that there are only three organizations on the *'Trust & Safety Council'* that have significant clout, widespread political connections and huge war chests.

They are the Anti-Defamation League (hereafter ADL), GLAAD and Ligue Internationale Contra le Racisme et l'Antisemitisme (hereafter LICRA). Both the ADL and LICRA are jewish community organizations run to *'combat hate'* in their respective countries (the United States/France). In addition to each having track records of trying to clamp down on and criminalize *'hate speech'* for around of a century.

The ADL has a budget in the tens of millions. (5) LICRA receives at least 500,000 Euros per annum from the French government in addition to whatever it gets from other sources. (6)

Perhaps Greenfield should name them as the groups *'obsessed with identity politics'*? Or would that get him trouble for *'recycling anti-Semitic canards'*?

Anyway... quite frankly I can't find a great deal of *'identity politics'* outside of jewish organizations on the Twitter *'Trust & Safety Council'*.

I mean what have we got on list of parties involved?

One gay rights organization, two jewish organizations, one feminist blog and a lot of anti-bullying/anti-rape/anti-child exploitation charities.

See I am just not seeing the identity politics. Since even though the Dangerous Speech Project, for example, is suitably Orwellian. Its founder and leading light, Professor Susan Benesch, is extremely pro-Israel to the point where she advocates that anti-Israel comments be considered as an offence punishable by the International Criminal Court. (7)

Need I also mention that even seemingly – although not explicitly – feminist groups concerning with *'rape culture'* on the *'Trust & Safety Council'* are run by individuals who are coincidentally also jewish. The obvious example is Circleof6, which is run by Nancy Schwartzman. Schwartzman is both jewish (8) and associated with the Hillel (i.e. she is sympathetic to, or believes in, Zionism). (9)

Seeing a trend here?

I am.

With 14% (i.e. 7 out of 50 members) of the Twitter '*Trust & Safety Council*' being either jewish community organizations or created/run by jewish individuals. (10) It is difficult – without being intellectual dishonest – to say that the agenda behind the Orwellian '*Trust & Safety Council*' is such androgynous fluffy concepts as feminism or liberalism. Islamism is completely out of the picture as it has next to no representation on the '*Trust & Safety Council*'.

You've certainly had some backlash against anti-feminists like John Stacy McCain. (11) However the majority of the high profile targets so far have been figures associated with the AltRight (i.e. vocal critics of jewish behaviour and Israeli double standards as well as feminism, left wing ideas etc) such as Ricky Vaughn and Vox Day. (12)

So really... who are the real proponents of Orwellian thought policing at Twitter?

Some feminist blog that even sympathisers don't think has much pull with the management? (13) Or two large established jewish communal '*anti hate*' organizations that are lavishly funded and have long records of trying to curtail freedom of expression?

Lets be honest: shall we?

The problem with Twitter's attempts at thought policing derives from jewish influence and not Anita Sarkeesian.

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The Jewish Role in the Hungarian Soviet Republic of 1919

Wed, 09 Mar 2016 19:19:00

The Hungarian Soviet Republic, which lasted for 133 days between 21st March and 1st August 1919, is an often overlooked event in early twentieth century history. It has been largely overshadowed by the February and October revolutions of 1917 in the Russian Empire and the resultant civil war.

When compared to the extreme revolutionary violence happening in Russia before, during and after the First World War. In addition to the better known attempts at communist revolution in Munich and Berlin during 1918. The Hungarian Soviet Republic was a relatively minor affair, but this seeming sideshow is extremely important for understanding the course Europe took over the next decade.

You see the little known is the fact that the rise and the resultant atrocities of the Hungarian Soviet Republic gave rise to Europe's first anti-jewish racial laws and resulted in the government of Admiral Miklos Horthy taking power in Budapest. (1) Indeed it was after the Hungarian Soviet Republic that the first popular pogroms against the jews after the First World War took place and unfortunately for those who would claim these were '*irrational people blaming the jews*' there was a very good reason for their occurrence.

You see the Hungarian Soviet Republic was an extraordinarily jewish affair as the Hungarian socialist Paul Lendvai noted in 1988: '*Many leaders of the Bela Kuhn government had been of Jewish origin.*' (2)

Examining the Hungarian Soviet Republic's leadership in the form of the Revolutionary Governing Council ('*Forradalmi Kormanyzotanacs*') confirms this. The titular president of the republic was the token non-jewish socialist named Sandor Garbai, (3) while the real power was held by a jewish left-wing journalist named Bela Kun [sometimes spelled '*Kuhn*'] (the People's Commissar for Foreign Affairs). (4) This very quickly resulted in Kun's word becoming law and his being the effective dictator of Hungary during this period. (5)

Kun had form however. Since he had been significantly involved in causing and then implementing the Bolshevik revolution (6) and openly traded on this fact to maintain his authority within the Hungarian Communist Party ['*Kommunistak Magyarorszagi Partja*'] (set up on 24th November 1918). (7) Kun was sent to Hungary by Lenin to ferment revolution (8) as a central element of the latter's foreign policy was to export the revolution to capitalist states in order to prevent the Bolshevik revolution in Russia being encircled by hostile states and crushed. (9)

After the Hungarian Soviet Republic was extirpated by the Romanian army; Kun was put in charge of the Crimea in 1920 and conducted such vile atrocities that Lenin withdrew him for excessive cruelty. (10) He was described by a contemporary, and echoed more recently by Molnar, (11) as being '*the incarnation of intellectual inadequacy, uncertainty of will, and authoritarian corruption.*' (12)

Not only that, but we know that Kuhn became a left wing revolutionary because of his jewishness and as a way to '*fight anti-Semitism*'. (13)

Besides Kun the Revolutionary Governing Council comprised the following individuals from 21st March to 3rd April: (14)

- Revolutionary Governing Council Chairman: Sandor Garbai
- People's Commissar for Internal Affairs: Jeno Landler
- Deputy People's Commissar for Internal Affairs: Bela Vago
- People's Commissars for Agriculture: Sandor Csizmadia, Karoly Vantus, Jeno Hamburger and Gyorgy Nyisztor
- Deputy People's Commissar for Agriculture: Hevesi Akos (appointed before 30th March)
- People's Commissar for Military Affairs: Jozsef Pogany (appointed on 2nd April)
- Deputy People's Commissars for Military Affairs: Bela Szanto and Tibor Szamuely
- People's Commissar for Justice: Zoltan Ronai
- Deputy People's Commissar for Justice: Istvan Ladai
- People's Commissar for Trade and Industrial Affairs : Jeno Landler
- Deputy People's Commissars for Trade and Industrial Affairs: Matyas Rakosi and Jozsef Haubrich
- People's Commissar for Food Production: Mor Erdelyi
- Deputy People's Commissar for Food Production: Artur Illes
- People's Commissar for Education: Zsigmond Kunfi
- Deputy People's Commissars for Education: Gyorgy Lukacs and Sandor Szabados (the latter was appointed on 28th March)
- People's Commissar for Foreign Affairs: Bela Kun
- Deputy People's Commissar for Foreign Affairs: Peter Agoston

People's Commissar for Labour and Welfare: Dezso Bokanyi

Deputy People's Commissars for Labour and Welfare: Rezso Fiedler and Antal Guth (the latter was appointed on 28th March)

People's Commissar for German Affairs: Hendrik Kalmar

People's Commissar for Ruthenian Affairs: Oreszt Szabo (who actually took office) and then Stefan Agoston (the latter was appointed on 24th March)

People's Commissar for Financial Affairs: Eugen '*Jeno*' Varga

Deputy People's Commissar for Financial Affairs: Bela Szekely

People's Commissar for Production: Vilmos Bohm

Deputy People's Commissars for Production: Gyula Hevesi and Antal Dovcsak

Of these individuals the following members were of jewish origin: Jeno Landler, (15) Jeno Hamburger, (16) Jozsef Pogany, (17) Bela Szanto, (18) Tibor Szamuely, (19) Zoltan Ronai, (20) Matyas Rakosi, (21) Artur Illes, (22) Zsigmond Kunfi, (23) Gyorgy Lukacs, (24) Bela Kun, Antal Guth, (25) Hendrik Kalmar, (26) Eugen '*Jeno*' Varga, (27) Vilmos Bohm (28) and Gyula Hevesi. (29)

It is also worth noting that, while I cannot find direct evidence of such, Mor Erdelyi was quite probably jewish as well. Since the first name Mor and the surname Erdelyi are frequently used jewish names and have had significant use in the state of Israel. (30)

Therefore some 17 appointments out of 34 available appointments to the Revolutionary Governing Council between 21st March and 3rd April went to jewish individuals. That is 50 percent of the council, which is approximately ten times the jewish demographic representation (4.9%) in the Hungarian population at the time. (31)

The Revolutionary Governing Council of 3rd April to 24th June was composed of the following individuals:

Revolutionary Governing Council Chairman: Sandor Garbai

People's Commissars for Trade and Industrial Affairs: Eugen '*Jeno*' Varga, Antal Dovcsak, Gyula Hevesi, Jozsef Kelen, Matyas Rakosi and Ferenc Bajaki (the latter from 7th April)

People's Commissars for Internal Affairs and Transportation: Jeno Landler and Bela Vago

People's Commissars for Agriculture: Jeno Hamburger, Gyorgy Nyisztor and Karoly Vantus

People's Commissars for Military Affairs: Bela Kun, Vilmos Bohm, Rezso Fiedler, Jozsef Haubrich and Bela Szanto

People's Commissars for Justice: Zoltan Ronai and Istvan Lada

People's Commissars for Food Production: Mor Erdelyi, Artur Illes and Bernat Kondor

People's Commissars for Education: Zsigmond Kunfi, Gyorgy Lukacs, Sandor Szabaos and Tibor Szamuely

People's Commissars for Foreign Affairs: Bela Kun, Peter Agoston and Jozsef Pogany

People's Commissars for Labour and Welfare: Dezso Bokanyi and Antal Guth

People's Commissars for Financial Affairs: Bela Szekely and Gyula Lengyel

People's Commissar for German Affairs: Henrik Kalmar

People's Commissar for Ruthenian Affairs: Stefan Agoston

Of these individuals the following members were of jewish origin: Jeno Landler, Jeno Hamburger, Jozsef Pogany, Bela Szanto, Tibor Szamuely, Zoltan Ronai, Matyas Rakosi, Artur Illes, Zsigmond Kunfi, Gyorgy Lukacs, Bela Kun, Antal Guth, Hendrik Kalmar, Eugen '*Jeno*' Varga, Vilmos Bohm, Gyula Hevesi, Bernat Kondor (nee Kohn) (32) and Jozsef Kelen. (33)

Therefore some 19 out of 35 available appointments to the Revolutionary Governing Council between 3rd April and 24th June went to jewish individuals. That is 54 percent of the council, which is approximately eleven times the jewish demographic representation (4.9%) in the Hungarian population at the time.

This continues with the slimmed down Revolutionary Governing Council that ruled Hungary from 24th June to 1st August. This was comprised of the following individuals:

Revolutionary Governing Council Chairman: Sandor Garbai

Deputy Revolutionary Governing Council Chairman: Antal Dovcsak

People's Commissars for Economic Affairs: Eugen '*Jeno*' Varga, Gyorgy Nyisztor, Gyula Lengyel and Ferenc Bajaki

People's Commissariat for Internal Affairs: Jeno Landler

People's Commissar for Military Affairs: Bela Szanto

People's Commissar for Justice: Peter Agoston

Deputy People's Commissar for Justice: Zoltan Ronai

People's Commissar for Education: Jozsef Pogany

People's Commissar for Foreign Affairs: Bela Kun

People's Commissars for Labour and Welfare: Antal Guth

People's Commissar for German Affairs: Henrik Kalmar (temporarily until 25th July)

People's Commissar for Ruthenian Affairs: Stefan Agoston (temporarily)

Of these individuals the following members were of jewish origin: Jeno Landler, Jozsef Pogany, Bela Szanto, Zoltan Ronai, Bela Kun, Antal Guth, Hendrik Kalmar and Eugen 'Jeno' Varga.

Therefore some 8 out of 15 available appointments to the Revolutionary Governing Council from 24th June to 1st August went to jewish individuals. That is 53 percent of the council, which is approximately eleven times the jewish demographic representation (4.9%) in the Hungarian population at the time.

Looking at this data we can see that over half of the members of all three iterations of the Revolutionary Governing Council were jewish. That it occurred with all three instances informs us that it cannot be ascribed to coincidence, because it didn't vary significantly during the existence of the Hungarian Soviet Republic (and would reasonably be expected to if it was just coincidental).

I should also note that some of the individuals who I have given the benefit of the doubt as to their jewish identity almost certainly were. Since Mendelsohn concludes that 20 out of 26 individuals who were members of the three iterations of the Revolutionary Governing Council were of jewish origin. (34)

That even so philo-Semitic a historian as Paul Johnson is forced to admit, even while he downplays it, the fact that the leading roles in the Hungarian Soviet Republic were played by jewish individuals is highly significant. (35) As is the fact that the Hungarian Soviet Republic is studiously avoided - even though it is rather important to the subject he was discussing - by Leon Poliakov in his four volume classic *'The History of Anti-Semitism'*. (36)

After all had anything other than a hugely disproportionate jewish revolutionary government in Hungary been the case. Then it is reasonable to state that they would have both Johnson and Poliakov would have presented it as evidence that the link between jewishness and participation in left wing revolutionary movement was coincidental.

However jewish involvement in the Hungarian Soviet Republic is even more significant than it first appears. Precisely because I have only pointed out the jewish participation in the Revolutionary Governing Council. I haven't pointed out, to quote Sachar, that: *'Jews in disproportionate numbers served as judges and prosecutors of the revolutionary courts, as propagandists and leaders of Communist youth and women's auxiliaries.'* (37)

Chief among these individuals were Otto Korvin-Klein (the Chief Political Prosecutor at the Supreme Revolutionary Tribunal) and Tibor Szamuely (the Commander of all Communist Paramilitaries). (38) Both of these individuals headed up what Lendvai has called *'the merciless persecution'* of the opponents and ideologies enemies of the revolutionary government. (39)

Szamuely was particularly notable in that he set up and command the special communist terror unit known as the *'Lenin Boys'*. The name referencing Lenin's order to Kun in regards to what to do with opponents of the new Soviet regime: 'shoot them all'. (40) Indeed Szamuely and his *'Lenin Boys'* were so brutal – they appear to have delighted in torture for one thing – (41) that they appalled even the notoriously vicious Kun. (42)

Despite Sachar's protestations that the *'Lenin Boys'* targeted jews as well as Hungarians. (43) They were primarily deployed against Hungarian peasants and not the highly urbanized jewish population. (44) Sachar claims, for example, that the *'Lenin Boys'* killed 160 people in five months, which is rather disingenuous as this statistic seems to be drawn from the number of people executed by the Supreme Revolutionary Tribunal that he also mentions on the same page. (45)

Scholars however put the figure of those murdered not at 160 people, but rather between a few hundred and a few thousand people. (46) Sachar's sheer disingenuousness on this point is presumably because he is aware that the body count of the *'Lenin Boys'* is directly attributable to jews. Since they were lead by Szamuely and answerable only to Kun with Korvin-Klein providing the legal justification.

The 27.5 percent representation of jews among the victims of the *'Lenin Boys'*, which Sachar touts as evidence that jewishness had nothing to do with it (i.e. 44 of the 160 killed were jewish), (47) is not actually an argument that jewishness wasn't a factor in who was killed and who was spared, but rather is the opposite.

This is because the jews, to quote Sachar himself, had *'emerged as Hungary's predominant mercantile and professional community.'* (48)

Now lets put some census statistics from 1910 – the last one we have before the Hungarian Soviet Republic came into being - behind that statement shall we?

54 percent of businesses were owned by jews (49)

85 percent of banks and financial institutions were owned by jews [i.e. 282 out of 333 individuals] (50)

19.9 percent of Hungarian land (51)

While jews also compromised the following in Hungary in 1910: (52)

46 percent of journalists

50 percent of lawyers

62 percent of medical doctors

They also accounted between 1900 and 1918 for 26 deputies in the Hungarian parliament and 12 Cabinet Ministers. (53)

So while jews were only 4.9 percent of the population. They accounted for roughly half (and usually more) of the white collar professionals in Hungary at the time. They also happened to comprise nearly all the financiers in the country and half the business owners.

This neatly demonstrates that while a 27.5 percent representation among the victims of the '*Lenin Boys*' superficially seems evidence for the jews being specifically target by the revolutionaries.

When you factor in that jews comprised over half the very bourgeois professions that Marxist revolutionaries viewed as their greatest ideological enemies. Then evidence indicates the opposite: that jews were not targeted in approximately half the proportion that they should have been as the ostensible ideological enemies of the revolutionary government.

That there is a causal link between the revolutionary government being disproportionately made up of jewish individuals and the disproportionate lack of violence against jewish capitalists/opponents of the regime is difficult to demonstrate conclusively. However the fact that Kun himself adopted revolutionary Marxism as a response to anti-Semitism is suggestive of just such a conclusion even if it doesn't by itself prove it.

Be that what it may: as we have seen the Hungarian Soviet Republic of 1919 was disproportionately made up of jews. In addition to the fact that its many crimes against humanity were carried out at the explicit behest of an almost exclusively jewish organizational hierarchy.

Therefore we can see that the revolution that brought the Hungarian Soviet Republic to power was a disproportionately jewish one. A fact that is common to many left wing revolutions at the time such as those of Lithuania and Moldova. (54)

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Analyzing the Rosenthal Document

Sat, 12 Mar 2016 18:46:00

Back in 2013 I wrote an article about the back story behind the sensational claims by one Harold Russell Rosenthal and which were published by a man named Walter White Jr. (1) The transcript published by White and structured as an excerpt from an interview is better known as the Rosenthal document. In the analysis already mentioned I argued that going by the claims about the origin of the document made by White, in addition to his subsequent behaviour when asked for the original audio recordings, suggested that it was fraudulent.

To further demonstrate this I will reproduce and analyze a few of the comments that White claims Rosenthal made to him. For example:

'Anti-Semitism does not signify opposition to Semitism. There is no such thing. It is an expression we Jews use effectively as a smear word – used to brand as a bigot like you guys – anyone who brings criticism against Jews.' (2)

This is a vaguely plausible statement. Something along these lines has been stated in the past by jews, but most famously by former Israeli minister Shulamit Aloni. However we should bear in mind that when this is said in documented instances. It is added with the qualifier that anti-Semitism is real, but that jews use that real phenomenon to attack non-Semitic critics by painting them with the same brush as anti-Semitic ones.

The lack of any kind of qualifier and the obvious implication – which White promptly draws – that anti-Semitism doesn't actually exist. Per force suggests that someone frequently branded as an anti-Semite wrote this piece of text rather than a jew. This is due to the fact that it necessarily claims that no criticism of jews is actually anti-Semitic, but that anti-Semitism is a jewish trick to marginalize all opponents.

White himself claims in a footnote that *'Anti-Semitism is a recent creation of the jews'*, (3) which is absolute nonsense and exhibits strong confirmation bias.

Therefore it seems likely it wasn't written by Rosenthal, but rather by White.

Next we find Rosenthal recorded as stating:

'During Christ's time, the Jews were seeking a material and earthly kingdom but Christ offered the Jews a spiritual kingdom. This, they couldn't buy, so they rejected Jesus Christ and had him crucified.' (4)

This sentence was obviously written by a devout Christian and not by a jew. Since it echoes the core postulate of Christianity on Jesus' status as the long-awaited Messiah of the jews. It concedes everything to Jesus and Christianity without any reference to jewish commentary on the matter, which incidentally claims Jesus was a false Messiah and the son of a prostitute and a Roman soldier.

We can see this *'Christian pretending to be jew'* narrative peep out again when White claims that Rosenthal asserted, among other things, that: *'The Jews who drove the Arabs out of Palestine did so to disprove Christ's mission for a spiritual kingdom.'* (5)

This again is clearly something a Christian and not a jew would say. After all why would the jews need or seek to *'disprove Christ's mission'* if they disbelieved in Christ to begin with?

Nor is it clear what period Rosenthal is talking about. Is it one of the jewish revolts against the Romans or the ethnic cleansing conducted by jews against Arabs in the late 1940s?

Weirdly Rosenthal also claims that the Israeli government in Tel Aviv ruled over the USSR. To wit:

'Russian Communists have a Secret Order Group which consists of Jews only. They rule over everything pertaining to the visible government. It was this powerful organization that was responsible for the secret removal of the center of Communism to Tel Aviv from where all instructions now originate.' (6)

How anyone could believe a jew said that I really don't know.

Although I suppose Rosenthal could have had he been satirizing White, but yet it is just absolutely lurid and the sort of thing you'd find in the works of William Guy Carr. (7) It just isn't very plausible let alone remotely believable.

Similar can be found in the next statement of Rosenthal, which claims that:

'The United Nations is nothing but a trap-door to the Red World's immense concentration camp. We pretty much control the U.N.' (8)

Not only is this untrue. It also smacks of 1950s/1960s anti-communist hysteria, which – although not unfounded – was overly bombastic about the future as envisioned by the *'international Communist conspiracy'*. Much as this claim is.

Basically Rosenthal is claiming that the jews control the UN – unlikely given how much the UN criticizes Israel – and the Soviet Union, which has long since collapsed.

Another lurid claim is then made by Rosenthal in regards to the future. To wit:

'There will be a forced class warfare here in the United States and many will be liquidated. You will unquestionably be among them. The Jews will not be harmed. I'm not boasting! I'm giving you the facts! And it is too late for your Christian followers to put up a defense. That time is long past.' (9)

Why on earth would Rosenthal say such a bizarre and openly genocidal thing even if he had been paid a little money to openly talk to White?

The amateur dramatics in the quote (*'I'm not boasting! I'm giving you the facts!'*) don't help either as they are completely unnecessary to make Rosenthal's point. As well as suggest that it isn't *'a member of the conspiracy'* doing the talking (Rosenthal), but rather a believer that such a conspiracy exists (White).

Also note once against the very specific focus on Christianity in the quote (suggesting that the author of the words is a Christian themselves) as well as the implied *'call to arms'* (i.e. *'And it is too late for you to Christians to put a defense'*) made by Rosenthal.

This all smacks of Rosenthal's words being written by a devout Christian and one who believed that a *'call to arms'* to other devout Christians was necessary. In other words: Walter J. White.

As originally stated I didn't want to cover everything White wrote in *'The Hidden Tyranny'* as it is just more of the same. I just wanted to briefly show the sheer craziness of the text itself in addition to the rather dubious back story.

There is just no way White derived this from a jew as it sounds rather too much like a Christian conspiracy theorist's wet dream rather than the discourse of an educated jew who had the cultivated ability to dissimulate as a successful political aide/conspirator would.

In other words: the Rosenthal document is extremely likely to be fraudulent from beginning to end.

References

- (1) <http://semiticcontroversies.blogspot.com/2013/04/harold-russell-rosenthal-walter-white.html>
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- (3) Ibid, p. 7
- (4) Ibid.
- (5) Ibid.
- (6) Ibid, p. 9
- (7) On his works and the broader insanity of this theories please see:
<http://www.semiticcontroversies.blogspot.com/2013/05/william-guy-carr-anti-semitism-and-jews.html> and
<http://semiticcontroversies.blogspot.com/2013/05/william-guy-carr-and-protocols-of-zion.html>
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- (9) Ibid, p. 10

Documentary Review: 'Ancient Refuge in the Holy Land' (2004)

Sat, 19 Mar 2016 17:48:00

When you watch PBS' '*Ancient Refuge in the Holy Land*', alternatively the '*The Cave of Letters*', the name doesn't really explain the program's subject that well. It suggests some kind of shelter or special cave when in reality it is about a somewhat inaccessible cave in the Judean wilderness in what is now Israel in which some Jews may have lived for a short time. Where, in the 1960s, various documents were found including the only known letters written by Simon Bar Kochba during the second Jewish revolt. (1)

The documentary itself isn't particularly interesting. Good mental chewing gum, but that's about it.

What I found interesting was the historical distortion engaged in by the documentary's makers. In so far as the program claimed that the Roman Empire was '*oppressing the Jews*' and therefore they righteously revolted, but this is complete nonsense. The Roman Empire was no more oppressive towards the Jews than anyone else that came under its way and actually treated Jews better than it treated other conquered peoples.

For example Jews were given special tax and mercantile privileges in the empire by Julius Caesar – hence the support for him expressed Rome's Jewish population as described by Suetonius – which were then confirmed by his successor Augustus Caesar (i.e. Octavian). These were only revoked by the Emperor Nero after the great Jewish revolt had broken out.

However this wasn't good enough for the Jewish people and they promptly conspired to revolt three times. The second revolt in this series, that of Bar Kochba, is primarily what '*Ancient Refuge in the Holy Land*' deals with. Since, as already stated, pieces of correspondence from the leader of the uprising – Simon Bar Kochba – were found there.

The revolt is presented as this heroic gesture of an oppressed people, but, as we've already seen, this is complete unadulterated rubbish. The only '*oppression*' the Jews suffered in the Roman Empire was being asked to pay heed to the Imperial Cult in addition to their taxes. They revolted against the whole idea of both. Even though every one else in the empire – no matter how important or irrelevant – paid their taxes and integrated the Imperial Cult with their own religious ideas.

The program's propagandistic angle adheres to the Jewish nationalist narrative of the '*oppressed Jews heroically rising against their persecutors*', but that's about it. It conveniently ignores, for example, the statement of the Roman historian Cassius Dio on the subject. Dio documents that the Bar Kochba revolt was actually a widespread conspiracy by the Jewish people to murder non-Jews and take their lands in the belief that the Messiah – Bar Kochba – had come. Attempts to rise in revolt and massacre the Gentiles by the Jews were recorded as far away as Cyrene and Alexandria in North Africa.

The Jews rising against the '*evil Romans*' were in reality religious fanatics. They followed a puritanical form of Judaism that endorsed stoning, beheading and torturing those who broke Jewish law or disagreed with their particular interpretation of the (Written) Torah. Little different to the Islamic State of today. Yet almost two thousand years of history serves to quieten the horrific screams of the non-Jewish victims as Jewish zealots committed war crimes and ethnic cleaning in the name of Yahweh.

We do see a little of the more nuanced view that we don't actually know if many Jews outside of the hardline religious groups supported Bar Kochba in what some of the scholarly '*talking heads*' say. However what we do know beyond dispute is that the number of Jewish religious fundamentalists who were bent on mass murder and genocide was significant enough to launch a second revolt against Rome and act as a murderous far flung conspiracy against non-Jews across the Mediterranean.

It is therefore difficult to have any kind of sympathy with those who fled to the '*Cave of Letters*' in the Judean wilderness. After all to do so would be like according sympathy to the defeated followers of Islamic State's brutal ideology. Given half a chance: they would have murdered you without a second thought.

So why on earth would you weep for their deaths?

References

(1) <http://www.pbs.org/wgbh/nova/ancient/ancient-refuge-holy-land.html>

Remarkable Holocaust Nonsense

Tue, 22 Mar 2016 10:45:00

(Week Ending: 20/03/2016)

As a companion series to '*Holocaust Survivor Stories*', which I have been writing for a while. I thought to add a weekly round up of some of the insane and inane claims in regard to the so-called '*Holocaust*' that aren't '*survivor*' stories or more general news.

This week we have a '*Holocaust Survivor*' named Olga who has been captured in a series of photographs for the Australian National Photographic Portrait prize. The Sydney Morning Herald describes the photo as follows:

'But not all the portraits have such pleasant, joyful, ethereal or prosaic stories. Katherine Griffiths has captured an elderly woman holding a blanket. The woman is elegant; her expression is forthright, and knowing. She might be the artist's grandmother, an inspiring teacher or an admired neighbour. She might be all three, but in fact, she is something else altogether. A Holocaust survivor, Olga holds a blanket made from the hair of Jewish prisoners who had their heads shaved as they entered Auschwitz. You don't feel afraid before you read the caption – Olga's eyes fairly twinkle from the frame. But, as you glance from the caption back to those eyes, they seem to be daring you, now, to look away.' (1)

In spite of this rather purple prose about Olga and the hair blanket of Auschwitz. We need but point out two things.

Firstly we have no evidence this '*hair blanket*' is made – solely or in part - from the shaved hair of Jewish prisoners arriving at Auschwitz. That is just hear say and presumption. We know this because shaving body hair was, and is, a common way of limiting the spread of epidemic disease particularly typhus, which we know was a problem for Auschwitz camps. The shaving of hair would be, and was, used for any person working at the camp likely to be infected, or to be bringing such an infection into the camp, as a precautionary measure.

Second while it is possible the hair blanket is as described (the Germans were after all trying to maximise all their resources): it isn't evidence for a '*holocaust*' scenario. This is because it is literally what it says it is: a blanket made of human hair.

There was no reason to shave body hair specifically in a mass extermination scenario and far more reason to do as a disease prevention measure (which makes no sense if you are gassing people with a fumigant like Zyklon B).

It is just nonsense to imply it is evidence for the veracity of the '*holocaust*' as the Sydney Morning Herald dutifully does. Since it boils down to saying: look I have blanket made of human hair.

Next this week we've had the Jew saving violin. The story of which is recounted by the New York Post as follows:

'But the Carnegie caper was only part of its past. What really fascinated Bell about the Huberman Strad was Huberman, a Polish-Jewish violinist whose 1929 visit to Palestine inspired an orchestra. He auditioned musicians from all over Europe and won hard-to-get exit visas for 60. Einstein helped Huberman raise money to settle the musicians and their families in what was then Palestine (now Israel). The fund-raising US concert tour was a success — except for that one night at Carnegie.

Says Bell, whose Russian-Jewish great-grandparents emigrated to what was then Palestine, "When I perform in Israel with the Israel Philharmonic, I am always touched to think how many of the orchestra and orchestra members are direct descendants of the musicians Huberman saved from the Holocaust — with funds raised by concerts performed on the same instrument I play every day." (2)

In other words Bronislaw Huberman got '*sixty Jews out of Europe*' and into Palestine in the 1930s. Well my my... isn't that just grand?

I suppose Huberman, like a great many other Jews at the time, apparently had precognitive abilities and '*knew what was coming*'?

I guess that I am just surprised that Huberman and his fellow Jews with paranormal abilities didn't make their apparent gifts known to every one else. Let alone offer them to the Zionist cause, which Huberman supported.

Oh wait Huberman was a Zionist?

Well maybe he was gathering jewish musical talent from across Europe to Israel in order to assist the Zionist cause by building up its cultural institutions.

Wouldn't that make more sense than the belief that he sold a violin because he 'knew the Holocaust was coming' or some such bilge that assumes he had precognitive abilities?

Why yes it would.

References

(1) <http://www.smh.com.au/entertainment/art-and-design/national-photographic-portrait-prize-shows-the-domestic-side-of-australian-life-20160318-gnklwq.html#ixzz43NrVgGHX>
(2) <http://nypost.com/2016/03/19/how-a-300-year-old-violin-saved-dozens-from-the-holocaust/>

Its the Jews Stupid: A Response to Gavin McInnes

Thu, 24 Mar 2016 18:46:00

I meant to write a response to the generally unfunny aging hipster's article – he is otherwise known as Gavin McInnes - '*I Hate the Comments Here*' at Takimag a couple of days ago. (1) Unfortunately a bout of rather nasty flu foiled my timing. So as a belated two fingered salute to one of Takimag's least favourite contributors, at least according to the commentariat there anyway, I thought I'd go through his little argument about the jews and why criticism of them is evil.

Before I do it is just worth noting that McInnes is that much of an Israel Firster that he can't even entertain the question of why on earth the United States would want to send billions upon billions dollars every year to an ostensibly highly developed country. Since Gavin doesn't bother to reference what he claims: I won't either. I am of course naturally to provide references if people want them, but hey I am a grown up and considerably younger than fifty.

So to begin.

'Every time I hear commenters talk about the Jewish problem on this site, I hear "Da Jews" the same way they say "Da Bears" in that SNL skit.'

Right so off the bat lets try and create false equivalency with a comedy sketch to try and belittle and marginalize the '*other*' (i.e. anyone who doesn't believe the sun shines out the kosher nation's behind). So Gav if I started out by saying you remind me of John Stewart skit about 'conservatives': does that make you feel any better?

At least Stewart is funny... sometimes.

Oh wait sorry... is that my European sense of humour showing or is it just the fact that the implied references to your still being '*hip*' are just so passe?

'Sure, you can convince me that today's strain of politically correct fascism has its roots in postwar Jewish Marxism.'

Well firstly it has nothing to do with fascism bub. Fascism is a specific socio-economic system. It has nothing to do with modern political correctness other than being favourite insult of the politically correct against well... anybody they disagree with.

You want to know where that comes from Gav?

Try the Communist International. They were labeling non-revolutionary/orthodox Marxists (i.e. Social Democrats) as '*social fascists*' in the 1920s. A trend which became mainstream method of labeling anything remotely right wing during the Second World War. This then gained popularity again in the 1960s/1970s in the anglophone world having never gone out of fashion among French, German, Spanish and Italian speaking parts of the world in the meantime.

Secondly it has nothing to do with '*convincing you*' Gav. You are not the arbiter of reality nor very important, but rather a painful cyst on the anus of the GOP establishment that the Alt Right like to poke in order to see what comes out.

When it comes down to it: you are a fifty year old guy with tattoos who makes a fairly precarious living as a shock jock.

Edgy huh? Well tell you what Gav: if you want to shock people and see, as Voltaire said, who you '*cannot criticize*' then just criticize the jews.

Sure they aren't powerful or anything: so what are you afraid of?

Oh wait... didn't Ann Coulter make that mistake a couple of times last year?

Hmmm...

'I'd even concede that the impetus was some kind of societal sabotage to prevent white males from feeling so good about themselves that they start another Nazi party. However, that was then and this is now.'

Right: so there is no historical continuity between the origin of the thing and the thing itself. So why is that or is that as far as your demi-educated mind goes?

'Today the fascists shutting down talks and getting people fired are white.'

I didn't know Muslims, the Black Panthers and so forth were majority white. Clearly you believe in racial fluidity too Gav. I am sure the Social Justice Warriors will welcome you with open arms.

More importantly: how did you come to this startling conclusion?

Also Gav given how disproportionately jews are represented among the university student body (look up the statistics for goodness sake). One has to wonder: how many of these so-called '*white fascists*' are actually '*jewish fascists*'?

Any facts, figures or even a guestimate Gav?

Didn't think so.

'They're also primarily women and LGBT and mixed race,'

Hang on. I thought the '*fascists shutting down talks*' were '*white*' not '*mixed race*'?

Get your shit straight Gav. They can't be white and mixed race. Or are they racially fluid again?

Also one notes that women are circa half of the population and LGBT is (now) a random label that anyone can assign to/unassign from themselves. Hence we have next to idea how many LGBT types there are really in the population at the present time.

However aside from that: what you are doing here Gav is using the '*we are all human*' craziness. Yes all the '*white fascists*' are humans but not reptiles, but it doesn't mean that their humanity is not a causative agent. However when so large a number appear to come from the same two to three percent of the American population as the people who, as you've already admitted, pushed the original positions from whence these so-called '*white fascists*' get their ideological inspiration.

'But the Jews are on both sides of the battle.'

There were also prominent stridently anti-communist jews in the 1950s, such as Isaac Don Levine and Sam Cohn, but that doesn't impact whether or not jews were consistently significantly overrepresented among the highest echelons of left-wing movements in the 1950s. Does it?

'Just last week we had yarmulke-wearing Joel Pollak pitted against yarmulke-wearing Ben Shapiro. Both are ardent supporters of Israel, but Joel likes Trump and Ben hates his guts.'

Well that's a argumental straw man if ever I saw one. I don't think anyone has ever claimed that the jews are the Borg... well other than you that is.

'The so-called Jew-run media'

There is no '*so-called*' here Gav.

If Muslims owned most of the television networks and film studios in the United States and continually recycled shows and documentaries that promoted Islam and Islamic interests. Then I don't think you'd be attaching the '*so-called*' qualifier to your statement.

For goodness sake if two/three percent of a population happen to own the majority of television networks and film studios in one country, which then put out material obsessed with their pet issues and interests (i.e. the '*Holocaust*', anti-Semitism, minority rights etc). Then it is fairly obvious and demonstrable that there is a direct link between the ownership and the narrative these organizations trying to shape, which in turns necessarily suggests a Machiavellian element to the situation.

This isn't rocket science or perhaps elderly hipsters have issues with learning new things?

'Despise Trump despite his daughter (and hence his grandchildren) being Orthodox Jews.'

Well firstly his daughter is a convert to Orthodox Judaism and his children are not strictly speaking jews halakhically speaking. They are the descendents of a maternal convert - remember jewishness is defined by the mother's status Gav - and as such are forbidden – halakhically speaking – from marrying jews of superior background, such as Kohanim, Levites and depending on the rigor Israelites (those born to a jewish mother), and are broadly considered sub-human (i.e. a perfect [read: jewish] soul born in an inferior [read: non-jewish] body). It is also rather doubtful if their conversions would satisfy the notoriously strict and anti-gentile Orthodox rabbinate in Israel, which governs these things.

So Donald's grandchildren are not exactly '*a reason for voting for him*' for goodness sake.

Maybe you should consult Jacob Neusner, the doyen of modern jewish studies, on the subject of how this works? For example see his 2004 '*Making God's Word Work*' if you are interested in getting your head out of your arse.

Secondly evil '*anti-Semites*' like myself are well aware – although you apparently aren't – that jews can disagree with each other. After all the jews aren't the Borg however much you appear to think they are.

Put the Star Trek DVDs down Gav... We don't want to hurt you. It is for your own good.

'The modern Jewish experience is in the middle of a diaspora all its own.'

What on earth does this even mean? Have Titus, Hadrian and Trajan been reincarnated and launched a new scorched earth policy in Palestine?

'The "Jew York Times," as you people call it, is way more inviting to Islam than everyone but Al Jazeera.'

Yes and? It also consistently distorts and covers up things for Israel as well as being owned and published by a jew named Arthur Ochs Sulzberger, Jr.

There is also such a thing as '*Liberal Zionism*' you know Gav.

'If the Sharia law the Times fawns over were ever to be implemented, Pinch would be gone in a pinch.'

As it would under the implementation of Halakhah.

Oh wait... that Sharia is but an imitation of Halakhah hasn't occurred to your pea brain: has it?

'You can't get much more pro-Islam than these indoctrinated Marxist college students,'

And you can't get much more pro-Israel than the various and nefarious indoctrinated conservative college students.

'And there is no way on earth they'd allow a pro-Israel speaker on their campus.'

Yes and? You necessarily think on that basis jews must be pro-Israel or they aren't jewish, which is incidentally the assumption behind Revisionist Zionism (which loathes you since you aren't jewish by the way Gav).

Also would these same people allow an anti-Semitic (as in the academic definition not the one that Israel likes to push) speaker on campus?

Hell no.

'We recently had Liberty GB's Paul Weston and Jack Buckby (or as the U.K. antifa mob calls them, "Posh Spice and Scary Spice") tour North America giving talks about the dangers of Islam.'

Yes and? Both of whom are very keen to apologize for Israel and place jewish interests at their the heart of their campaign.

I fail to see the point unless you also want to talk about how the radical right – your supposed erstwhile allies against Islam by the way – get routinely arrested for saying things that jews don't like. Oh and who pushed, and continues to push, '*hate speech*' laws on democracies Gav?

For example do Garron Heim, Jack Sen and Ursula Haverbeck spring to mind?

I'll give you a hint Gav. It isn't Muslims who are the principle architects of the '*hate crime*' laws, because Muslims don't have a few dozen well-funded and professionally staffed organizations that are dedicated to stomping out criticism and making sure only their voice is heard.

What organizational infrastructure they have is maybe two-three decades old, which makes it about as effective as a chocolate tea cup. When compared to the corresponding jewish organizational infrastructure, which has existed since the early twentieth century and in some cases the late nineteenth century.

'In Toronto, white goyim tried to shut the talks down as security from the Jewish Defense League pounded the crap out of the protesters every time the cops weren't looking.'

See Gav this is where you just look either plain dumb or are knowingly misrepresenting your case.

Why?

Well other than absurdly assuming that the protesters were automatically '*white goyim*'. Since as we know someone cannot be both anti-Israel and jewish in your weird and whacky view of the world.

You don't seem to realize that the Jewish Defense League (hereafter JDL) – an organization that has incidentally long been associated with domestic terrorism in both the United States and Israel – follows an ideology called Kach. Kach is the byproduct of the gentile-hating mind of Rabbi Meir Kahane.

The JDL hates your guts because you are not jewish Gav, but is happy to work with Israel First supporters such as yourself, Paul Weston and Jack Buckby. Since you are suitable servants to jewish interests and as such are in harmony with what they want.

'You can't moan about a conspiracy when there's so much infighting your enemy doesn't have time for you.'

Well they clearly do Gav, because – as I've already pointed out - if they didn't then why would they be passing and using '*hate crime*' laws in Europe and Canada as well as pushing them onto the United States.

Oh and why do you assume it is a '*conspiracy*'?

Oh wait... so if I say that your opposition to Islam is you believing in a conspiracy and your '*enemy doesn't have time for you*' – when was the last time Islamic State, Salafist Muslims and/or Hezbollah targeted you - then does that make you wrong?

'Even if the Jews were unified against you, what are you whining about?'

Who is whining? That's in your head not ours.

Criticism isn't whining.

After all if criticism equates whining then doesn't that mean that your criticisms of Islam and feminists is just the same kind of impotent whining?

Why yes it does.

'I'll never forget Jared Taylor talking about the "Jews in your sandwich" mentality where you see them everywhere and it becomes a crutch. He pointed out that we criticize blacks for blaming the white man for all their problems and then turn around and blame the Jews for all our problems. "It gets to the point," he said in that strange old-timey English usually reserved from 1940s movies, "where if it rains on your birthday, you blame it on the Jews."

Oh edgy. You bring up Jared Taylor, but it is worth pointing out that Taylor's point is not the same as yours.

Taylor is saying that seeing jewish influence behind your spilling your skinny hazelnut latte on your jeans is absurd. However identifying and criticizing jewish ethnic and Israel First networks is not '*seeing them everywhere*', but rather seeing them where they are and for what they are.

Incidentally Gav: if were were to apply that analogy to you. Then it would mean that even though you have a '*Jew in your sandwich*'. You are absolutely insistent about identifying it as a '*Feminist in your sandwich*', which means you are consistently misidentifying what is in your sandwich.

Oh and by the way: if we have '*Jews in our sandwich*' then by the very same logic Gav. You have '*Liberals in your sandwich*' and you see them everywhere.

Couldn't you apply your quote from Taylor to that same scenario?

Why yes you could.

My, my... aren't you a fifty year old self-described genius.

Ta ta Gav.

References

(1) http://takimag.com/article/i_hate_the_comments_here_gavin_mcinnes

Why Nationalists should support Donald Trump

Fri, 25 Mar 2016 22:14:00

Who hasn't heard of Donald Trump?

Whether you love or hate the man. You cannot deny his ability or his appeal to both patriots and those disenchanted with the current state of perpetual social democracy across the Western world. Many nationalists already support the Donald, but some are hesitant.

Their reasons are usually that the Donald isn't one of us.

That is true.

Since while the media present him as some kind of modern day Adolf Hitler. The Donald is actually more like a Republican of the 1970s/1980s than a German racial nationalist of the 1920s/1930s.

There is little about Trump that one can legitimately refer to as '*Fascist*' let alone '*Nazi*'. The Donald is an American conservative populist, but he is also keenly aware that White people around the world have been ignored politically, spat on intellectually and treated as sub-human socially for the last three decades.

He does show some awareness of the Jewish question (specifically as it relates to the Israel Lobby and Israel itself), but yet like many things: he doesn't make too much of an issue out of it. The Donald isn't stupid and likely realizes that fighting the combined powers of the Israel Lobby and the American political establishment could well be a bridge too far even for him.

Therefore he gives them broad and symbolic promises, but notably hasn't committed to writing a blank check to Israel. Even though this is both a visceral and vocal demand of AIPAC and automatically conceded to them by other presidential hopefuls such as Hillary Clinton and Ted Cruz among others

I will publish an article addressing the Donald and his relationship to the Jews tomorrow, but suffice to say. I think the key to understanding the Donald on this issue is to note that, unlike other candidates, he is, or at least seems to be, an American patriot first, last and always. As such it makes him more likely to be willing to stick two fingers up at the Israel Lobby when in power. Since he has already refused the same lobby's monetary resources, while all other candidates, except possibly Bernie Sanders, have actively courted them. Indeed a large part of the Israel Lobby's fundraising and activist base has been central in the brutal personal and political attacks on the Donald.

That is not something he is likely to forgive or forget quickly.

All that said however: we must remember that the Donald isn't one of us.

He does however share a lot of opinions as well as policy ideas with the nationalist right, but yet the Donald isn't one of us. He could become one of us in the future I suppose, but this seems unlikely.

His principle role – and it is one that he has actively sought – is as the figurehead of a heterogeneous populist movement of the American right of which nationalists are one of the loudest and most politically effective elements. A significant part of the power of Trump's propaganda machine relies very heavily on the nationalist-dominated AltRight and its tech-savvy, highly educated cadre.

Trump is effectively a battering ram against the American political establishment. While because of its demonstrated ability and commitment: the nationalist right has become an integral part of that battering ram.

We benefit from Trump not because he is one of us, but because he is annihilating the very fabric of the two party system and has continued to shift the Overton window firmly to the right. This benefits us not only from the fact that we get a chance to give our enemies a dose of their own medicine, but also because we get valuable experience running political campaigns, lots of recruiting opportunities and also great brand recognition.

Before Trump no one would even talk about nationalists that much. The boogymen were either Republicans or Democrats, but now the hidden hand the Republican and Democrat establishments – as well as the main stream media – see is that of nationalism.

Like Islamic State we have benefited – and continue to benefit – from all the oxygen of publicity. After all before people didn't know where to find us if they wanted to know what we thought apart from perhaps googling David Duke or Stormfront.

Now they can find us on Twitter, Facebook, YouTube, Wordpress, Blogspot, Instagram and even dare I say it: Tumblr.

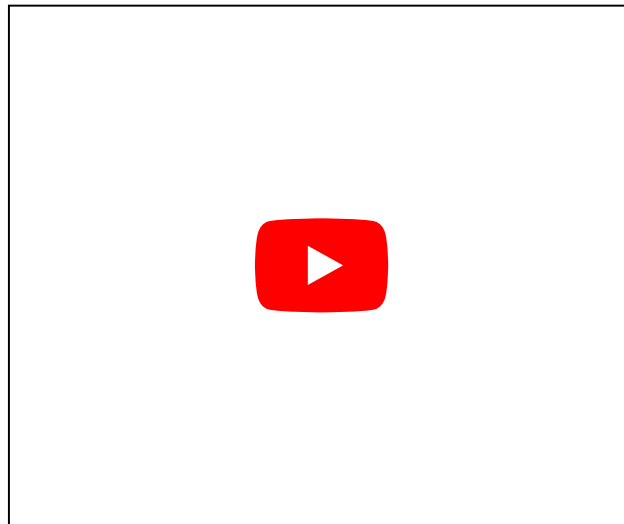
The growth we've seen in nationalist recruitment as well as new and better media production is astronomical, but we need to sustain that growth and turn it into political change.

The best way to do that is to continue doing what we do best: fighting a fast-moving guerrilla war on social media and the internet in general. While formalizing our contacts and getting to know others in real life to begin to coalesce into something more tangible.

Donald Trump isn't the end result of our journey to power, but rather he is the start on the road that we've been waiting so long for.

A Critique of Milo Yiannopoulos' Theory about Anti-Semitism on Social Media

Sat, 26 Mar 2016 22:01:00



Milo Yiannopoulos just uploaded a video clip of him talking with David Rubin on the '*Rubin Report*' about his theory concerning the origin of anti-Semitic comments and memes on social media. Predictably Rubin kvetches a lot about it and doesn't seem particularly convinced, but could you have really expected anything else?

Putting Rubin aside: Milo's take on all this is one of the maturer and saner ones out there. It certainly beats the inane hysterical bleating we hear from jewish quangos and not-for-profits on the subject.

The relative sanity of Milo's views stem from the fact that he actually thought about the subject and tried to formulate a conclusion based on the observable facts as far as he knows them. To be fair to him: his points are well taken and valid. However his position is based on demonstrably false assumptions that appear to stem from his '*cultural libertarian*' ideology as well as his pro-Israel/pro-jewish intellectual positions.

Milo's position – which I've included in the video clip at the top – can be boiled down to the idea that pretty much everyone on social media likes to shock people and get a reaction. In other words it is all about the trolling. Therefore when someone sends you an anti-Semitic meme: it is just people trying to get a rise out of you not because they are actually anti-Semitic per se.

He bolsters this by correctly asserting that anti-Semitism is the ultimate social taboo and draws the conclusion that this make it the most effective method for trolling. Therefore – so Milo thinks – social media anti-Semitism isn't real anti-Semitism, but rather about getting a reaction from other people.

Now I don't disagree with this to a point: it is about the reaction to some extent. However what Milo doesn't factor in is that there can be, and often is, an ideology behind this behaviour and that trolling itself is a very effective marketing tactic for an ideology.

Remember Protein World's advert that outraged feminists in London last year. In addition to the subsequent Twitter mockery of fat people by the Twitter feed of the same company, which in turn generated a rather significant increase in sales for the company.

Lets take another of Milo's examples: feminism.

Now if Milo's theory is true then the people who troll feminists – a past-time in which I occasionally indulge – would in fact not hate feminists or feminism per se, but rather just be seeking to get a reaction out of them by violating their social taboos (or '*safe spaces*' as they prefer to refer to them).

However that isn't true, because Milo himself loathes feminism (or at least appears to) as an ideology and seeks to combat it. Trolling is a way to do that since if you provoke your opposition by doing it: they tend to spew plenty of nonsensical rage-driven quotable hatred at you providing a source for memes and screen print evidence.

This then engages humour and anger among non-believers and believers in the position you are pushing: be it anti-feminism and/or anti-Semitism.

In turn this increases, sustains or decreases belief in the ideas that you are pushing.

This then helps to increase the normalization of the thing that you are propagating among a wider audience, which therefore increases the power and scope of belief in your position in a form of virtuous circle.

Therefore we can see that Milo's theory is not correct, because it works on an assumption which is an inverted '*No True Scotsman*' fallacy.

To explain: if someone says or publishes something that is anti-feminist or anti-Semitic on social media then Milo's theory assumes – without evidence – that they do not really believe what they say. It doesn't entertain the possibility within the theory that they could mean what they say, because no true social media user (or Millennial as Milo calls us however incorrectly) really believes that.

The assumption is: they can't believe that, because they don't know what they are talking about.

This assumption is absurd, but we can clearly see that is Milo's thought process from his reference to the idea that Millennials '*don't even know what the Holocaust was*'. Not only is this extremely disingenuous – for heaven's sake Milo you can't even go a day without hearing about the so-called Shoah let alone through school or university – but it also tells us that he assumes that: if they really understood then they wouldn't say it.

What Milo doesn't seem to realize is that the Holocaust is shoved down everyone's throats twenty-four seven and as such people know exactly what it is. However they are rebelling against it, because it is used to defend every possible thing associated with jews, Israel and political positions (both left and right) from criticism even things that are obviously untrue.

However it isn't just rebellion but intellectual questioning. You can see it on the left as well as on the right. People are tired of having the same excuse peddled at them and it isn't that they are simply trolling, but rather questioning and rejecting the ideas.

That's the bit that Milo's theory assumes cannot happen and is the probable origin of his inverted '*No True Scotsman*' fallacy. In so far as people cannot be subjected to or propagate anti-Semitic memes and/or ideas as well as believe in and/or be convinced by them. That is probably his '*cultural libertarianism*' talking, but it is also likely his pro-Israel views.

In other words, because Milo believes that only the pro-Israeli/pro-jewish argument is the truth. He therefore assumes as a result that no anti-Israeli/anti-jewish argument is valid beyond stating basic indisputable facts about jews dominating Wall Street, Hollywood and the mainstream media.

The problem with Milo's theory is that it ipso facto assumes the veracity of pro-Israel/pro-jewish arguments and claims without admitting others may disagree with that appraisal. Therefore it relegates anti-Semitism on social media to being a non-threat, because of Milo's apparent belief that people can't really have a different opinion to him on the subject of Israel and the jews.

Besides does Milo really believe that jewish organizations are going to stop pursuing people for '*hate crime*' and continuing ever further down the Orwellian spiral of criminalizing dissent?

I don't think so.

Every time they scream about the Holocaust, anti-Semitism and the need for '*hate crime*' laws it plants the seed of anti-Semitism in the heart of people who read about it.

Yet they won't stop screaming because it is their job to do so and it has become a self-perpetuating industry along the lines so masterfully identified by Norman Finkelstein in his '*The Holocaust Industry*'.

It is simply just a matter of time til the scales tip against the jews just as predicted by Benjamin Ginsburg's theory concerning the origin of anti-Semitism enunciated in his '*The Fatal Embrace*'.

Corporation of the Week

Sun, 27 Mar 2016 14:49:00

Playboy Enterprises



(Week Ending 27/03/2016)

In the last few days one of my least favourite companies in the world, Playboy Enterprises, has announced that it is seeking a buyer. (1) This is after the investment firm Rizvi Traverse – the managing partner (Ben Kohn) of which is jewish - (2) helped Hugh Hefner to buy the company back in 2011 and took it private. (3)

Playboy Enterprises has been in dire commercial straits for well over a decade now with annual circulation of its flagship 'Playboy' magazine falling to 800,000 copies last year. (4) With circulation in free fall and likely to continue that way. It was announced two months ago 'Playboy' would end full nudity and seek to re-brand itself using funds from the simultaneously announced intention to sell Hefner's mansion for a mere \$200 million. (5)

Ironically now the entire group – including the Playboy mansion – is up for sale for a cool \$500 million. (6) Clearly the end every one has suspected for a while - that Playboy Enterprises is all but finished – is on the horizon. In spite of the rather lackluster attempt at commercial optimism from the 'Financial Times' of London.

My god isn't it wonderful?

Hefner, although not jewish himself, has been a huge proponent of degeneracy and sexual depravity since he started 'Playboy' magazine in 1953. A fact of which he himself is unabashedly proud. (7)

We can but hope the prospective new owners of Playboy Enterprises boot Hefner and his new wife out of the Playboy mansion to go cry on the street corner. (8) Although this is obviously unlikely given Hefner's partial stake in the sale of Playboy Enterprises and the latter's hefty price tag.

A man can dream though: can't he?

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Is Hugh Hefner Jewish?

Mon, 28 Mar 2016 13:50:00

The founder of Playboy, High Marston Hefner, is a character who people persist with trying to identify as being of jewish origin. (1) For the sake of clarity I decided that I would briefly look into the issue.

According to Hefner himself he was born in Chicago on 9th April 1926 to Glenn Lucius Hefner and Grace Caroline Swanson. His parents were both originally from the farmlands of Nebraska. He states that his father was of German origin, while his mother was of Swedish ancestry. (2)

Hefner openly states that his family was middle-class and Protestant. (3) This something that hasn't changed over the years as he often gives it as a good part of his rationale for starting 'Playboy' as part of his '*liberation*' from the strict Christian morality of his parents. (4)

Despite the desire to think Hefner should be jewish: there is no evidence of such that I can find and as such we can only reply in the negative that he is not.

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Jewish Sexual Criminals: Update on Rabbi Eliezer Berland (11/04/2016)

Mon, 11 Apr 2016 18:53:00

In 2014 I wrote about the Israeli rapist and paedophile Rabbi Eliezer Berland who was and is a senior figure in the Breslov Hasidic sect. (1) At the time that I wrote Berland had been arrested in Amsterdam in the Netherlands after two years on the run and looked set to face some kind of justice for his sickening crimes.

However somehow Berland escaped Dutch custody in July 2015 after it was ruled in June that he could be extradited to Israel to face trial for four charges of sexual assault. (2) He has now been re-arrested under an Interpol warrant in Johannesburg, South Africa and he might be deported back to where he belongs this time: Israel. (3)

He claims he is gravely ill, but given his long and sordid history of lies and deceit this seems rather doubtful at best.

As I said in my original article: there is a simple way to deal with individuals like Rabbi Berland.

Hang them.

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Jewish Sexual Criminals: Update on the Malka Leifer Case (11/04/2016)

Mon, 11 Apr 2016 21:27:00

Since early 2015 I have written four articles on the case of jewish lesbian paedophile Malka Leifer, but as of this writing she has still to be brought to book for the crimes she committed in Australia. (1) So in some respects I cannot believe this is still dragging on, but yet at the same time I can.

A recent piece published at Australia's ABC network on Leifer expresses a similar sense of frustration. (2) In it Sophie McNeill catalogs the extent of the crimes that were allegedly committed by Leifer at the ultra-Orthodox Adass Israel in Melbourne, Australia. Where Leifer, in her role as head mistress, sexually molested numerous underage girls between 2003 and 2008.

Although McNeill glosses over – and occasionally fails to mention - some of the more unflattering revelations that have come out about how the Melbourne ultra-Orthodox community funded Leifer's removal from Australia to avoid prosecution and circled the wagons when accusations began to be made.

This reprehensible behaviour is also indicated by the significant damages having already been awarded by the Australian courts against the Adass Israel school and its ultra-Orthodox sponsors late last year. (3) Leifer has still failed to even attend an extradition hearing in Israel to ascertain whether she can actually be deported to Australia to face trial for a whopping 74 counts of child sex offenses. This has been going on since 2014 after Leifer was finally located in the ultra-Orthodox dominated city of Bnei Brak where she has remained ensconced ever since.

One wonders why the Israeli courts are taking so long as it isn't like there is a concern that Australia will hang Leifer for her many crimes: now is there?

More's the pity.

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Jewish Sexual Criminals: Update on the Jared Fogle Case (21/04/2016)

Thu, 21 Apr 2016 20:28:00

It has been a month since the update to the Jared Fogle paedophile case hit the media, but since I've been rather busy lately I haven't had the time. I will now remedy this by pointing out that Fogle was an extremely vicious paedophile and serial child molester. Who routinely abused his position as the face of the Subway fast food chain – including his business travels – to sexually abuse and rape children. (1)

I will also note that, as stated elsewhere, (2) that Fogle's case was handled with apparent kid gloves by the FBI who didn't move despite damning evidence in a form of a taped confession. This slothfulness I have argued was down to Fogle's jewishness as well as his highly visible position. (3)

The fact that on 29th January this year one Steven Nigg cornered Fogle in the exercise yard of the Englewood Federal Correctional Institution in Colorado. Nigg then proceeded to beat Fogle senseless having apparently deliberately targeted him, because of the horrific nature of his crimes. (4)

Good on Steven Nigg. Perhaps they should concede him for early release on parole for performing a community service.

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Jewish and Zionist Influence at the Council on Foreign Relations

Sun, 29 May 2016 12:00:00

The Council on Foreign Relations (hereafter CFR) has often been argued to be one of the most important forums for the determination of the foreign policy of the United States. This simplistic view has come in for some judicious and well-deserved criticism from scholars of the subject. (1)

While I don't hold to the view that the CFR has relatively little influence other than as talking shop as suggested by Schulzinger. (2) I also think it is important not to overstate it, but rather to see the CFR as one of an interlocking sequence of complementary and competing foreign policy think tanks jockeying for prominence and influence in the North American political landscape.

I think we can reasonably suggest however that the CFR is one of the more important and successful of these organizations given the prominence of its senior membership and sheer staying power in the arena of intellectual debate on the subject.

Therefore it is of great interest to us to ascertain the extent of jewish and Zionist influence within the CFR.

Looking at the CFR's Board of Directors of 36 members we find the following jewish individuals: (3)

David Dalin (4)

David Rubenstein (5)

Richard Haass (6)

Zoe Baird (7)

Alan Blinder (8)

Blair Effron (9)

Laurence Douglas Fink (10)

Stephen Friedman (11)

Thomas Glocer (12)

John Paulson (13)

Ruth Porat (14)

Richard Salomon (15)

Despite claims to the contrary I can find no evidence that the following individuals are jewish:

Donna Hrinak (16)

Richard Pepler (17)

Timothy Geithner (18)

Therefore we can see some 12 out of the 36 members of the Board of Directors of the CFR are jewish. This is 33 percent of the total membership of the Board of Directors.

If we include the doubtful claim of jewish ancestry to CFR Board Member Colin Powell then we have 13 out of the 36 members being jewish. This is 36 percent of the total membership of the Board of Directors.

This is significant as jews are circa 2 percentage of the population of the United States of America, (19) which means they are 16.5 times over-represented in the Board of Directors of the CFR than in the general population (18 times if you include Colin Powell).

This is scary enough, but when we note other the views of other Board Members then it gets positively alarming.

Let's look at them shall we?

Nicholas Burns is a Zionist who in 2008 was honoured for his championing of Israel's cause and advocating the bombing of Iran in the United States by the American Jewish Committee. (20)

Stephen Hadley is a Zionist who in 2004 gave a speech before the American Jewish Committee advocating the bomb of Iran and stressing the need to combat '*anti-Semitism*' globally. (21) Incidentally Hadley also frequently appears with Israeli generals and leaders on political platforms. (22)

Richard Pepler is a Zionist who regularly dines with jewish actors and actresses as well as (then) high-ranking Israeli politicians like Shimon Peres. (23) He also spoke at the Israeli Presidential Conference in 2013. (24)

James Stavridis' political views are unclear, but when he was honored in 2011 by the Jewish Institute for National Security Affairs (JINSA): he spoke of his deep commitment to security of Israel and his love for the country. (25)

Vin Weber, the disgraced former Republican Congressman and lobbyist, has written for national newspapers arguing for an Israel-centric foreign policy in the Middle East and replying to criticisms of said state. (26) Further demonstrating his Israel First credentials Weber uses '*friendship to Israel*' as central part of his criteria for why Egypt's President Sisi (basically the head of a military junta) should be supported and lauded. (27)

Weber also happens to be a fairly prominent neo-Conservative as demonstrated by the fact that he is one of the founding members of '*The Project for a New American Century*'. (28)

Christine Todd Whitman is another individual who pushes Israel's agenda in the United States with her avid promotion of what Finkelstein has termed '*The Holocaust Industry*'. (29) She is also heavily en hoc to jewish interests since, as former AIPAC apparatchik Mitchell Bard has pointed out, jews were primarily responsible for getting her elected as Republican governor of New Jersey. (30)

That is an additional six documented supporters of Zionism on the Board of Directors of the CFR. This brings supporters of ipso facto jewish interests and Zionism to 18 out of 36 members (or 50 percent). If we include Colin Powell in that we go up to 19 out of 36 members (or 53 percent).

Yet there is only one person, Margaret Warner, on the Board of Directors of the CFR who has ever been accused of anti-Zionism and even then that accusation was made by Israel's hard line right-wingers: the Likudniks. (31)

One possible anti-Zionist versus eighteen/nineteen confirmed Zionists on the Board of Directors of the CFR: who do you think has more influence?

Moving on to the Officers of the CFR (who are employees of the Board of Directors):

Carla Hills (Co-Chairman)

Robert Rubin (Co-Chairman)

David Rubenstein (Vice Chairman)

Richard Haas (President)

Keith Olson (Executive Vice President, Chief Financial Officer and Treasurer)

The jews, who are also members of the Board of Directors, are Robert Rubin, David Rubenstein and Richard Haass.

Now while there are a plethora of Vice Presidents (all of whom are non-jewish) I would note that the Board of Directors sets the tone and the Vice Presidents are merely senior employees not decision-makers in the ideological biases behind the scenes at the CFR.

The Vice Presidents aren't likely to substantially disagree with their bosses who after all pay their wages and control their bonus awards. Therefore we can see that the key is that out of the five officers with influence (since four are members of the Board of Directors, while the other is the Chief Financial Officer) that three (i.e. 60 percent) are jewish.

However when we pan back to look at the members of the Board of Directors who are Emeritus or Honorary (who may or may not have influence) who number six people in total. We note a similar preponderance of jewish and pro-Zionist individuals.

To wit:

Madeline Albright (Director Emerita) (32)

Martin Feldstein (Director Emeritus) (33)

Maurice Greenberg (Honorary Vice Chairman) (34)

In addition to these three jewish individuals we have Leslie Gelb, President Emeritus, who is a strong partisan of Israel and one of those who have tried to deny the existence of an Israel Lobby in the United States. (35)

This equates some 66 percent of Honorary and Emeritus Directors being jewish or Zionists, which confirms the conclusion that we must draw from the foregoing analysis.

This is that the Council on Foreign Relations is an organization where circa half of its Board of Directors are either jewish (who are only circa two percent of the American population) or non-jewish Zionists (the clear majority being the former not the latter), which is clearly disproportionate and potentially dangerous in terms of influence United States foreign policy in the interests of Israel not America.

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Jews and pro-Israel Lobbyists in David Cameron’s Resignation Honours List

Wed, 10 Aug 2016 21:09:00

The Resignation Honours List that former British Prime Minister David Cameron has proposed, and which has been tacitly approved by acting Prime Minister Theresa May, (1) has triggered a series of significant frightened convulsions and angry eruptions among Great Britain’s chattering classes.

There have been a slew of articles in the British media covering the sheer cronyism involved in Cameron’s honours list. Accusations have been levelled, the list desperately defended, people called bigots and all sorts of other rhetorical goodies. (2)

The latest on this controversy is that David Cameron may have to face a formal inquiry into his resignation honours submission, which is gloriously like grinding his face further into the mud after his complete humiliation over the failure to stop the victory of the Brexit campaign in the recent referendum. (3)

What hasn’t really been covered elsewhere is the jewish angle to the now famous 48 recommendations for honours and peerages made by Cameron. Before some says it; I don’t think that the choice was totally or even heavily influenced by the jewish angle as clearly a lot of it is simply old school British cronyism especially in and around the failed ‘*Remain*’ campaign during the Brexit vote. (4)

All that being said; I would remiss if I didn’t point out that out of Cameron’s resignation honours and peerages recommendations there is no example of anyone who can be remotely considered anti-Israel or to have utter anything other than paeans of praise for the jewish people. Well other than Shami Chakrabarti who was not proposed as a peer by Cameron but by his erstwhile political rival (who also happens to be part jewish) (5) Jeremy Corbyn. (6)

This argument is strengthened by observing that David Cameron has long made much of his jewish ancestry, (7) has been labelled as the most pro-Israel British Prime Minister ever (8) and his successor Theresa May looks set to potentially equal or even supersede him in this slavish devotion to the interests of the jewish state. (9)

When we look at the two resignation honours lists that have now been officially published by the British government we note the following jewish individuals are on it: (10)

Daniel Korski– former Deputy Director of the Number 10 Policy Unit (11)

Oliver Letwin– former Chancellor of the Duchy of Lancaster (12)

Will Straw– former Leader of the ‘*Remain*’ Campaign (13)

Eleanor Wolfson– former Deputy Chief of Staff to the Chancellor of the Exchequer (14)

In addition there is good evidence that the following individuals on the list are likely to be jewish:

Olivia Bloomfield– current Chairman of the Pump House Project and former Partner at the Atlantic Superconnection Corporation (15)

Nicholas Howard– former Assistant Private Secretary to the Prime Minister (16)

Caroline Spelman– Second Church Estates Commissioner and former Cabinet Minister (17)

Charlotte Todman – former Senior Press Officer (18)

Of these individuals we have evidence that Korski and Howard (if my surmise about the latter’s identity is correct) are very active in pro-Israel/pro-jewish circles. (19) It is reasonable given their senior positions to suggest that they are pro-Israel given the power of the Conservative Friends of Israel within the Conservative Party, which has been freely admitted by both their friends (20) and foes alike. (21) In addition to the similar level of power wielded by the Labour Friends of Israel group within the Labour Party. (22)

Therefore we can reasonably state that 4 out of the 48 proposed honours have been to jews. This translates to 8.3% of the total honours list, which is circa 14 times the jewish representation in the British population (0.6% i.e. 370,000 jews out of a total population of 64,100,000). (23)

When we add in those individuals who are likely jewish, but I cannot absolutely prove it. We get some 8 out of the 48 proposed honours have been to jews. This translates to 16.7% of the total honours list, which is circa 28 times the jewish representation in the British population.

That is scary enough, but things get utterly terrifying when we examine those on the list who have strong pro-Israel/pro-jewish links.

Camilla Cavendish— former Policy Unit Chief (24)

Philip Hammond— current Chancellor of the Exchequer and former Foreign Secretary (25)

John Hayes— Minister of State for Transport (26)

Nick Herbert— Chair of the All Party Group on Global TB and Global LGBT Rights and former Minister of State for Police and Criminal Justice (27)

Tim Kiddell— Private Secretary to the Prime Minister (28)

David Lidington— current Leader of the House of Commons (29)

Ed Llewellyn— David Cameron's former Chief of Staff (30)

Patrick McLoughlin— current Conservative Party Chairman as well as Chancellor of the Duchy of Lancaster in addition to being the former Transport Secretary (31)

George Osborne— former Chancellor of the Exchequer (32)

Nick Seddon— former Special Advisor to the Prime Minister (33)

Hugo Swire— former Minister of State for Foreign and Commonwealth Affairs and Minister of State for Northern Ireland (34)

Therefore we can say that 11 individuals who aren't jewish out of the 48 proposed for honours by David Cameron have strong links to pro-Israel activity or the jewish community. This translates to 22.9% of the total honours list.

If we add together all three sets of individuals (i.e. those known to be jewish, those likely to be jewish and those who have demonstrably strong pro-Israel views and/or jewish community links) we get a total of 19 individuals out of the 48 proposed for honours by David Cameron. This translates to a whopping 39.6% of the total honours list.

Now while, as before stated, I am not arguing that jewishness and pro-Israel/strong links to the jewish community were the main considerations in awarding these honours. I do think however it likely given just how high the percentage of the individuals concerned who fall into this category is that this was at least a consideration.

It is simply very difficult to convincingly explain this correlation any other way as claiming it is just coincidence (aka the skeptic fallacy of eternal '*accidentalism*' [everything you don't like is an unfortunate accident and has no meaning]) is not an argument in and of itself being akin to claiming that it was '*fated to happen*' at some point in the universe's existence.

Make of the facts what you will, but you can only to continue to ignore what is for so long before the truth catches up with you.

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(4) As Sir Desmond Swayne admitted to 'The Telegraph': <http://www.telegraph.co.uk/news/2016/08/01/david-camerons-resignation-honours-list-humiliatingly-blocked-as/>
(5) <http://www.semiticcontroversies.blogspot.com/2015/09/is-jeremy-corbyn-jewish.html>
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<http://www.semiticcontroversies.blogspot.com/2016/07/theresa-may-jews-and-israel.html>
- (10) Derived from: https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/543929/Resignation-Honours-2016.pdf;
https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/543929/Resignation-Honours-2016.pdf
- (11) <http://www.thejc.com/lifestyle/lifestyle-features/154761/the-sinister-labels-lazy-journalists> claims Korksi isn't jewish, but his surname is a common jewish one (Heinrich Walter Guggenheimer, Eva Guggenheimer, 1992, '*Jewish Family Names and Their Origins: An Etymological Dictionary*', 1st Edition, Ktav: New York, p. 421) and he has admitted on Twitter that indeed he is:
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- (13) <http://www.thejc.com/lifestyle/how-jewish-is/how-jewish-jack-straw>
- (14) <https://en.wikipedia.org/wiki/Wolfson>
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- (22) <http://www.spinwatch.org/index.php/issues/lobbying/item/181-labour-friends-of-israel-in-the-house>;
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- (23) https://en.wikipedia.org/wiki/Jewish_population_by_country#Table; https://www.google.com/publicdata/explore?ds=d5bncppjof8f9_&met_y=sp_pop_totl&idim=country:GBR:FRA:DEU&hl=en&dl=en; I have used the '*Expanded Jewish Population*' figure in order to be generous.
- (24) She has repeatedly and vocally used her public and political position to advocate on behalf of the jewish and Muslim communities in regards to the barbaric religious practices of Schechita and Halal. For example: <http://www.jewishcomment.com/cgibin/news.cgi?id=11&command=shownews&newsid=503>
- (25) A member of Conservative Friends of Israel (<http://yeomantrust.org/index.php/home/politics/159-the-zionist-cabinet-of-the-british-government.html>) and is regarded as extremely pro-Israel by the Israeli media (<http://www.haaretz.com/israel-news/.premium-1.653847>)
- (26) Is highly supportive and anxious to please the jewish community: <http://www.conservativehome.com/parliament/2009/01/mp-of-the-day-1.html>
- (27) A British neo-conservative who is extremely pro-Israel and opposed to the Palestinians. He also strongly advocated war with Assad's Syrian government. For example: <http://www.nickherbert.com/news.php/250/nick-herbert-calls-for-immediate-return-of-hostages-held-by-palestinian-militants>; http://www.nickherbert.com/media_centre.php/639/dictators-who-gas-their-people-must-feel-the-consequences-that-is-the-basis-of-our-security; http://www.nickherbert.com/media_centre.php/284/parliamentary-delegation-to-israel
- (28) A key member of Britain's Holocaust Commission:
https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/398645/Holocaust_Commission_Report_Britains_promise_to_remem
- (29) A staunch pro-Israel voice in government: <http://www.redressonline.com/2010/05/jews-eight-times-over-represented-in-uk-parliament/>
- (30) He is close to the Conservative Friends of Israel
(https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/508424/No_10_Special_Advisers_Hospitality_October_to_December and is regarded as extremely pro-Israel by jewish media outlets: <http://www.thejc.com/news/uk-news/138906/exclusive-the-real-reason-britain-voted-against-israel-un>
- (31) A supporter of the Conservative Friends of Israel and is on record as being a strong advocate of theirs as early as 2006:
<http://yeomantrust.org/index.php/home/politics/159-the-zionist-cabinet-of-the-british-government.html>
- (32) He has a very strong pro-Israel track record in politics and his speeches: <http://fathomjournal.org/the-new-special-relationship-the-british-conservative-party-and-israel/>; <http://www.theguardian.com/politics/2014/aug/05/lady-warsi-osborne-israel-gaza-conflict>
- (33) Has long been very supportive of and sensitive to the views of the jewish community: <http://jewishnews.timesofisrael.com/jewish-social-care-leaders-hold-downing-street-summit/>
- (34) He has repeatedly and vocally used her public and political position to advocate on behalf of the jewish and Muslim communities in regards to the barbaric religious practices of Schechita and Halal. For example: <https://www.hugoswire.org.uk/inhumane-slaughter-must-be-stopped>



Remarkable Holocaust Nonsense #13: The Tango of Death

Wed, 10 Aug 2016 20:24:00

In yet another instance of absurd claims made about the Germans in World War II. I quote an assertion of Soviet origin about the Germans torturing and executing jews to the accompaniment of an orchestra playing a specially-composed tune at the Yanov (aka Janowska) concentration camp in south-western Poland.

This is reproduced from the wildly popular history of 'Nazi atrocities' named 'The Scourge of the Swastika' authored by Edward Russell (aka Lord Russell of Liverpool) who was a key figure in the Nuremberg and Tokyo War Crime Trials.

I quote:

'In Yanov the tortures and the murders were carried out with musical accompaniment. An orchestra was formed of inmates and a special tune called the 'Tango of Death' was composed. When this camp was disbanded every member of the orchestra was put to death.' (1)

This is one of the more farcical claims in the whole corpus of weird and wacky testimony that was, and to a lesser extent is, used as'evidence' for the'Holocaust'. The sheer improbability of the claim is strikingly obvious and that it was manufactured for propagandistic purposes by the Soviet Union is probable.

Evidence that this is a piece of black propaganda is suggested by the origin of claim.

This is just one 'eye witness' named Manusevitch that the Soviet special commission 'investigating' the Yanov camp in 1944 – Russell's source via the medium of the Nuremberg Trials – ferreted out and used as propaganda against the Germans who the Soviet Union was still at war with at the time of the original publication of the report on Yanov. (2)

Hardly the best of evidence as we have no corroboration of anything that Manusevitch claims allegedly occurred at the Yanov concentration camp.

That it is unlikely to be true is also indicated – in addition to the paucity of evidence for the claim itself - by the rather convenient addition to the story of the details that the members of the supposed orchestra who played the'Tango of Death' were all executed when the Germans evacuated the camp. This renders Manusevitch the only witness and made it difficult to directly disprove his improbable claims at the time of the Nuremberg Trials without other evidence.

Hmm... I wonder why that was useful with his making such improbable claims to, or at the behest of, the Soviet authorities.

References

(1)Edward Russell, 1972, [1956], 'The Scourge of the Swastika', 14th Edition, Corgi: London, p. 123
(2)Ibid, p. 123, n. 1



Remarkable Holocaust Nonsense #14: The Twelve Million Murders

Thu, 11 Aug 2016 18:06:00

In yet another instance of absurd claims made about the Germans in World War II. I quote an assertion made by Sir Hartley Shawcross at the Nuremberg Trials that the Third Reich had murdered twelve million people in its concentration and alleged ‘death’ camp system.

This is reproduced from the wildly popular history of ‘Nazi atrocities’ named ‘*The Scourge of the Swastika*’ authored by Edward Russell (aka Lord Russell of Liverpool) who was a key figure in the Nuremberg and Tokyo War Crime Trials.

I quote:

‘Speaking of these Sir Hartley Shawcross, the chief prosecutor for the United Kingdom at the trial of major war criminals, said in his closing speech, ‘Twelve million murders! Two-thirds of the Jews in Europe exterminated, more than six million of them of the killers’ own figures. Murder conducted like some mass production industry in the gas chambers and the ovens of Auschwitz, Dachau, Treblinka, Buchenwald, Mauthausen, Maidanek, and Oranienberg.’ (1)

Now in the first instance the idea that the Germans somehow murdered twelve million people in three years (i.e. 1942-1945) while fighting a total war on multiple fronts is quite frankly ludicrous. The Germans never had the manpower, the resources or even the time to conduct an operation of so huge a scope that would have inevitably almost ground their war effort to a standstill due to the resources and manpower needed to run such a program.

In the second instance the fact that Shawcross states that the figures are ‘six million more than their own estimates’ informs us that the figure is derived from somewhere else other than German documents. This already suggests that we are dealing with a propaganda figure here, because it is extremely unlikely that official estimates from the people doing the killing are likely to be less correct than those who are looking at the matter from the outside.

These same documents I should add don’t support a six million death toll either, but rather a few hundred thousand dead jews and maybe million or two others as a result of disease, natural causes, accidents, mistreatment, deteriorating conditions in their place of residence or as the result of punishment.

In the third instance it is worth noting that Shawcross claims that the Buchenwald, Dachau and Oranienberg concentration camps had gas chambers, which is now universally admitted to not have been the case. A tiny group of historians claim that Mauthausen had one small gas chamber and was visited by gassing trucks, but this is generally regarded as unlikely as well.

This is just another case of more improbable and impossible rubbish being written about the conduct of the Germans in the Second World War.

References

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The Myth of Adolf Hitler refusing to shake the hand of Jesse Owens

Thu, 11 Aug 2016 18:32:00

Once again the Olympic Games have been taking place: this time in Brazil. Predictably the Israeli media has been making much of an obscure historical claim that is resuscitated wholesale by journalists and popular writers every few years. (1) It is also a claim that is so often repeated in history textbooks that it has come to be regarded as a cliché. (2)

The popular claim is well summarised by Garden as follows:

‘Hitler was always dismissive of non-whites, as was evident in his reaction to the American Jesse Owens winning the medals in the sprint events of the 1936 Olympic Games in Berlin.’ (3)

The problem with this is, of course, that it simply isn’t true. Jesse Owens himself does not mention it and nor do any of the accounts from the Third Reich. (4)

To quote Weber’s summary of the reason that Hitler didn’t shake Owens’ hand immediately after he had won the gold medal in the 100 metre sprint:

‘The only other scheduled event that day was the high jump, which was running late. When all the German high-jumpers were eliminated, Hitler left the stadium in the dark as rain threatened and was not present to greet the three winners – all from the United States, and two of whom were black.

Hitler left because it was late, not because he wanted to avoid greeting anyone. Besides, at the time he left Hitler could not know whether the final winners would be black or white. Count Baillet-Latour, president of the International Olympic Commission, sent word to the German leader that, as a guest of honor at the Games, he should congratulate all or none. So when Jesse Owens won the final of the 100 meters the next day, he was not publically greeted by Hitler – nor were any other medal winners of that or any of the following events.’ (5)

Furthermore Walther Tripps, a member of the 1936 German Olympic track team, testified in a letter in March 1984 on behalf of himself and other then living former members of the German Olympic team that Owens had in fact been personally congratulated by Hitler later in the Reich Chancellery. (6)

Owens himself had nothing but praise for Hitler’s conduct towards him (7) and despite the steadfast propagation of the myth by his daughter. (8) There is a good amount of evidence to suggest that Hitler did indeed congratulate Owens and never snubbed him.

In addition to even this we have the famous 1938 German documentary film ‘*Olympia*’, which was intended as a speculator demonstration of the nature and beauty of National Socialism to both domestic and international audiences. (9) This film, contrary to popular belief and assorted non-sourced claims, does not conceal the several victories of black athletes including Jesse Owens. (10)

Indeed the opposite is true as Garden explains:

‘Indeed, it almost goes to the opposite extreme. A great deal of time is spent talking about Owens both during the 100 metres and the long-jump events, all of which is very complimentary and almost raises him to god-like status. Likewise, in the final of the 800 metres, much mention is made of the giant American ‘Negroes’ as favourite to win. There is no underlying criticism of their appearance or of their training methods.’ (11)

Given that‘*Olympia*’ was one of Hitler’s pet projects and that he had to order Joseph Goebbels to follow through. (12) Does that sound like Hitler was angry at Jesse Owens’ victory?

No: it doesn’t.

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(4) Mark Weber, 1984,‘*Jesse Owens: Myth and Reality*’, The Journal of Historical Review, Vol. 5, No. 1, p. 125

(5) Ibid, pp. 123-124

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(7) Ibid.

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(10) Garden, Op. Cit., p. 228

(11) Ibid, p. 229

(12) Peter Longerich, 2015, '*Goebbels: A Biography*', 1st Edition, The Bodley Head: London, pp. 321-322

Pope Francis at Auschwitz or Why You Should Never Ever Apologise to Jews

Fri, 12 Aug 2016 17:11:00

The recent visit of the current Roman Catholic pontiff to the alleged death camp of Auschwitz-Birkenau was greeted by the international media with fervent acclaim.

Media outlets that happily pour scorn on the papacy for *'harbouring child molesters'* and being *'out of step with the modern world'* such as the Guardian (1) and the New York Times. (2) Suddenly decided that Pope Francis and the Roman Catholic Church were their new best friends. (3)

Pope Francis did everything; he endorsed the *'Holocaust'*, he spoke of the alleged *'cruelty'* that occurred at Auschwitz and even claimed to feel the souls of those who perished there at the hands of the wonder-working and eternally perfidious Germans.

As the site *'Catholic New World'* described it:

'His silence allowed the Jewish victims murdered in Auschwitz and Europe to speak for themselves. In so doing, Francis established Holocaust remembrance as an indispensable component of Catholic religious consciousness.' (4)

The ink was barely dry on the panegyrics to his papacy before Francis was assailed from all sides by an array of jewish demands.

Gerald Posner, who is himself jewish, (5) wrote an Op-Ed for the New York Times in which he demanded that Francis release the Vatican's sealed archives from the era. (6)

I quote the Jewish Voice of New York's summary of Posner's argument:

'While it is common knowledge that there has been a perennial shroud of mystery surrounding the church's wartime records, Posner noted that "the Vatican is the only country in Europe that refuses to open all of its World War II archives to independent historians and researchers."

Because the church's files are thought to contain important information about the Holocaust in Nazi-occupied Eastern Europe it is of no surprise that historians are eager to study the Vatican's Holocaust-era papers. During the war, thousands of parish priests communicated details of the atrocities that they witnessed to their bishops, who then passed the information on to the secretary of state at the Holy See in Rome, according to Posner's meticulous research.' (7)

It seems like Posner just wants to look at the evidence because it contains *'important information'* about the *'Holocaust'*. The problem with that statement, as anyone who is familiar with the field of *'Holocaust and Genocide Studies'* well knows, is that it is frequently claimed that the *'Holocaust'* is the *'best documented'* event in history.

So why would individuals like Posner need access to the Vatican's archives?

Purely for academic interest?

No.

Posner and his ilk want access to the Vatican's archives for two simple reasons:

A) The key evidence used to argue the *'Holocaust'* happened hasn't changed in seventy years. There are no direct pieces of evidence, only mutually contradictory claims from *'Holocaust survivors'* and one or two dubious bits of mutually contradictory testimony from former staff members from supposed *'death camps'*.

B) The Vatican archives contain the key information concerning John Cornwall's thesis that Pope Pius XII was supportive of Adolf Hitler (aka the *'Hitler's Pope'* claim) as well as John Loftus' claims that the Vatican was an important supporter of the Third Reich.

The second of these two reasons is what Posner and his fellow jews are looking for, because they want to *'prove'* that the Catholic Church was in some way *'culpable'* for the *'Holocaust'*. Therefore opening the way to their be sued by an assortment of jewish organisations demanding billions upon billions of dollars in *'reparations'* for *'not doing enough'* to *'save the jews'*.

We can see this when Posner follows up his earlier remarks with the comment:

'The files could also indicate whether Pius XII could have done more in trying to stop the Nazi killing machine during the Holocaust.' (8)

So in effect jews, like Posner, are demanding that the Roman Catholic Church release its files so they can find a way to sue them for billions upon billions of dollars in *'Holocaust reparations'*.

Over at the Israeli daily newspaper Haaretz one Ofer Aderet demanded that the Pope condemn Poland's new democratically-elected government for allegedly *'re-writing history'* and paying insufficient lip service to the one eternal indivisible narrative of jewish suffering. (9)

In addition Aderet demanded that the Pope not honour Maximilian Kolbe executed by the Germans for aiding and abetting jews and Polish resistance fighters.

Why?

Well because Kolbe allegedly believed in the authenticity of the Learned Protocols of the Elders of Zion and that makes him an *'evil anti-Semite'* who deserves nothing but to be blotted out from history according to Aderet. (10)

If that wasn't enough in a separate article that was also published by Haaretz one Avi Weiss used the opportunity to rather offensively demand that Francis move the Roman Catholic Church that is at Auschwitz II.

To quote Weiss:

'It's up to people of moral conscience to raise a voice for the sake of Holocaust memory and declare loud and clear: A church has no place at Auschwitz II.' (11)

One wonders how it is part of one's *'moral conscience'* to claim that only people of one faith that died in a location where those of many different faiths undoubtedly also perished should be allowed their religious services but not the others.

Weiss is in effect denying that anyone other than jews suffered and died at Auschwitz, which is not only absurd but quite frankly offensive.

What gives rise to this kind of ethnocentric narcissism is a near universal particularism that places the jewish people at the centre of all things as either innovator, benefactor and/or victim. This necessarily always casts non-jews in the role of villain or perpetrator, which then means that you have to view jews as the eternal victims of non-jewish aggression.

One of the most consistently cast of these non-jewish villains is the Roman Catholic church, which is regarded – most famously by jewish historians like Leon Poliakov, Max Dimont and Daniel Goldhagen – as being responsible for irrationally persecuting, robbing and murdering jews over two millennia.

As such then if we take this to be the viewpoint that informs jewish comment on Francis' visit to Auschwitz. It means that when Francis apologises and sympathises with them about what allegedly happened at Auschwitz. It actually enrages them more, because they feel that as a non-jew and moreover as a representative of an institution that they regard as responsible for much of their historic suffering: he has to suffer in return.

They are motivated by strong feelings of, and a great desire to extract, revenge against their perceived former persecutor. So when Francis gives them an inch; jewish individuals and organisations immediately sense an opportunity and make a series of outrageous demands that are designed not only for their immediate benefit but to humiliate their perceived enemy.

All this being said this situation is by no means limited to the Roman Catholic Church since jews have long regarded and written about how non-jews in general, and Europeans more specifically, have been their persecutors. Therefore it doesn't matter if it is the Roman Catholic Church who is apologised to them or not.

If you are non-jew apologising to a jew then prepare yourself, because you will be the subject of outrageous and shrill demands from them for your various alleged *'sins'*.

You will always be held responsible for things you yourself have never done.

So don't apologise to jews... ever.

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(8) Ibid.

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Remarkable Holocaust Nonsense #15: The Eternally Broken Death Engines of Treblinka

Fri, 12 Aug 2016 16:46:00

In yet another instance of absurd claims made about the Germans in World War II. I quote an assertion made about the Germans murdering jews using exhaust gasses from captured engines which were always failing and breaking down.

This is reproduced from the wildly popular history of 'Nazi atrocities' named '*The Scourge of the Swastika*' authored by Edward Russell (aka Lord Russell of Liverpool) who was a key figure in the Nuremberg and Tokyo War Crime Trials.

I quote:

'He [Rudolf Hoss] visited Treblinka in the spring of 1942 and found the methods in use there somewhat primitive. Small chambers were used, equipped with pipes to induce the exhaust gas from internal combustion engines. This device was unreliable as the engines came out of old captured transport vehicles and tanks and frequently failed.' (1)

Now I mean come on; the Germans had access to their own perfectly good engine stock and I am sure they could have found more than a couple of old engines from vehicles that were no longer roadworthy that could have been used to produce the needed exhaust gas.

Why on earth would the Germans use engines from other countries (we are specifically talking Soviet made ones here) taken from captured vehicles if they always kept breaking down?

That is just absurd.

What is even more absurd is the idea that the Germans would have used exhaust gas anyway. Given that they had already allegedly been using the highly effective and easy to produce bottled carbon monoxide gas to murder mental patients as part of Operation T4.

Why use engines that use precious fuel stock to produce the carbon monoxide when this fuel would be better used by the Wehrmacht's trucks, planes and tanks in prosecuting the war?

This is especially so since carbon monoxide is a common by-product of industrial processes. So why on earth would the Germans use captured Soviet engines that often broke down to produce it when they could have simply used the bottled the waste product of their own industrial processes instead?

It simply doesn't make sense: does it?

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Is Black Lives Matter's Manifesto anti-Semitic?

Mon, 15 Aug 2016 20:57:00

Black Lives Matter (hereafter BLM) has been in the news a lot lately with its protesters getting run over in the road, (1) totally blocking road access to a major airport (2) and inspiring an assorted array of targeted killings of police officers. (3) BLM has been campaigning publicly about various ethnic issues for some time now, but its primary demands have been to *'stop the police killing young black men'* and for *'reparations for slavery'*.

I wanted to briefly write on this as recently the group published a lengthy manifesto in which it referred to the Palestinians, per the jargon of the radical left, as fellow *'people of colour'* and called Israel an occupier who has created an apartheid state separating jews and their Palestinian neighbours.

The jewish response to this has been – as you might expect – completely bi-polar. On the one hand there have been plenty of condemnations of the language used by the BLM manifesto in regards to Israel such as *'Apartheid'* and *'genocide'*. (4)

Yet what is perhaps more interesting is the support that Black Lives Matter has formerly been receiving from Israeli jews. For example Haaretz, one of the biggest media outlets in Israel, has published an article arguing that jews should just ignore BLM's statements about Israel and continue supporting them. (5)

As one Joseph Finlay wrote in the Jewish Daily Forward:

'If, however, the movement starts commenting on issues around Israel/Palestine, the community's response is likely to move from quietly supportive to actively hostile. The Jewish community is extremely active in advocating for Israel, and key figures such as Chief Rabbi Ephraim Mirvis and the head of the Board of Deputies Jonathan Arkush frequently defend Israel and its actions in the British media.' (6)

Hence the need for the article in Haaretz, because while jews have been very supportive of BLM on which subject I will write a separate article. They do not react well as a group to criticism of Israel and never have.

The status quo will likely remain the same though: jews are left-wing domestically on social issues especially around immigration and minority rights. Yet the minute you criticise Israel on the same basis they become brutal nationalists who will stop at nothing to discredit you and consign you to the intellectual, social and political dustbin.

The manifesto was, despite predictable attempts to smear it as such, not anti-Semitic in the slightest (as Mondoweiss note it didn't even mention jews as people but rather Israel as a country and Israel does not equate the jews except in the minds of devout Zionists), (7) but simply stridently anti-Zionist.

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Is Vladimir Putin Jewish?

Mon, 15 Aug 2016 21:12:00

Recently one Sami Kleib in the Hezbollah-linked newspaper *‘As-Safir’* has alleged that the President of the Russian Federation Vladimir Putin is jewish or has jewish ancestry. (1) It turns out the article is largely sourced from English language claims on the internet about Putin. (2)

The claims are largely based around his conduct and his alleged interest in jewish ritual and his association with Rabbi Berel Lazar. He is among other things a member of the Lubavitcher Chabad and Russia's Chief Rabbi. (3)

Lazar has argued, among other things that Putin has sought to *‘combat anti-Semitism’* (4) but I think it is reasonable to assert that Putin isn't really interested in combating it merely appearing to. Given that despite claims he was been *‘cracking down’*; he has only really targeted the more extreme elements. (5) This has also been demonstrated by, among other things, Russian ultra-nationalists being in evidence in significant numbers in Euro 2016 earlier this year. (6)

Besides even that cracking down on ultra-nationalists does not make Putin jewish, but rather suggests the opposite. Putin has been in power since at least 1999 (7) and as such has presided over the phenomenal growth of radical ultra-nationalist and anti-jewish groups. It has only been since 2015 that he has cracked down somewhat on the more extreme organisations within Russia's borders. (8)

Therefore we can reasonably say that despite claims otherwise Putin has not sought to combat ultra-nationalists and *‘anti-Semites’* until very recently in his seventeen year stint as the strongman of Russia.

That's not to say that Putin is an ultra-nationalist or anti-Semite himself, but rather that he doesn't have any major antipathy towards unlike homosexuals who has cracked down on hard. (9) Although that being said he has denied being a *‘homophobe’* and is *‘for gay rights’*. (10)

Thus we can say Putin's alleged anti-anti-Semitism appears to be largely a non-entity; although labelling him as an anti-Semite wouldn't be true either. Personally I would label him as something like a practical Russian nationalist with either a sincere belief in Orthodox Christianity or a pro-Christian ideological stance. (11)

This nicely leads us into the claim that Putin is jewish because he has sought closer ties with Israel. While this is certainly to be regretted; it isn't that extraordinary and is hardly evidence of any exceptional ties to the jewish people.

Putin's foreign policy has been marked by a distinct and healthy brand of *‘Russia First’* diplomacy and activity, which has seen him ally with Syria, Iran, Hezbollah, threaten the Baltic States and so on.

Russia having working ties with Israel simply means that Putin and his advisers believe that closer ties with Israel are currently to Russia's net benefit. It does not mean, and is not evidence for the claim, that Putin is himself jewish.

Therefore we can see that so far the evidence for Putin being jewish is pretty much non-existent.

The best piece of evidence alluded to is the claim that Putin's grandparents were jewish.

The previously linked article on *‘Debate Politics’* claims that:

‘In the first addition of Putins book: First Person: An Astonishingly Frank Self-Portrait by Russia's President it says his mothers maiden name was Shalomovitch – which apparently is a Jewish surname. Yet in the second addition, it conveniently changes to Shelomova. A cover up??’ (12)

This is quite frankly made-up twaddle.

There is only one edition of Putin's biography *‘First Person’* that I can find listed in the official bibliographic data and it doesn't list his mother's surname as *‘Shalomovitch’* but rather as Shelomova.

The entire idea that Putin would allow his authorised biography to include a reference to his *‘jewish mother's’* maiden name being *‘Shalomovitch’* only to correct it in a superseded unlisted edition is simply absurd. It relies on the idea that Putin and/or his staff wouldn't have checked the proofs of the biography minutely at least once before publication, which is just ludicrous.

It is up to those who claim this was the case to provide photographic evidence of such; since as it stands the claim does not stand up to any kind of independent verification.

That being said Putin does admit that he (I paraphrase) *‘doesn't know much about his mother's side of the family’*. (13)

This isn't evidence in the slightest that Putin is jewish, but rather that he probably doesn't know very much about his mother's side of the family. This is given credence in the fact that Putin's maternal family originates from the village of Pominovo in the rural Tver region to the north-west of Moscow. (14)

The fact of the matter is that they were likely peasants/serfs of whom there is simply little documentary record like so much in Russian history. It simply doesn't mean they were jewish or converts from Judaism in any way, shape or form.

The idea that Putin's father, Vladimir Spiridonovich Putin, was jewish is even more ludicrous Since he is charged with being a jew based upon the fact that his grandfather was a professional cook. Apparently he was a good one as he was chosen to cook for Lenin and then Stalin successively, but that doesn't make him any more jewish than Nikolai Bukharin. (15)

The entire charge that Putin's grandfather was a '*Bolshevik jew*' rests upon no evidence what-so-ever as far as I can see. For heaven's sake: he was a cook not a commissar.

Thus Putin's father isn't likely to have been jewish.

We can then note that there is no actual evidence that Putin's father and mother were jewish or had any jewish ancestry.

Therefore Putin is, as far as the evidence suggests, not jewish.

It is really that simple.

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The Crucifixion of Christopher Biggins

Wed, 17 Aug 2016 18:27:00

Let me be absolutely frank: I knew practically nothing about Christopher Biggins before he shot to fame in my former homeland of Britain.

Yes I know; I have never been a follower of or particularly up-to-date with popular culture. However I couldn't help but be absorbed by the storm of vitriol that slammed into Biggins after he made a joke... yes a joke... about jewish 'X Factor star Katie Waissel' on the UK's latest series of 'Celebrity Big Brother'. (1)

The joke that landed Biggins in such hot water was, in fact, a piece relatively tame black humour.

To wit:

'You better be careful or they'll be putting you in a shower and taking you to a room.' (2)

See what I mean; it isn't very funny for a Holocaust joke (the pizza and oven jokes of this kind are far, far better) but it isn't particularly offensive either. Most people would ignore it as being a bit of lame black humour in bad taste, but not the jews.

Humour directed at the jews is barely ever regarded as officially funny even when causes the audience to roll in the aisles clutching their aching sides. This is because jews don't really have a sense of humour when it is directed against themselves. Well other than the obligatory, self-depreciating stuff that they use among themselves.

Besides, as long been noted, American humour is jewish humour. (3) This is not because jewish humour was *'just better'*, as is commonly suggested, but because until relatively recently eighty percent of comedians in the United States were jewish. (4)

In other words when we talk of humour in general we should note that it is jewish humour specifically that we are dealing with. Oh and like its American cousin; modern British humour has also been heavily influenced by jews such as Simon Amstell, Stephen Fry, Sacha Baron Cohen, Matt Lucas and Peter Sellers. Also just like in American this subversive humour has long been used to attack the pillars of European civilisation: Western values, ethnic homogeneity and heterosexuality. (5)

British people aren't supposed to be offended when, for example, Stephen Fry abuses his personal notoriety to publicly demand that the British government *'return'* the Elgin marbles to Greece, while implying that the British were and are evil imperialistic boogeymen. (6)

Yet when people say things Fry doesn't like; he comes out with all the usual shrill slurs about *'neo-Nazis'*, *'bigotry'*, *'homophobia'* and most importantly demands that people *'remember the Holocaust'*. (7)

This is typical of the double standards that jews regularly engage in. It is less a case of *'do as I do'* and more *'do as you are told'*.

Biggins' mistake was that he did what jews do privately amongst themselves (he made a joke about the Holocaust) and didn't *'do what he was told'* (i.e. treat the Holocaust as a sacred object for solemn, pious worship and make jokes about straight White men).

This is why Biggins is now desperately kowtowing to jewish hurt feelings and the *'Holocaust Industry'* in order to rehabilitate himself and save his career. He's publicly apologised, (8) his jewish agent has apologised (9) and he is going to Auschwitz soon to *'educate himself'*—presumably about human hair, pairs of glasses and children's shoes as there is little else to see. (10)

As James Delingpole wrote:

'Christopher Biggins certainly shouldn't have apologised for his non-crime, let alone promised to make an expiatory pilgrimage to Auschwitz. No reasonably minded person of whatever religion or background or sexual preference could possibly have taken offence at any of his remarks on Big Brother. And anyone who tries to do so should maybe get a sense of perspective.' (11)

The thing that Delingpole leaves out, or rather forgets to mention, is that the hysteria about Biggins is particularly jewish. It isn't some sort of banal general *'point and shriek'* politics a-la third-wave Social Justice Warrior Feminism, but a very specific kind of tribal *'hurt feelings'* politics that jews have systematically engaged in since at least Roman times.

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The Jewish War on Free Speech

Wed, 17 Aug 2016 21:36:00

(17/08/2016)

This week in the continuing Jewish War on Free Speech; we've see the alarming development that the British government is ploughing two million pounds into a new police unit to combat and prosecute online thought crime. (1) This unit is attached to the new Muslim Mayor of London's office and relies upon '*volunteers*' reporting material to the unit for them to then analyse and track down if they can.

This has drawn inevitable comparisons with the ruthless and distinctly undemocratic methods of secret political police forces throughout history. Since the sole mission of this unit is to hunt and down prosecute those who express thoughts that are deemed to be unacceptable.

I doubt it is coincidental that the new unit's modus operandi is exactly the same as that used by '*Campaign against anti-Semitism*' in the UK. (2) The Daily Mail managed to feature some of the rather obvious criticisms of this secretive move, but the jewish-dominated BBC (3) failed to do so and suppressed any criticism of this Orwellian wet dream. (4)

Talking of suppressing criticism of jews; the war over what is '*acceptable speech*' on the subject of Israel has been continuing to rage at the University of Tennessee. After a '*report*' by an anonymous group of jewish individuals called '*Canary Mission*' claimed that the university was '*rife with anti-Semitism*'. (5)

Looking at the evidence that '*Canary Mission*' have released thus far; they seem to be following the classic pattern of confusing '*jews*' with '*Israel*' and vice versa.

Pro-tip guys: anti-Semitism is a different thing to anti-Zionism and anti-Judaism. You can be all three or one depending on your intellectual viewpoint.

If you still wish to equate Israel with the jewish people then be my guest. However don't then whinge when the crimes of individual jews in the Diaspora are then deemed to be Israel's responsibility as well.

Staying within the US we've also had the news that jewish billionaire Sheldon Adelson's '*Maccabee Task Force*' has been quietly operating on six American university campuses and closely conspiring with the local Hillel chapters and Lubavitch Chabad houses. This is to enable them to shut down speech that they don't like and bribe (via free holidays to Israel and '*educational courses*') '*non-jewish student leaders*' to be '*advocates for Israel*'. (6)

Canada has been little better this week with B'nai B'rith Canada hitting the roof once again. This time it is concerning a teacher named Nadia Shoufani of St. Catherine of Sienna Separate School in Mississauga; who has been suspended with pay following her '*daring*' to use '*unacceptable*' rhetoric at '*Toronto Al-Quds Day*', which is a pro-Palestinian rally. (7)

The B'nai B'rith and the Centre for Israel and Jewish Affairs lodged complaints to both the school and the police after video of her remarks appeared online. They allege that Shoufani was engaging in '*hate speech*' (whatever that is) and '*glorifying terrorists*'. I watched the whole video and she wasn't, but it is possible to mendaciously interpret it that way.

I hate to point out of the frigging obvious, but the B'nai B'rith Canada lauds regularly terrorist groups like the Irgun, Palmach and Stern gang as those who 'fought for Israeli Independence'.

Therefore shouldn't B'nai B'rith Canada be subject to a multi-count prosecution for hate speech too? Oh and can all their members put on paid leave until they have been fully investigated for their involvement in 'glorifying terrorism'?

See this is why people don't like jews: you lot start a fight and then run around screaming that you are being oppressed.

It reminds you of a Monty Python sketch: doesn't it?

Speaking of jews saying stupid hyperbolic things and then claiming they are the gospel truth. We've also had the Times of Israel claiming that the University of Ontario Institute of Technology and Durham College have '*banned jewish students*'. (8)

That is rather silly since it comes out in the article that a group named '*Hasbara Fellowships Canada*' – which is attached at the hip to the Israeli government – is taking legal action because they weren't allowed to attend a student association-sponsored '*Social Justice Week*' last month. (9)

The reality is that '*Hasbara Fellowships Canada*' was refused permission to attend not that '*jewish students were banned*'.

For heaven’s sake guys: at least show some kind of rhetorical sanity.

It might be why, as the Jerusalem Post has noted this week, Hasbara (or ‘*Public Diplomacy*’) is increasingly a dismal failure. (10)

I wonder why..?

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Ambrose Bierce and the Jews

Sat, 20 Aug 2016 21:06:00

The nineteenth century journalist, satirist and author Ambrose Bierce is one of the greats of American literature if a controversial one. Several of his books, such as *'The Devil's Dictionary'*, spawned a legion of copycats and have remained almost continuously in print since they were first published.

Aside from the usual mix of denunciations of Bierce's *'reactionary'* views on women and the memorable statement in his essay *'Civilization'* that:

'If you confess the importance of race and pedigree in a horse and a dog; how dare you deny it in a man.'

I wanted to cover Bierce's ideas on the subject of jews and whether he can be said to be anti-Semitic. We do know that in his lifetime and after he has often been accused of anti-Semitism. (1)

There is little directly in Bierce's works that deals with the jews other than a laudatory poem of Moses Montefiore (2) and his short essay *'The Jew'*.

While he expressly stated in *'The Jew'* that he personally deplored *'prejudice against the jews'*. He also is at pains to point out that jews are themselves responsible for much of the historical and current prejudice as well as the actions taken against them, because of the way they have behaved in addition to things they have done or not done.

This places Bierce's analysis of the jewish issue in the same space occupied by his British contemporary Hilaire Belloc. Belloc's 1922 book *'The Jews'* makes almost precisely the same argument as Bierce made several years earlier in *'The Jew'*. This is that while jews have been subjected to unwarranted attacks and prejudice; they also have had a significant role in creating the situations where this is likely to occur via the medium of their behaviour.

Bierce was also unafraid of utilising the jewish people as a foil for his humour when he deemed necessary. Hence his reference in the *'Hebrew'* entry for *'The Devil's Dictionary'*; where he defines (I paraphrase) the *'Hebrew as a male jew who is inherently inferior to the female jew: the Shebrew'*.

He was also unafraid to give his frank opinion to a young jewish poet named David Lesser Lezinsky who submitted his work to Bierce in order to get his professional opinion in early 1894. Bierce promptly satirised Lezinsky's poetry causing the latter to commit suicide shortly after receiving the former's reply. (3)

It is worth noting that Bierce was quite willing to socialize with jews who he genuinely liked. (4)

Yet as Harap observes in his dealings with individual jews and his private comments on them as a group; Bierce's personality and comments had a distinctly anti-Semitic edge to them. (5)

This came out in his bitter quarrel with Adolphe de Castro (the pen-name of Rabbi Adolphe Danziger) over Bierce's wholesale reworking of Danziger's translation of Richard Voss' German language novella *'The Monk and the Hangman's Daughter'*.

Where-in Bierce accused Danziger of being an inveterate coward – Bierce was a veteran of the American Civil War – since he refused to do the honourable thing and settle the matter in a duel using pistols, which he attributed to his jewishness. (6)

Danziger in his *'Portrait of Ambrose Bierce'* later denied that his old adversary was anti-Semitic, but his explanation is somewhat unconvincing given that it occurred after Bierce was dead and also doesn't address the deliciously vicious comments by Bierce about Danziger's jewishness. (7)

Nor does Danziger address the private correspondence published some seven years before his biography of Bierce was placed before the reading public.

On April 20th 1911 Bierce wrote to a correspondent that:

'It may mean that he has a girl—a Jewess descended from Jacob, with an hereditary antipathy to anything like Esau. Carl't was an Esaurian.' (8)

Indirectly Bierce is pointing out in his view the jews have a hereditary antipathy towards the *'children of Esau'* (i.e. non-jews). This supports the evidence from his essay *'The Jew'* in suggesting that Bierce held that jews had a deep-seated animus and hatred for non-jews, which motivated the behaviour and actions which sustained *'prejudice'* against them.

That Bierce regarded this from the position of superstitious religiosity in the fossil religion of Judaism is clear from his intellectual advocacy of agnosticism. As well as in *'The Jew'* when he remarks that the intermarriage and assimilation of jews into non-jewish society would only result in the

elimination of Judaism and not jews.

However that Bierce regarded jews as a national and a biological group (i.e. the key point of differentiation between being anti-Semitic and anti-Judaism) is also clear from the fact that he referenced his belief that jews are a separate people from their religion in ‘*The Jew*’, while also strongly advocating for the racialistic intellectual position in his essay ‘*Civilization*’.

On this basis we can reasonably conclude that while Bierce was certainly not an out-and-out foe of the jews. However he was very much an anti-Semite of sorts in the same vein as someone like Wilhelm Marr in Germany.

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Yes, Gawker’s Nick Denton is Jewish

Sat, 20 Aug 2016 20:37:00

To celebrate the forthcoming demise of the liberal click-bait site Gawker. I thought I would do a quick article on the jewishness of its founder and CEO Nick Denton. In doing research for it; I came across a rather stupid little article over at the neo-Conservative FrontPageMag written by an Israeli named Daniel Greenfield, which claims Denton isn’t actually jewish and that it is all ‘*neo-Nazis*’ and ‘*conspiracy theorists*’ being retarded.

He amusingly claims that:

‘Nick Denton is not Jewish. He does not identify as Jewish. The issue only came up as a bizarre defense in court. Orthodox Jews would consider Denton to be Jewish in a legal sense. But the JTA isn’t run by Orthodox Jews.’ (1)

Right well Daniel... identifying as jewish doesn’t mean you are or are not jewish. Being jewish is an objective phenomenon given that realistically there is only one way you can ‘*become jewish*’ so-to-speak.

That is by being born to a family of recent jewish heritage. You can be born into your jewishness either in terms of the jewish religious law (i.e. born to a halakhically jewish mother) or be classified as such by the Israeli legal right of return (i.e. provide sufficient evidence of a jewish parent or grandparent).

There are converts to Judaism of course, but they are pretty scarce and even rarer when you just count those that the Israeli state recognises as being valid (i.e. Orthodox and ultra-Orthodox conversions not those made by Reform or Conservative rabbis).

Anyway just for the sake of argument: what if I decide that I am jewish?

Then does that make me jewish?

No: it doesn’t.

However if your argument holds true Daniel then you have necessarily claimed that being jewish is a fluid not a static identity. Therefore jewishness is not a matter of being born jewish or being halakhically classified as jewish at all, but rather consists of deciding that one is and then identifying as such.

Therefore since jewishness is a fluid not a static identity. Doesn’t that mean that the entirety of the Zionist project is a bunch of bunkum given that it by contrast assumes – a-la Herzl, Hess et al – that the jewish people are unique national entity not a fluid social construct?

This in turn forms the only basis on which the jewish claim to reside in Palestine can be considered valid.

Whoops!

I guess you really didn’t think about what you were saying: did you?

Also just to correct you Daniel: any religious jew, other than some of the more extreme Hasids who also use religiosity in addition to ancestry, would consider Denton jewish, because his mother, Marika Marton, was herself halakhically jewish. (2)

It also somewhat amusing that you claim that Denton doesn’t ‘*identify as jewish*’, because he quite clearly states that he grew up as both jewish and Hungarian in London.

Like it or not Daniel: Nick Denton is jewish and so are you.

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Corporation of the Week: Gawker Media

Sun, 21 Aug 2016 11:18:00



With Hulk Hogan’s lawsuit, heavily funded by Peter Thiel, having effectively bankrupted Gawker Media; it is now set to shut down next week after being sold to Univision for \$135 million. (1)

I thought to remind everyone that Gawker Media is very jewish outfit (for example Nick Denton [CEO and Founder] (2) and Jessica Coen [Editor of Jezebel.com] (3)) and that this is not great loss.

I don’t even feel sorry for those employees who are necessarily going to lose their jobs, because they quite literally brought it on themselves. Since their work primarily consisted of treating ‘*class warfare as a recreational sport*’ as Elizabeth Spiers, a founder and former editor of Gawker.com [who is also possibly jewish]), (4) termed it. (5)

To be frank: good riddance to bad rubbish.

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Anti-Semitism and the Black Lives Matter Manifesto

Mon, 22 Aug 2016 21:11:00

When the infamous protest-cum-terrorist group Black Lives Matter (hereafter BLM) recently issued its manifesto; it was greeted with a loud roar of horror from the highest echelons of the jews in Israel and the Diaspora. The reason for this fit of kvetching was the inclusion of several points in the manifesto addressing the continuing Israeli oppression of the Palestinians.

Predictably the immediate jewish response was to accuse BLM of *'anti-Semitism'* and denounce its condemnation of the state of Israel as *'bigotry'* and *'hate speech'*. (1)

The problem with this claim is very simply that BLM does not even once mention jews in their manifesto. They do mention and label Israel as a state that is oppressing their Palestinian brothers and lauds their national liberation struggle.

This is the political language of Marxism not that of anti-Semitism.

Anti-Semitism you see is something very specific and not an elastic concept that can be used to brand as unacceptable criticism of anything that can be attached to the jewish people. This has been helpfully codified and explained by Albert Lindemann, an academic authority on the subject of anti-Semitism, when he explains what anti-Semitism is and what it is not.

I summarise his findings as follows: (2)

Anti-Semitism is the criticism of jews on the basis that they are a biological group

Anti-Judaism is opposition to and criticism of Judaism.

Anti-Zionism is the opposition to and criticism of the state of Israel.

All these different labels are not the same thing and can be held individually or in any combination.

For example the important nineteenth century German anti-jewish publisher Theodor Fritsch was anti-Semitic and opposed to Judaism, but was in favour of Zionism for much of his career. While someone like jewish journalist Max Blumenthal is anti-Zionist, opposed to Judaism but not an anti-Semite.

Equating anti-Semitism and anti-Zionism only works if you assume that the state of Israel equates the jewish people and the jewish people equate the state of Israel. This is patently false, because while Israel can lay claim to be the world's only jewish state. It is not representative of all jews and all jews are not representative of it.

If that were the case then it would necessarily mean that the behaviour of jewish individuals in the Diaspora like Bernie Madoff and Lou Pearlman are the responsibility of both the jewish people and the state of Israel. It also per force justifies any all and attacks made on jews in the Diaspora since they are therefore attacks on both the individual jew concerned and the state of Israel.

Thus we can see that this leads down the path of insanity, but yet it is a surprisingly common belief among jewish adherents of Zionism; especially of the political right in Israel.

The only time Israel equates the jewish people is in the halakha (i.e. religious law) of Judaism, but this has nothing to do with the state of the same name. Since Israel does not endorse the halakhic definition of jewishness, but rather uses a secular one based on the Nuremberg laws of all things. (3)

Therefore as we can see: anti-Zionism is not the same thing as anti-Semitism. In addition to the fact that suggesting that they are one and the same has an extremely dangerous double-edged sword.

The Black Lives Matter manifesto is seemingly aware of this and carefully only expresses opposition to the state of Israel's actions in regards to the Palestinian people not to the jewish people or Judaism.

To quote the relevant passages:

'The US military accounts for over 50 percent of discretionary federal spending, a total of 598.5 Billion dollars spent annually, as compared to 70 billion spent on education, 66 billion spent on healthcare, \$63.2 billion spent on housing and 29.1 billion spent on social security and unemployment. In addition, approximately 3 billion dollars in US aid is allocated to Israel, a state that practices systematic discrimination and has maintained a military occupation of Palestine for decades. Together with aid to Egypt — Israel's most important regional ally — this figure

represents nearly 75 percent of all US aid dollars. As these figures demonstrate, resources and funds needed for reparations and for building a just and equitable society domestically are instead used to wage war against a majority of the world's communities.

[...]

The US justifies and advances the global war on terror via its alliance with Israel and is complicit in the genocide taking place against the Palestinian people. The US requires Israel to use 75 percent of all the military aid it receives to buy US-made arms. Consequently, every year billions of dollars are funneled from US taxpayers to hundreds of arms corporations, who then wage lobbying campaigns pushing for even more foreign military aid. The results of this policy are twofold: it not only diverts much needed funding from domestic education and social programs, but it makes US citizens complicit in the abuses committed by the Israeli government. Israel is an apartheid state with over 50 laws on the books that sanction discrimination against the Palestinian people. Palestinian homes and land are routinely bulldozed to make way for illegal Israeli settlements. Israeli soldiers also regularly arrest and detain Palestinians as young as 4 years old without due process. Everyday, Palestinians are forced to walk through military checkpoints along the US-funded apartheid wall.' (4)

We can clearly see from the actual text of the manifesto that it only expresses hostility to the state of Israel not to Judaism, the Jewish people in general or the Jews as a biological group. Therefore the manifesto is not an anti-Semitic document.

This is replicated in the actions proposed by the manifesto:

'Build invest/divestment campaigns that ends US Aid to Israel's military industrial complex and any government with human rights violations.

Organize campaigns against G4S and other global private prison companies that are profiting from the shackling of our community in the US, in Palestine, in Brazil and around the world.

Fight the expanding number of Anti-BDS bills being passed in states around the country. This type of legislation not only harms the movement to end the Israeli occupation of Palestine, but is a threat to the constitutional right to free speech and protest

Map out local infrastructure needs and pass resolutions calling for the necessary reinvestment and rebuilding efforts. Coordinate direct actions of solidarity with South Africa, Palestine, Columbia and liberation movements across the globe.' (5)

There is no anti-Semitism or anti-Judaism in this: only anti-Zionism derived from – what appears to be – a Marxist frame of analysis in regards to the 'liberation movements' of the 'people of colour'.

Simply put: the Black Lives Matter manifesto isn't anti-Semitic in the slightest, but it is deeply hostile to the state of Israel which is most decidedly not the same thing.

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Was Magda Goebbels Jewish?

Mon, 22 Aug 2016 18:58:00

Recently the German tabloid Bild published an article which claimed to have proof that Joseph Goebbels' wife, Magda Behrend, was born to a jewish father named Richard Friedlander. (1) The Forward summarises the claim, derived from biographer Oliver Hilmes, as follows:

'It shows that the father of Magda Goebbels was a Jewish businessman named Richard Friedlander, who married Magda's mother, Auguste Behrend, when Magda was about 7 years old. Friedlander had an affair in 1901 with Behrend before she married German engineer Oskar Ritschel, who had been blamed for impregnating Behrend before their wedding.

Friedlander's residency card, the document found in the archives, states that Magda is his biological daughter, according to the Jewish Chronicle.' (2)

This is typical of the kind of semi-hysterical overstatement that often mars discussions involving the personalities of the Third Reich. The claim that Friedlander is Magda's father apparently made by Hilmes is based upon a residency permit issued by the German government to Friedlander after he had married Auguste.

The problem with this is simple: information on German residency permits of the time was provided by the individual concerned and not by the state. This information is not derived from the actual records, which, as I have pointed out elsewhere, record Oscar Ritschel as Magda's biological father.

The residency permit concerned doesn't describe Magda as Friedlander's *'biological daughter'* either, but rather as Friedlander's daughter which was (and is) a common way of describing adopted, step and biological children in German.

To quote my own previous comments on this subject:

'Johanna Maria Magdalena Behrend was born on the 11th November 1901 to a former hotel chambermaid named Auguste Behrend. Auguste was twenty and a low-born girl of either working class or peasant origins. (3) She was Protestant by religious confession and had been lately working for a wealthy family in Berlin's exclusive Bulowstrasse where she fell pregnant.

Magda's father; and Auguste's paramour, was a prosperous engineer named Dr. Oskar Ritschel; a devout Catholic and also something of a dandy, who tended to sleep around a lot in contradiction to his apparently ardent religious principles.

Auguste Behrend and Oskar Ritschel married soon after Magda was born (hence she changed from Magda Behrend to Magda Ritschel) in order to confer some kind of legitimacy on Magda, but it did not last although Ritschel did very much remain the major father figure in Magda's life (he did after all pay for all her rather expensive schooling).' (3)

This is the story of Magda's early life according to all of her biographers and indicates that we absolutely no reason to suppose that Magda was Friedlander's love child. All that the residency card actually tells us is that Richard Friedlander viewed Magda as his daughter after he had married her mother Auguste several years after she was born.

The Jewish Daily Forward and Hilmes claim that because Magda's stepfather described himself as her father on a residency document. This therefore makes him her biological father when he was actually her stepfather at the time. What is more natural for Magda's stepfather, who was genuinely fond of his wife's first child, to describe her as his daughter on a document of this kind?

Hilmes' claim really makes about as much sense as a chocolate tea pot and is certainly not credible evidence that Magda Goebbels was half-jewish.

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Hoax Alert: Lakewood Yeshiva Swastikas (2016)

Sat, 27 Aug 2016 16:17:00

On Thursday 25th August the playground of the Yeshiva Ketana School in Lakewood, New Jersey had their playground-cum-jungle gym vandalised with ‘*anti-Semitic messages*’ and swastikas.

Naturally when I saw this my first thought based on my experience was: here we go again and quickly realised that this initial reaction was more than justified.

I will list the facts as they are currently known: (1)

A) Lakewood is a heavily Hasidic (i.e. ultra-Orthodox) town in New Jersey.

B) The Yeshiva Ketana School is a Hasidic primary school.

C) The graffiti was only discovered at 2 p.m.

D) In addition to swastikas; the equipment had ‘*Hail Hitler*’ spray-painted in black on it.

Now if this was the work of ‘*anti-Semitic vandals*’ then the obvious question is: why didn’t they know it is ‘*Heil Hitler*’ not ‘*Hail Hitler*’?

‘*Hail Hitler*’ is the sort of Jungian slip of a misspelling that suggests that the person who is writing it doesn’t really know all that much about Hitler.

Maybe they have heard ‘*Heil Hitler*’ a few times on an Israeli documentary, but they don’t know very much else. As their secular education is usually extremely limited although it is far better than that of their compatriots in Israel. (2)

This would make it more likely that the ‘*hateful graffiti*’ is actually Jewish and more specifically Hasidic in origin. Not the work of ‘*evil anti-Semites*’ who are apparently living in a majority Hasidic township (with a mayor, Menashe Miller, of the same origin).

After all how else would they know to target the school unless they resided close-by?

Also interesting is the fact that the graffiti was only noticed at 2 p.m. and not earlier. This is odd precisely because the graffiti was in prominent and completely unhidden locations within the playground and on the building itself.

This makes it odd precisely because it suggests the graffiti happened during the day. When no self-respecting ‘*anti-Semitic vandal*’ with half a brain is going to be out causing mayhem for the rather obvious reason that they are very likely to get caught.

What does that suggest is that it was either done by a rather illiterate and careless anti-Semitic vandal or a Hasidic Jew who wanted to ‘*raise awareness of anti-Semitism*’ or some such nonsense.

It isn’t like Jews have quite the history of doing this sort of thing or anything... is it?

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Hoax Alert: The Havertown Swastika (2016)

Sat, 27 Aug 2016 21:11:00

On Friday 19th August a lady named Esther Cohen-Eskin discovered a swastika on her bin in Havertown, Pennsylvania. It was a well-drawn symbol, but the facts of the incident as related by Cohen-Eskin make me doubt very much that it is a genuine *'hate crime'*. (1)

Why do I doubt her claim?

In the first instance – as she says – Cohen-Eskin has lived in the neighbourhood for 20 years. Therefore it is unlikely she is being singled out by someone for reasons related to *'anti-Semitism'*, because she is likely to have built up some (if any) enemies based on her behaviour/conduct not just due to her being jewish.

In the second the criminal party concerned would have to know not only that Cohen-Eskin was jewish, but also which house and bin was hers.

Thirdly it is rather odd to just draw a single swastika on the side of someone's bin and that's it. There is no other message just a single swastika in an odd colour for spray paint (i.e. greenish yellow rather than the far more common black or white).

It is the second fact that weighs most heavily against Cohen-Eskin's story being true, because it is very hard to believe that some *'evil anti-Semite'* knew she was jewish as well as which house and bin was hers. In addition to having sufficient reason and personal agency to go out and spray paint a swastika on the side of her bin.

I find it very difficult to believe that any *'anti-Semite'* would spray a single swastika on her bin without an additional message. It appears to me likely that either Cohen-Eskin did this herself or it was the result of a conflict she had had with someone in the neighbourhood.

However we can largely rule out the second possibility for the simple reasons that:

A) Cohen-Eskin and/or the police have yet to mention any kind of suspect some eight days after the event, which suggests there is no obvious conflict in the neighbourhood between her and anyone else, which could have potentially given rise to this graffiti.

B) The way that Cohen-Eskin has been milking this as part of a coordinated local campaign against *'bigotry'* and *'anti-Semitism'*. To the extent that she decided to send dozens of letters around her neighbourhood calling on her neighbours to stand in solidarity with her.

To quote the Times of Israel:

'Hearing that, Cohen-Eskin, an artist, decided to paint over the swastika with flowers, and to stick letters in mailboxes asking her neighbors to paint their trash bins as well, turning symbols of hate into symbols of love.' (2)

Doesn't that sound a little too convenient?

It is also interesting that Cohen-Eskin is an artist given that - as mentioned above - the swastika on the bin is neither haphazard (as one might reasonably expect) and is spray painted in an unusual colour (greenish-yellow), which is the sort of paint that only an artist is likely to have.

Is it really likely that someone came and spray painted a swastika onto Cohen-Eskin's bin rather well in an unusual colour for no conceivable reason; only for her to then go on a campaign against *'bigotry'* and *'anti-Semitism'*, which also happens to show case her art to the world?

No: it isn't.

Is it more likely that Cohen-Eskin did this to get attention for her artistic abilities and/or garner sympathy for herself and promote the idea that *'anti-Semitism is everywhere'*?

Yes: it is.

Scratch another jewish hoax.

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Jews and the Burkini

Sat, 27 Aug 2016 17:07:00

The recent bans of '*modest Islamic swimwear*' – aka the Burkini – in the French resorts of Cannes, Villeneuve-Loubet and Sisco have led to a slew of angry opinionated articles in the jewish media.

Readers might perhaps have expected such coverage from left-wing media outlets like Haaretz or the Jewish Daily Forward, (1) but not the supposedly anti-Islamic right wing outlets of Daniel Pipes as well. (2)

Both sides take their lead from the idea that the ban is allegedly '*difficult to enforce*' (it isn't given it is fairly obvious if a woman is wearing one) and that it '*infringes personal liberty*'.

Now the idea that wearing anything you like is a point of '*personal liberty*' is absurd. Since if that were actually true then we'd have to allow people to walking around wearing strap-on dildos in public places as well as allowing nudists to prance around as God made them in children's playgrounds.

The point is that there is no reasonable juncture at which you can logically stop in terms of mandating what you can and cannot wear. Any restriction on it is by its very nature a purely arbitrary one, but at the same time: you cannot just allow anyone to wear what they like. Since as already stated it ends up with fat old men walking around shopping centres with no clothes on.

Therefore the idea that '*personal liberty*' is what is at stake here is nonsense, because there is no way to have personal liberty in terms of dress without it being a purely arbitrary point.

This is easy to demonstrate as both the left and right wings of the jewish media have things they think aren't okay to do in terms of dress. The Jewish Daily Forward is fine with women going topless on the beach but not public nudity. (3) Daniel Pipes on the other hand is quite happy to have burkinis but not burkas. (4)

You see my point?

There is no way you can say such and such a garment is fine, but another piece of apparel is not without that distinction being a purely arbitrary one.

However both sides of the political coin in the jewish media do have one thing in common in their arguments: they cite jewish modest swimwear as being the reason that the burkini cannot be banned. (5)

Jews – particularly the Orthodox and ultra-Orthodox – have long advocated the use of bathing costumes, which abide by the halakha on female modesty.

To be specific: they need to cover up the body and the hair to prevent it causing '*evil thoughts*' among pious jews or non-jews to become lustful and rape the jewish woman concerned. (6)

It is also interesting to note that while people have been quick to cite Aheda Zanetti (a Lebanese woman resident in Australia) as the creator of the burkini. (7) They have failed to note that the burkini is basically a rip off of jewish Orthodox '*modest swimwear*' that has been around for years. (8)

Indeed one of the market leaders in the world for '*modest swimwear*' including the burkini, is an Israeli business called '*Sea Secret*', which is run by an ultra-Orthodox jewish woman named Yardenia from her home in Jerusalem. (9) '*Sea Secret*' is the main – or at least one of the major – supplier(s) of the burkini in France and therefore has been outfitting at least some of the women concerned in these burkini bans.

Isn't it strange how jews from different ends of the political spectrum suddenly begin singing from exactly the same hymn sheet when their communal interests are imperilled?

Daniel Pipes is not trying to protect '*Western values*'; all he really cares about is Israel and the privileges that jews enjoy in the West.

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Lou Pearlman: Jew, Fraudster and Paedophile

Sun, 28 Aug 2016 13:16:00

Lou Pearlman, the disgraced former music industry mogul who died recently, was a controversial character to say the least. He was a major figure in the popular music industry for many years and created many iconic groups such as N Sync and the Backstreet Boys. (1)

Pearlman's rise in the music industry was meteoric until January 2007 when he fled the United States after the discovery in 2006 that he was bankrupt and had committed fraud and laundered money since the mid-1980s. (2)

He did this by running two shell companies – Transcontinental Airlines Travel Services Inc. and Transcontinental Airlines Inc. – in which he would convince individuals and companies to invest money that he would then use to fund his lavish lifestyle. (3) In total Pearlman is believed to have laundered over \$300 million through these two legal entities. (4)

This not only impacted companies who could lose a chunk of change without too much ado, but also elderly people who had invested their life savings at Pearlman's behest on the strength of the fraudulent accounting statements he produced.

To quote Phil Helsel writing at NBC:

'One woman said she lost half her retirement savings and was living on Social Security. A widow described her 87-year-old husband breaking down in tears after learning they'd been scammed, according to court transcripts.' (5)

Harrowing accounts such as these are just the tip of the iceberg. Pearlman used his position as the manager of the hit pop group Backstreet Boys to pay himself tens of millions of dollars from the group's profits. All while paying each member of the group itself some \$12,000 a year (i.e. sweatshop level wages) at the height of their success between 1993 and 1997. (6)

It also turns out that Pearlman was a completely unscrupulous fraudster from the very beginning of his career.

To quote Steven Hyden:

'When Pearlman grew up, he founded a company, Airship Enterprises Ltd., in 1980. His fleet consisted of a substandard blimp that crashed into a garbage dump less than a mile into its inaugural flight. An insurance settlement later awarded him \$2.5 million, after which Pearlman rebuilt his budding empire via a Wolf of Wall Street-like "penny stocks" scheme that made him flush with cash and foreshadowed far more lucrative (and ultimately much more destructive) scams on the horizon.' (7)

He also claimed that he wasn't at all like Bernie Madoff, (8) because he was going to pay off all of the people that he scammed by creating more successful boy bands from behind the bars of his prison cell. (9)

Oddly enough: nobody took him up on the offer.

How strange!

In spite of his vile con-artist type behaviour: Pearlman had an even darker side to him. He was also a paedophile with a predilection for young non-jewish boys.

Lance Bass, a member of N Sync, for example, has revealed that Pearlman touched him inappropriately on at least one occasion (10) and that he wasn't the only member of the boy band who suffered from Pearlman's sordid attentions. (11)

To quote Bryan Burrough's at Vanity Fair:

'Some, especially the teenagers, shrugged and giggled when he showed them pornographic movies or jumped naked onto their beds in the morning to wrestle and play. Others, it appears, didn't get off so easily. These were the young singers seen emerging from his bedroom late at night, buttoning their pants, sheepish looks on their faces. Some deny anything improper ever happened. But the parents of at least one, a member of the Backstreet Boys, complained. And for any number of young men who sought to join the world's greatest boy bands, Big Poppa's attentions were an open secret, the price some paid for fame.'

"Some guys joked about it; I remember [one singer] asking me, 'Have you let Lou blow you yet?'" says Steve Mooney, an aspiring singer who served as Pearlman's assistant and lived in his home for two years. "I would absolutely say the guy was a sexual predator. All the talent knew what Lou's game was. If they say no, they're lying to you."

To a number of his former band members, Pearlman seemed so enamored of his male singers that it called into question his motivations for entering the music business in the first place. "Honestly, I don't think Lou ever thought we would become stars," says Rich Cronin, lead singer of the Pearlman boy band Lyte Funky Ones (LFO). "I just think he wanted cute guys around him; this was all an excuse. And then lightning crazily struck and an empire was created. It was all dumb luck. I think his motives for getting into music were very different." (12)

In other words: Pearlman's paedophilia was not a small thing, but something everybody knew about and was afraid to disclose due to fear of retribution from the powerful music industry mogul.

All in all Pearlman was a paedophile, a fraud and a jew.

The world is better off without him, but we should never forget how Pearlman and his kind stole the life savings of old ladies and sexually abused young boys without even a peep from those around him who knew exactly what he was up to.

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Hoax Alert: Shooting at the Sign for Temple Shalom, Florida

Sat, 10 Dec 2016 09:10:00

Once again when we get one alleged '*anti-Semitic hate crime*' then it tends to prefigure an avalanche of them. This time something has occurred in Florida.

I quote the details from the local NBC affiliate:

'Jewish community leaders in Naples said they're seeing more anti-Semitism than ever and it's time to take a stand.

A sign was damaged at Temple Shalom, just one of the reported incidents. Employees there think someone shot at the sign, and while workers have painted it over, members of the Jewish community say the concern lingers.

Jana Cohen has lived in Naples for 20 years, and when her family moved to Naples, one of the first things they did was join Temple Shalom.

She never thought they'd be dealing with something like this.

"I think everyone is really surprised and really disappointed," Cohen said.

Along with the damage to the sign, kids and teens have been reporting more anti-Semitic jokes at school, and someone screamed derogatory sayings at a temple member as she was leaving the synagogue.

Cohen can't believe it.

"I was really surprised, and I was really disappointed. I thought that we were a little bit stronger as a community, could come together a little bit more, so that was disappointing." (1)

Notice that Cohen immediately claims both that someone has shot the sign for the Temple Shalom synagogue (which looking at the photos seems to be true) and that she knows why they did so.

Do you see how Cohen is deliberately mixing a provable assertion (the sign has been shot [with what looks like a shotgun at close range]) with two that will be almost impossible to prove (the sign was shot both by anti-Semites and also as a way to '*attack*' the local jewish community)?

The point being that we don't know who shot Temple Shalom's sign or why they did so.

People shoot signs all the time in the United States – I remember driving through Alaska and seeing that every sign on the various roads on which we travelled was pockmarked with bullet and shotgun pellet holes – and I am sure the vast majority of them do so for non-political reasons.

So why is Temple Shalom so special that some '*evil anti-Semite*' is going to drive past and randomly offload some buckshot into their signage?

Do they have video footage of the event and if not then why not? Aren't they supposed to be worried about '*keeping their community safe*' or some such?

As regards passers-by shouting derogatory things to people leaving the synagogue and it causing jews to live in perpetual fear for their lives.

Then there is only one real response which is simply this: grow up and take responsibility for the things that you and your people do rather than always shift blame onto someone else.

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The 133 Days of Bela Kun

Sun, 11 Dec 2016 20:46:00

In a previous article I have documented the jewish domination of Bela Kun's short-lived Hungarian Soviet Republic. (1) It is thus perhaps interesting to document some of what went on in Kun's 133 days of rule over Hungary with this jewish domination in mind.

In doing this we should bear in mind that despite being only 4.9 percent of the population in 1900. (2) Jews were: (3)

12.5 percent of Industrialists
21.8 percent of Salaried Employees in Industry
54.0 percent of Small Business Owners
61.1 percent of the Employees of Small Businesses
85.0 percent of Financiers and Bankers
42.0 percent of Finance and Banking Employees

In other words while jews were but a tiny part of the Hungarian population. They were grossly over-represented in most powerful areas in the economy, but not in the government or the armed forces. (4)

Thus when at the close of the First World War and the subsequent collapse of the Austro-Hungarian Empire; the republican coalition government of Count Mihaly Karolyi's Independence Party ascended to power on 31st October 1918. (5) It was perhaps inevitable that due to the vengeful pressure applied by the Allied powers and the newly radicalised population (6) that whatever happened in terms of new political movements would have a very strong jewish component to them.

That this was likely to derive from the political left was perhaps inevitable as well since Karolyi's governing coalition contained three separate parties: his own Independence Party, the Social Democrats and the Radicals which governed via the medium of a '*National Council*'. (7)

All these parties were of the political left and this is hardly surprising given that Karolyi held a favourable opinion of the February and October revolutions in Russia in addition to being an avowed anti-militarist. (8) Karolyi's political naiveté is no better demonstrated than by his belief that a Social Democrat and a revolutionary Marxist were in fact the same thing and thus neither were a threat to his political programme for Hungary. (9)

Out of this ferment the Hungarian Communist Party formed from the Radical and Social Democratic parties on 24th November 1918. (10) Early on this party became almost completely dominated by a jewish communist revolutionary named Bela Kun. (11) Kun's success derived primarily from his previous role as a colleague of Lenin's during the Russian revolution in 1917 and his editorship of the fledgling Hungarian Communist Party's newspaper '*Red News*'. (12)

Mobilising the millions of Hungarian civilians displaced by war as well as demobilised former soldiers in addition to the poor. (13) By playing on the misery of these hungry, desperate people. Kun helped inspire widespread strikes from late December and by 5th January the means of production were largely in the hands of the communists. (14)

Hungarian society was in almost complete anarchy at this point with policeman being routinely shot in the street by both revolutionaries and criminals. (15)

Faced with this situation; Karolyi's government took the decision to arrest the communist leaders on 21st February 1919, but as they had built up a widespread network of sympathisers and fellow travellers at this point. They were able to lead the Hungarian Communist Party with little to no obstacles from inside their prison cells. (16)

Hungary at this point was almost completely ungovernable. The final blow to Karolyi's government came on 21st March when the Communists and Social Democrats united and merged as one party, while the Western Allies also rebuffed Karolyi's pleas for assistance in dealing with the communist threat. (17)

Karolyi then resigned his position and handed over the reins of government to the '*Revolutionary Governing Council*'; whose ostensible chairman was the Social Democratic leader Sandor Garbai – who wasn't jewish – (18) while it was really ruled by the head of the People's Commissariat for Foreign Affairs: Bela Kun. (19)

Despite this veneer of unity: Kun quickly claimed and was granted dictatorial powers by Garbai. (20)

Kun then immediately took sudden and rather drastic measures to recreate Lenin's policies in Russia.

Molnar helpfully summarises these and their effects as follows:

'[The Hungarian Soviet Republic's] revolutionary governors took countless measures: enterprises, banks, insurance companies, wholesale trade and apartment blocks were nationalized; social decrees were passed in favour of women and children, the press, cultural activity and liberal professions were subject to government control. Hardship, rationing and inflation soon followed. The Hungarian crown once on a par with the Swiss franc, fell by 90 per cent; 'blue' bank notes, good ones, were replaced by 'white notes' issued in Budapest mistrusted by all. The gravest mistake was to allocate lands confiscated from larger land owners to co-operatives rather than to the expectant peasants and agricultural workers.' (21)

Not only did Kun do this, but he also introduced a raft of quite frankly farcical policies like the nationalisation of all indoor toilets as public toilets on certain days on the week. (22)

This failure to fulfil their promises as well as their ideologically myopic policy making quickly lead to mass popular unrest among the Hungarian people. The response from the Kun government (on the explicit advice of Lenin himself) (23) was what you might expect: a murderous crackdown on dissenters, which caused even Kun's Social Democratic allies to recoil in horror. (24)

The group charged with carrying out this brutal crackdown against dissenters was called *'The Lenin Boys'*, which had been set up early on Kun's regime as a parallel police force, specialising in spreading terror in order to quell political dissent. (25) Its commander was Tibor Szamuely, the People's Commissar for Military Affairs, who was a genocidal Marxist fanatic of jewish origin. (26)

We don't know how many people Szamuely's *'The Lenin Boys'* tortured and killed, but estimates range from a few hundred to a few thousand. (27) The brutal atrocities committed by *'The Lenin Boys'* towards their real, or perceived, opponents are however well known. (28)

These enemies tended to be a mix of ideological opponents - counter-revolutionaries and former members of the bourgeoisie who were being dispossessed and persecuted by Gyorgy Lukacs, the jewish People's Commissar for Education and Culture (29) – and the rural population who Kun and the Revolutionary Governing Council sought to scapegoat for food and fuel shortages. (30)

By the time of the first congress of the united Communist and Social Democratic parties on 12-13th June; the coalition had all but fallen apart with most of the Social Democrats taking the opportunity provided by the party congress to resign. This party now purged of those who were not resolved upon committing the most brutal and genocidal actions in the name of Marxism changed its name to the *'Socialist Communist Party of the Hungarian Workers'*. (31)

This congress was largely a political farce however since with mass unrest in Hungary itself, because of, to quote Jorg Hoensch, *'errors of political judgement, economic problems and blind terror'*. (32)

Thus Kun's Marxist dictatorship was increasingly both impoverished and impotent in the face of civil disobedience and revolt on a grand scale.

His regime was also imploding on the battlefield; since despite limited military successes against the Czechs in May. (33) Romanian forces, as well as others, decisively smashed through the tiny Hungarian Red Army – which was also hampered by the meddling of its political commissars – (34) on 30th July. (35)

Kun and his cabinet – with the exception of Lukacs and his fellow jew Otto Korvin-Klein (the head of Kun's *'Political Investigating Authority'*) (36) who stayed behind to lead the *'communist resistance'* (despite openly blaming the Hungarian people for his own failures) (37) – fled to Austria on 1st August and with them left the jewish-lead campaign of Red Terror that had been haunting the Hungarian people for 133 days.

The popular anti-Semitic backlash that began in the days after the disestablishment of the Hungarian Soviet Republic was merely the predictable angry response of a people who for a third of that year had been subject to widespread torture and murder under the boot of an eternally *'persecuted religious minority'*. (38)

The question is: can you really blame them?

I have to say that I can't.

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Holocaust Survivor Stories

Mon, 12 Dec 2016 22:58:00

(12/12/2016)

Another week and yet more wacky stuff has been quoted as gospel by so-called '*Holocaust Survivors*'. To begin with we have the news that said '*Holocaust Survivors*' have now had a database created for them; whereby they can demand the return of property that was alleged confiscated from them by the German authorities from them at no cost to themselves. (1)

Must be nice to be able to get free stuff merely by claiming it as your own and forcing the owners to part with it through generating moral outrage.

Also we've been greeted with the news that the latest Holocaust Museum has opened in Guatemala of all places. (2) I don't know what Guatemala has to do with events in Eastern Europe during the Second World War, but the sheer fact that there is one now one in the South America state. Provides strong evidence once again of the determination of the Jewish people to make the Holocaust industry and the associated shakedown racket a truly international export.

Getting on to the subject at hand of '*Holocaust Survivors*' and their testimony: we have Simon Gronokowski. Whose story the '*Deming Headlight*' narrates as follows:

'As an 11-year-old boy, Gronokowski was on a death train to Auschwitz in 1943 when his fate was changed by a trio of resistors who intercepted the train. More than 70 years later, Gronowski, a practicing lawyer in Belgium, wrote about his harrowing story in the book, "Simon, l'enfant du 20 convoi," or "Simon, Child of the 20th Convoy," and is sharing his inspiring tale of survival during a speaking tour of New Mexico.' (3)

Right... so in the first place a train to Auschwitz cannot be accurately described as a '*death train*' for the very simple reason that the camp's primary purpose – even according to the orthodox historical narrative – was to act as a labour camp. If Gronokowski had been on a train to Treblinka, Sobibor or Belzec when he was intercepted by partisans then I'd understand the description to an extent, but not to Auschwitz as it simply is not accurate.

Now we can move on to Gronokowski's actual claim that the '*death train*' that he was on was successfully stopped by '*a trio of partisans*'. This is inherently absurd for the simple reason that a train with a large number of prisoners on it would have at least a couple of guards – both to defend it from partisan activity and prevent prisoners escaping – stationed along it.

It seems distinctly implausible that just three partisans were able to take out the train and its crew as well as the guards who were travelling with the prisoners. Unless, of course, said partisans were supermen, which I rather doubt.

Next up we have Marion Blumenthal Lazaan who: '*shared her story with the people filling the pews at the United Methodist Church*.

Lazaan is a survivor of the Holocaust.

She was just a little girl when her family fled their home in Nazi Germany for Holland, only to have their place of refuge fall into Nazi hands shortly thereafter.

Her family was placed in a prison camp in Holland and later shipped to a concentration camp in Germany.

Lazaan wrote her own memoir called "Four Perfect Pebbles," but said her experience was similar to that of Anne Frank.' (4)

The problem here of course is Lazaan's age as she claims to have been a '*little girl*' when she was deported to a concentration camp from Holland by the German authorities. If she was a '*little girl*' which I take to be somewhere between the ages of four and eleven; then she would have immediately gassed by the Germans as a '*useless eater*', because she could not perform meaningful war work – a central pillar in the orthodox Holocaust narrative – and thus could not have survived if the orthodox '*Holocaust*' narrative is correct.

Oh dear... did Lazaan just implicitly deny the '*Holocaust*'?

I rather think she did.

Then we have Irma Hanner whose story is recounted on SBS News as follows:

'As Germany's persecution of its Jewish citizens escalated, 12-year-old Irma was deported to Theresienstadt concentration camp and ghetto, in what was then Czechoslovakia.

It's thought more than 40,000 died at Theresienstadt, before it was liberated by the Russians in 1945.

"For two years from the beginning I did not cry. But then it's very hard to stop. My children call me bionic woman because I am very strong. It is very important for me to talk about it now," she said.

Irma still remembers some horrific days at the camp, recalling how people died like flies from rampant disease.

She herself survived the removal of her tonsils without anaesthetic.

Another time, all 40,000 camp inmates were paraded in mid-winter and told they wouldn't eat or sleep until 11 escapees were recaptured.

They waited a whole day and a night before the 11 young men were recaptured, then whole camp was forced to watch them be hanged as a warning.' (5)

Now Hanner's story is in and of itself reasonably plausible. She tells us that people were dying in the camps from rampant disease – which is well-documented if not well-known – and she had to have her tonsils removed – presumably by an SS doctor – without anaesthetic, because the Germans were subject to a severe shortage of medical supplies.

The problem with Hanner's story however is that it once again contradicts the orthodox '*Holocaust*' narrative that all children (i.e. those who were younger than say 14-15 and still physically strong), the elderly and infirm were murdered by the Germans as soon as they were put into the concentration camp system, because they were unable to contribute to the war effort by providing labour.

Hanner was 12 when she entered said system and should have been gassed along with her fellows, but yet magically was not.

That is strange... well unless the orthodox '*Holocaust*' narrative is wrong anyway.

Next we have Sol Lurie who claims that he '*endured no less than 6 concentration camps*'. (6)

So... how on earth did Lurie survive six concentration camps and live to '*testify about the evil Nazis*' unless said '*evil Nazis*' really were trying to keep him alive and not murder him a-la Schindler's List?

Next we have Harry Bibring whose story of survival of the '*death camps*' is truly miraculous... he immigrated to Great Britain from Austria in 1938. (7)

So one wonders: how can you be a '*Holocaust Survivor*' if you weren't actually in German occupied territory between 1939 and 1945?

As David Irving has tartly commented; a '*Holocaust Survivor*' is someone who nothing very interesting happened to between 1939 and 1945, but Bibring is even more arcane '*Holocaust Survivor*'.

He wasn't even in the area when it happened: he just happened to be born before 1939!

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Hoax Alert: Edinburgh Kippah Attack (2016)

Tue, 13 Dec 2016 02:22:00

In what may prove to be the last quite frankly stupid alleged ‘*anti-Semitic hate crime*’ of 2016.

We have the case of Rabbi Yossi Bodenheim, the Jewish Chaplain for Scottish Universities, who:

‘Told Parliament last week that he was walking with his wife and children in central Edinburgh last month when his wife was shoved and his kippah taken from his head and thrown to the ground.

“My wife and I took our four young children for a walk in this beautiful city. However, as we were walking, a woman pushed my wife aside, grabbed my kippah, threw it on the ground and ran away,” he told lawmakers, according to reports. “That took place less than a mile from here, in front of my young children. You can imagine how distressed they were.”

Bodenheim also said that anti-Semitism is a problem on university campuses.

“As Scotland’s Jewish student chaplain, my role is to bring chesed [loving kindness] to Jewish students and to make sure that they are comfortable on campus, whether it is ensuring their welfare, providing social and educational events, or just being a listening ear,” he said. “I also have to help them cope with anti-Semitism because, unfortunately, it is an issue on campus as well.” (1)

Now let me call this exactly what it is: bullshit.

In the first instance the attack itself is odd, because it involves an apparently silent woman who was desperate to attack Rabbi Bodenheim’s kippah.

This is weird precisely because while Orthodox and ultra-Orthodox jews place a lot of spiritual value in keeping their kippot on their head. Non-jews don’t tend to see it as anything beyond a funny hat and knowing that to attack a religious jew’s kippah is to directly assault their spiritual relationship with Hashem is going to be rare outside of religious jews and those who study Judaism.

In essence: how on earth did this mysterious woman know that knocking Rabbi Bodenheim’s kippah off his head would significantly impact him and cause an apparent existential crisis in his spiritual well-being?

In the second; why did the mysterious woman ignore the wig or headscarf of Rabbi Bodenheim’s wife, which as a modest and pious jewish woman she must have been wearing? If you are unhinged and looking to insult jews by attacking the outward signs of Judaism then why not go for the jewish woman’s wig and/or head-covering?

This mysterious female attacker apparently knew all about the spiritual importance of kippot, but doesn’t seem to have known about the basic and strict religious modesty rules imposed on jewish women.

Isn’t that strange?

In the third; how is it that we know so little about this mystery woman more than a month after an ‘*assault*’ in a public place that occurred near the centre of Edinburgh? When Edinburgh is a city absolutely festooned with CCTV cameras, which surely must have provided some kind of information if it actually happened. (2)

So to summarise: we have assault on a prominent rabbi and his family in broad daylight that no one else appears to have seen by a mysterious woman in the middle of a city filled with CCTV cameras, which we have no video, photos or a description of over a month later.

I call bullshit.

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Jewish versus Non-Jewish Victims of Bela Kun's Hungarian Soviet Republic

Wed, 14 Dec 2016 19:03:00

In two articles over the last year I have documented both the story of Bela Kun's Hungarian Soviet Republic (1) and the near-absolute domination of its leadership by jews. (2) As a follow-up to these it is important to examine whether this domination of the leadership of the Hungarian Soviet Republic by individuals of jewish descent had any impact on their governance.

The easiest way to do this in terms of such a short-lived but murderous government – other than noting the suggestive but certainly not conclusive fact that Kun's government waged total war on Christianity during the 133 days that they were in a position to do so – (3) is to look at those we know who were its victims.

We don't have a conclusive number for those who were murdered on the orders of Kun and his jewish cronies, like Tibor Szamuely, Otto Korvin-Klein and Gyorgy Lukacs, as the estimates range from a few hundred to a few thousand. (4) We do know the names of 570 people who were executed for '*counter-revolutionary activities*' during the 133 Days. (5)

Of these some 44 (or 7.7 percent) are known to have been jewish. (6)

Similarly of the 715 hostages taken by the Kun regime; some 164 (or 22.9 percent) are known to have been jewish. (7)

Comparing these figures to the percentage of Hungarian citizens who were jewish – he uses 5 percent but it is actually 4.9 percent – (8) according to the 1900 Census. (9) Patai asserts that the overwhelmingly jewish leadership of the Hungarian Soviet Republic disproportionately executed jews at a rate of 1.6 times more than non-jews, while it also took jews hostage at a rate of 4.7 times that of non-jews.

Therefore Patai deduces from this fact that the Hungarian Soviet Republic's jewish leaders sought to demonstrate that they were above their ostensible ethno-religious loyalty by disproportionately targeting their fellow jews. (10)

This argument is superficially conclusive, but the very real problem with it is that it assumes that the Hungarian Soviet Republic targeted the population irrespective of their socio-economic status, which given that Marxism explicitly defines its political enemies in socio-economic terms vis-à-vis Marxian class-based analysis is clearly incorrect.

Patai's argument must then be reconsidered, because it fails to take into account how many jews would be considered members of bourgeoisie or likely counter-revolutionaries according to their socio-economic status.

These percentage figures of jewish representation among the likely target groups of Marxist repression are given by the same 1900 survey data as: (11)

12.5 percent of Industrialists

54.0 percent of Small Business Owners

85.0 percent of Financiers and Bankers

42.4% of Journalists

Now if we factor in the percentage representation of jews among these likely socio-economic target groups. Then we note that only when we look at the hostages from Budapest and thirteen other cities taken by Kun's government compared to the percentage of jewish industrialists. Do we find that the percentage of jews targeted by the Hungarian Soviet Republic is above that of their representation in the groups that Marxist revolutionaries will target.

If Patai's conclusion was correct then the percentage of jews targeted by the enforcers of the Hungarian Soviet Republic would be higher in general than the representation of the jews among the groups that Marxist revolutionaries would target.

In fact the reality is that the jews were often only targeted half (or in the case of those executed for '*counter-revolutionary activities*' a fourth to a fifth) as much as they should have been based upon their representation among these groups.

Thus we can see that Patai's conclusion is not only wrong, but an inversion of reality. Jews were targeted significantly less –

and thus non-jews significantly more - than they should have been based upon their representation among the bourgeoisie: who are the main opponents of Marxism according to its own ideology.

We can conclude from this that their fellow jews - who dominated the leadership of the Hungarian Soviet Republic – actively persecuted the Hungarian people and not the jews. Thus we should view the jews as a protected elite class during the Hungarian Soviet Republic and therefore the anti-Semitic response to the fall of Bela Kun's murderous dictatorship is at least somewhat justified.

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Hoax Alert: Swastikas in Manhattan (2016)

Thu, 15 Dec 2016 18:39:00

Well I was wrong. I thought the mystery woman with a penchant for being invisible to CCTV cameras who knocked off Rabbi Yossi Bodenheim’s kippah in central Edinburgh would be the last alleged *‘anti-Semitic hate crime’* of the year. (1) Yet here we are again and this time the incident, such as it is, has occurred in Manhattan.

I quote the *‘Jewish Daily Forward’s’* summary of the details:

‘New York’s hate graffiti wave got its Broadway debut on Wednesday, after a Manhattan woman found a swastika scribbled onto the side of a building on the Upper West Side.

Neighborhood resident Rachel Fremmer told the Forward she discovered the swastika on the building, located on the intersection of 104th Street and Broadway. She notified the police, who covered up the graffiti.

The vandal’s motives were unclear. The swastika was scrawled in blue and surrounded with other, indecipherable symbols and a mention of “Jehova.”

Whatever the intention, this is the latest in a bout of Nazi graffiti that has appeared around New York since the presidential election. New York police say bias incidents were up by a third in November.’ (2)

I think in this particular incident it is important to actually reproduce an image of what is being claimed as an *‘anti-Semitic hate crime’*, which I do below.



Now let me make three observations.

The first is there is the large swastika is obviously drawn in the Hindu and Buddhist rather than the *‘Nazi’* style; even going so far as to include the fire at the end of each of the arms of the swastika.
The smaller one is drawn in the traditional *‘Nazi’* style, but appears to be a lazy doodle more than anything.

The second is that there is no reference to jews or anti-Semitism in the graffiti apart the badly written word *‘Jehova’*. Even then there is nothing to suggest negativity or an attack on the jewish people in its usage or context.

The third is that the graffiti is a mess of different and largely indecipherable symbols and messages without a clear meaning.

The idea that this is some form of *‘anti-Semitic graffiti’* is absurd because there is absolutely nothing indicate as such. It is almost certainly some kid(s) just doodling on a wall in permanent marker without any intention other than that of entertainment and killing time.

Yet jews immediately latch onto this as *‘another example’* of *‘hate crime’* directed by the eternally and infernally anti-Semitic goyim towards their angelic selves.

Talk about special snowflakes...

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Fidel Castro's Strange Foreign Policy towards Israel

Thu, 22 Dec 2016 19:40:00

With the recent death of former dictator and Cuban revolutionary Fidel Castro; I thought it would be interesting to summarise Castro's rather odd relations with the Jewish state.

To begin with we should note that there are serious questions surrounding Castro's ancestral origins and, as I have explained in a previous article, the evidence suggests that Castro both had Jewish ancestry and that this significantly influenced his political development. (1)

In the 1960s and 1970s in the heyday of the anti-colonial movement; Castro worked closely with organisations such as Yasser Arafat's Palestine Liberation Organisation (hereafter PLO). This was based on the belief that Arafat was a genuine anti-colonial revolutionary and Castro's Cuban forces greatly assisted the PLO by providing professional combat training for their guerrillas from the 1960s to as late as the 1980s. (2)

By the 1980s however Castro's enthusiasm for the PLO had waned considerably as Arafat was increasingly viewed by the Cuban government as a political opportunist who would say whatever would get him the most international support in his struggle against Israel. (3)

This is evidenced by Castro increasingly switching his support away from the PLO towards dissident Palestinian groups like the Democratic Front for the Liberation of Palestine run by Nayif Hawatimah. (4)

In order to understand this we should note that during the initial phase of Cuba's involvement in the Middle East it served as an agitator against the established order and was a strong supporter of Arab states against Israel specifically because, as Castro's propagandists argued, it was the regional surrogate of the United States. (5) This included, but was not limited to, Castro dispatching a Cuban tank brigade to assist Hafez al-Assad's Syria in their conflict with Israel over the Golan Heights in 1974. (6)

On a superficial level Castro's support of al-Assad's Syria, Nasser's Egypt and Arafat's PLO in their struggles against Israel seems to suggest an antipathy towards the Jewish state.

Yet as with the 1980-1988 Iran-Iraq war Castro could support both sides and see no contradiction in doing so. (7) This could be said to be based upon simple real politik as Castro was a fierce exponent of Cuban nationalism, (8) but to the end of his life Castro was absolutely desperate for good relations with Israel. (9)

This is odd precisely because Castro had no particular reason to want good relations with Israel as it had little to really offer him in geopolitical or economic terms.

If he had significant Jewish ancestry of which he was both very aware and that was important in his political development as I have argued. Then this would in fact solve the mystery of Castro's strange desperation to have good relations with the state of Israel.

This is despite the fact that Israel had been an ardent supporter of the economic boycott of Cuba by the United States in the United Nations. (10)

Yet Israel also duplicitously conducted a significant amount of trade with Cuba during the height of tensions (including the Cuban Missile Crisis) with the United States and also provided the fledgling dictatorship with much needed technical and scientific know-how in agriculture on which Cuba's economy was then completely dependent. (11)

The point man in all of this was Richard Wolf, Castro's close friend and the main financial backer of his revolutionaries, who was himself Jewish and Castro's Ambassador to Israel from 1960. (12)

This close relationship between Israel and Cuba continued even during the height of the tensions and Castro's support of the PLO in their campaign against the Jewish state with Israel providing much needed investment in the Cuban textile industry. (13)

Further after the collapse of the USSR and the Warsaw Pact in 1991; it was Israel that kept Cuba afloat economically and by extension allowed Castro to remain in power by regenerating Cuba's tourism industry and taking over the management of Cuba's ailing citrus farms. (14) Thus continuing to betray the United States while giving lip service to the economic blockade in the United Nations.

Thus we can see that Castro's pro-Israel policies – which have included denouncing so-called '*holocaust denial*' (15), refusing to sever ties with Israel when it launched wars of conquest (16) and ensuring that the sole private business able to legally operate in Cuba until recently was the island's only kosher butcher shop (17) – only really make sense if we view Castro as a revolutionary of partial Jewish origin whose ancestry influenced his decision-making in regards to domestic and foreign affairs.

It was only natural that Israel reciprocated in kind so that one of its own could remain in power.

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Hoax Alert: Snowballs thrown at Orthodox Jewish Man

Mon, 26 Dec 2016 09:34:00

Well I suppose it just had to happen. What is almost certain to be the final '*anti-Semitic hate crime*' of 2016 as well as possibly the most absurd '*hate crime*' that I have ever heard of has occurred. Once again it happened in Williamsburg in Brooklyn, New York.

For the details of the case I quote the local news affiliate DNAinfo:

A pair of teens yelling "South Side Jew" hurled chunks of ice at an Orthodox Jewish man who was walking down the street to his car, according to police and the victim.

The two teenagers started harassing the 49-year-old man near the intersection of Rodney and South Fifth streets while he was walking to Broadway on Tuesday just before 1:30 p.m., police said.

"Two kids, they [were] yelling 'South Side Jew,'" said the victim, who spoke with DNAinfo but declined to give his name. "I don't know what that means."

Maybe they meant, "because this is my [neighborhood], you're not allowed to be in it," he wondered after the incident.

The teens pursued the Williamsburg resident as he hurried down the street trying to get away from them, lobbing several chunks of ice in his direction, he said.

One piece of ice struck him in the back and another hit his car after he'd jumped inside, though he wasn't injured, he said.' (1)

Right so basically two teenagers of unspecified ethnic background threw a couple of snowballs at a jewish man while shouting '*South Side Jew*'.

Despite the desperate attempts to make this sound like a '*violent assault*' on the jew concerned. It is quite clear that only snow was thrown at the jew concerned, because we are told that the supposed '*ice*' hit both him and his car. If the teens concerned had really thrown ice then it is likely the jew and his car would have been injured and/or the car damaged, but they weren't so thus it isn't likely that ice was actually thrown.

In essence then this '*anti-Semitic hate crime*' consists of teenagers shouting '*Jew*' and throwing snowballs at a jewish man. Quite frankly this is about as '*anti-Semitic*' as Richard Dawkins abusing the legends of the Israelites.

I mean come on...

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The Jews behind the Halt Action Group

Wed, 28 Dec 2016 23:21:00

On 28th November a new entity known as the Halt Action Group began systematically targeting Ivanka Trump, the daughter of President Donald Trump, for harassment because of who her father is. (1) The angle of this anti-Trump rent-a-mob has been that as so-called *'artists'* - who are lucky enough to be able to make money by getting three year old children to daub paint on canvas then sell them as *'insightful and challenging works of contemporary modern art'* (with a dose of social justice in the accompanying blurb of course) – they want Ivanka not to own *'their art'*.

They studiously ignore of course that they have about as much right to demand that of Ivanka as I would if I demanded that James Alefantis of Comet Ping Pong take down the sexual art work in his *'family friendly pizza parlour'* in Washington D.C.

Oh no what is important to the Halt Action Group is that they make lots of noise and virtue signal to all their friends both about their self-described status as so-called *'artists'* and of such extraordinarily progressive views that they want to attack the family of a man they despise because... well... because he is apparently the reincarnation of Adolf Hitler.

To wit they've also set up a website called *'Dear Ivanka'*, which includes an *'About'* section that states:

'Dear Ivanka,

Racism, anti-Semitism, misogyny, and homophobia are not acceptable anywhere—least of all in the White House.

Steve Bannon has no place in the White House. Jeff Sessions has no place in the White House. Talk of a Muslim registry has no place in the White House.

Hate has no place in the White House.

We refuse to "wait and see". We look to you as the voice of reason.

Yours,

Halt Action Group' (2)

So in effect the Halt Action Group want to censor the views of anyone they believe promotes *'racism, anti-Semitism, misogyny and homophobia'* and also have the same individuals fired. Hence their demand that Steve Bannon and Jeff Sessions be removed from their appointments in the Trump administration, because... well... tolerance.

Fair enough you might say, but who are the Halt Action Group?

The membership is itself is by association so there are no membership lists per se, but we do know a little about it. Specifically who was involved in setting it up and is now running it.

Specifically those people are Alison Gingeras, (3) a curator who puts on shows of *'Ugly art'*, (4) Bill Powers (a gallery owner), (5) Jonathan Horowitz (a *'multimedia artist'*) (6) and Arden Wohl (a *'film maker and designer'*). (7)

Of those four individuals Horowitz and Wohl are jewish.

Indeed Wohl specifically seems to be closely associated with the leadership of the Halt Action Group and when the group's Instagram campaign was launched immediately posted a photo of herself with Ivanka from several years ago on her personal Instagram account with the caption: *'@dear_ivanka will you keep another Jew like me safe from Steve Bannon and the KKK?' (8)*

Thus maybe just maybe *'anti-Semitism'* is the main concern of these *'artists'* and *'racism, misogyny and homophobia'* are merely secondary worries.

A nod to this – even beyond the fact that two of the four founders just happen to be jewish – is found in the first post from the *'Dear Ivanka'* Instagram account... about an alleged *'hate crime'* involving spray painting swastikas in a part named after Adam Yauch; a jewish member of the pop group The Beastie Boys. (9)

So perhaps the Halt Action Group is not really about social justice-related issues at all, but rather is more concerned about protecting jews from people they believe – rightly or wrong – to be the ideological successors to those who governed the Third Reich.

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Pizzagate, Paedophiles and the Jews

Thu, 29 Dec 2016 14:02:00

When Pizzagate first blazed into view on the internet; I didn't really want or care to know what it was. I told myself that it was just another weird theory about political players or a nugget of truth blown out of all proportions by hyperbole and rhetorical broadsides like the Spirit Cooking scandal.

My initial opinion began to change however when I heard the episode of the Paranormies podcast that delved into the subject. I then began to check the evidence for myself and to sweep away all the weird 'add-on' theories and ideologically-based interpretations, which lead me to the conclusion that Pizzagate was much more than the Spirit Cooking scandal. It wasn't just another weird claim with little evidence behind it, but a credible theory based upon a convergence of evidence.

To summarise this nicely I quote Nancy O'Brian Simpson:

'Pizzagate came out of the very real emails of John Podesta, Hillary Clinton's creepster campaign manager. So here's the deal: in the emails to or from John Podesta and others are phrases concerning food that just do not make sense on their own, that is, they do not make sense unless they are code words for something else.'

Some of these phrases in the Wikileaks-released emails include: playing dominoes on pizza; playing dominoes on pasta; having to use three month old pasta; having 460 beany babies, bundles of joy that the owner would like to sell all at once, etc. Many serious internet investigators insist that these are code words that pedophiles use online and to each other. If they are not code words, what in the wide world of sports are they? Have you ever played dominoes on pasta, or pizza?' (1)

O'Brian Simpson's summary helps us to appreciate the basic facts behind Pizzagate.

1) Hillary Clinton's campaign manager's hacked emails contain weird phrases and out of place words that make little to no sense in or outside their original context.

2) They are not likely to be inside jokes or weird humour, because the responses to them by the individuals concerned don't indicate humour or joking but rather a serious thing is being discussed in a kind of code.

3) That one possible interpretation of what they are talking about is paedophilia.

In the above points 1 and 2 are beyond dispute based upon the Podesta emails. The most difficult to establish is point three, because, as stated, it is just one possible interpretation.

Now let me utterly frank: some of the interpretations placed upon some of the Podesta emails are quite frankly absurd.

For example Herbert Sandler writes to Podesta that:

'Lo and behold, instead of pasta and wonderful sauces, it was a lovely tempting assortment of cheeses, YUMMY. I am awaiting the return of my children and grandchildren from their holiday travels so that we can demolish them.' (2)

This has been spun as a reference to paedophilia using the code words of 'pasta', 'sauces' and 'cheese' for different kinds of children. (3) However the email does make sense and it isn't out of context with Podesta's well-documented love of Italian food that was inspired by his mother. (4)

It isn't likely to be a paedophile reference because it actually makes sense and regards a Christmas present of different cheeses made to Herbert Sandler by the Podestas.

Nor is the famous reference to ice cream:

'I consider ice cream, it's purchase, and it's consumption a rather serious business. We can't just willy-nilly toss it out and about in casual references, especially linked with the word "free."' (5)

We need look no further than the email it was in response to see that it is humour:

'From: Laura B. Macrorie

Sent: Friday, June 12, 2015 11:38 AM

To: Announcements

Subject: Ice cream for FREE (time) today!

Please consider taking this 10-minute survey about frozen desserts created by Georgetown MBA candidates for our capstone project. We have a quick turnaround to analyze the data, so we're trying to get as many people to take it as possible over the next few days (read: feel free to pass it along to family, friends, and even people you don't even like that much). I offer lifelong friendship and a more relaxed demeanor in exchange. ;-)

http://mcdonough.az1.qualtrics.com/SE/?SID=SV_aXBa8MifXAjivad Thank you!! P.S. Sorry about the misleading subject line...but hey, it got you to read this, right??' (6)

Clearly this is not a reference to paedophilia, but rather a jokey response to an unsolicited survey about frozen desserts from Georgetown University's MBA program to their 'announcements' mailing list.

Now compare that to the famous 'pizza map handkerchief' instance.

I quote the relevant email from Susan Sandler to Podesta:

'Hi John,

The realtor found a handkerchief (I think it has a map that seems pizza-related. Is it yours? They can send it if you want. I know you're busy, so feel free not to respond if it's not yours or you don't want it.

Susaner' (7)

This is in response to the realtor Kathryn Tate's email to Herbert and Susan Sandler:

'I just came from checking the Field house and I have a square cloth handkerchief (white w/ black) that was left on the kitchen island.

Happy to send it via the mail if you let me know where I should send it.' (8)

Now this begs the following questions:

1) Tate only mentions that the handkerchief is square made of cloth and coloured white and black. So how on earth does Susan Sandler derive that it has a 'map' that is 'pizza-related' from it? There is no mention or indication of a file attachment or in-line image so how does she know this? Are handkerchiefs now distributed by pizza places or? Did someone draw a map to a pizza place on a handkerchief?

2) Why doesn't she just ask Podesta if it is his rather than adding 'map' and 'pizza-related'?

You see what I mean?

The references to a 'map' and being 'pizza-related' don't really work with the context of the email unless they are either inside jokes (which they don't appear to be as Sandler isn't being playful in her language) or euphemisms of some kind.

My money would be on euphemisms.

Similar goes for playing dominos on pasta, which is the post script of Herbert Sandler's email to Podesta quoted earlier.

Sandler writes – after thanking Podesta for the cheese selection as a Christmas gift – that:

'Ps. Do you think I'll do better playing dominos on cheese than on pasta?' (9)

Now that isn't a normal thing to write, because it simply makes no sense even as a joke. Why would you play dominos on cheese rather than on pasta? I mean you could play dominos with pasta or cheese I suppose, but on them...

That doesn't seem contextual as either humour or an inside joke, but it does sound like cheese and pasta are likely to be euphemisms.

Is all this paedophile slang as people have suggested? (10)

In all honesty I have not found or seen any actual evidence of this as people haven't produced any screenshots of such usage from the dark web or any credible independent source material that validates this claim.

However it is reasonable to suggest that the Sandler and Podesta families are using some kind of code that only they know, because the emails suggest as much when placed in their original context.

The other interesting thing in all this is the link between John Podesta and the Comet Ping Pong pizza restaurant in Washington D.C.

Comet Ping Pong, a small pizza restaurant owned by one James Alefantis, is referenced in Podesta's emails as a place that Democratic fund raisers are being held and which are able to personally invite the head of Hillary Clinton's presidential campaign and have them not only respond in person, but heartily accept. (11)

The reason for this is that Alefantis just happens to be David Brock's – founder and head of the Democratic media watchdog group '*Media Matters for America*' – ex-boyfriend. (12) This explains both his personal access to influential political individuals like John Podesta and also, to an extent, why he was labelled by GQ magazine as being the 49th most powerful individual in Washington. (13)

This would be incidental if the 4 and 8 Channers as well as the Redditors who discovered much the evidence hadn't managed to dig up Alefantis' Instagram account '*Jimmy Comet*', which is where the link to paedophilia becomes less speculation and more fact.

Alefantis posted two photos in particular that are suggestive of a desire to have sexual intercourse with children.

These are one where he showed himself holding a small (seemingly male) child, while grinning.

All well and good you would think, but then Alefantis tagged the photo with the words '*Chicken Lover*'. (14)

Strange as clearly that is out of context for the photo: so what does chicken mean?

Well we already know that Alefantis is a male homosexual and it just so happens that '*chicken*' is North American gay slang for an '*underage boy*'. (15)

So what Alefantis is doing here is holding a male baby and saying he loves underage boys.

Okay you might say he means this figuratively and that he is just saying he likes babies and thinks they are cute in the same way a parent or ordinary person would.

However the problem is he also posted a hand-drawn cartoon with a child asking for '*the sword*' over and over again with the response that they [the adult] should just '*God Damn give the child the sword*' on the same Instagram account. (16)

Obviously this is not a cartoon about a child wanting an actual sword. That would make little to no sense as he shouldn't need to ask for it repeatedly and then given it so that 'we can all have some peace'.

It doesn't take a rocket scientist to work out that is a euphemism for a child begging to be penetrated sexually given that '*sword*' is a common substitute for '*penis*' in both the heterosexual and homosexual community. (17) Also if you give a (male) child a sword then it would in all likelihood achieve the exact opposite of getting them to be quiet.

Then you've got the plain weird images posted by Alefantis of a young girl taped to a table, which are likely to be transgressive humour but are still quite frankly disturbing. (18)

Alefantis also got himself in quite the tangle when the Channers began suggesting he was using the basement as a brothel where the rape of children was occurring. He did so by openly denying that Comet Ping Pong even had a basement and thus various news organisations, like the BBC and the New York Times, claimed to have '*debunked*' the allegations against Alefantis. (19)

The problem of course is that in a 2015 interview with Metro Weekly; Alefantis explicitly discussed having a basement where he stored food at Comet Ping Pong. (20) There have also been photos posted by Alefantis on his Instagram account

showing what appear to be extensive renovations of the basement area of the same restaurant. (21)

You see what I mean?

The evidence that Alefantis may well have sexual urges towards children is fairly substantive and not based upon wishful thinking. That the Podestas and the Slanders are also behaving strangely in their emails is also beyond doubt, but there is as yet little to directly link the apparent use of euphemisms by the Podestas and Slanders to Alefantis' apparent sexual urges towards underage males and even babies in addition to his Comet Ping Pong shenanigans.

The interesting thing is, as O'Brian Simpson has noted, (22) is the manifest unwillingness of investigative journalists to... well... investigate.

Now some of the counter-arguments advanced by the media can be substantiated. There have been a lot of outlandish theories advanced in regards to Pizzagate from black masses to a chain of pizza places, which double as brothels for paedophiles. (23) These are what the media has focused on: not the core evidence of Pizzagate.

This also brings in the jews to Pizzagate since one of the pizza places linked to the supposed child molestation ring was Besta Pizza owned by Andrew Kline (an official at the Department of Justice). (24)

Kline's surname was (presumably mistakenly) modified to '*Klein*' and people have since attached a jewish link to the affair, but it is not actually true since as far as I can tell neither Kline is jewish or linked to any kind of paedophilia.

The link was apparently been made on the assumption that because Kline was a Clinton appointee to head anti-child sex trafficking investigations (25) and he seems to also own a pizza place in Washington D.C.: he must be somehow involved in the ring.

This just doesn't follow and is a great example of what has been termed '*conspiracy group think*' (i.e. the desire to plumb the depths of a real or alleged conspiracy causes unjustifiable claims to be both made and taken seriously), but fortunately the media haven't really picked up on this in their so-called '*debunks*' of Pizzagate.

Instead they have been engaging in what I can only describe as hand-waiving as well as making unsubstantiated statements that such an accusation is '*absurd*' and thus cannot be true. Despite claims that Pizzagate is based upon '*thin evidence*' and has been '*thoroughly debunked*'; (26) as we have seen the evidence for the allegation is fairly good and as such not exactly describable as '*thin*'. Nor has Pizzagate been '*thoroughly debunked*' anywhere that I can find.

All I have been able to find is Democratic propaganda organs claiming Pizzagate is a '*fake news story spread by anonymous neo-Nazis to help Donald Trump*', (27) articles that amount to '*it is fake because I say it is*' without debunking anything, (28) statements by '*right-wing jews*' that only '*morons*' would believe it because it is clearly all a '*big joke*' and '*leftists being transgressive idiots*' (29) and the New York Times '*debunking*' whatever low hanging fruit, such as '*paedophile symbols on the Comet Ping Pong logo*' claim, they can find. (30) All the while studiously avoiding any evidence – such as the '*Chicken Lover*' photograph or the '*Playing Dominos on Cheese or Pasta*' postscript – that is almost impossible for them to explain away while sounding remotely rational.

So desperate are they that 28 year old Edgar Maddison Welch's rather brief illegal investigation of Comet Ping Pong while armed with an AR-15 is being used to assert the falsity of Pizzagate. (31)

Even in this case the report goes against the attempt to use Welch's assault on Comet Ping Pong as a way to '*debunk*' Pizzagate. For the very simple reason that Welch got to locked door that he couldn't get through even by blowing off the lock with several shots at point-blank range from an AR-15.

Claims that 'he didn't find anything because there was nothing to find' are meaningless precisely because he only got as far as said locked door before he was forced to surrender by the police. We don't know what was behind said locked door nor do we know what may have been behind it in the past.

Therefore Welch's investigative attack is not evidence one way or another on the issue of Pizzagate since his investigation didn't really get anywhere nor in some respects could it ever have done so.

The fact remains however that the evidence for James Alefantis being sexually attracted to children is fairly good (or at least highly suggestive), while that against the Podestas and Slanders while suggestive that they are using strange euphemisms isn't strong enough to link them to paedophila or child abuse.

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Hoax Alert: Sun City Menorah (2016)

Fri, 30 Dec 2016 10:27:00

Another day and yet another alleged '*anti-Semitic hate crime*'. This time the alleged incident has occurred in Sun City, Arizona.

Where according to '*Jewish News*' the following occurred in the early hours of Christmas day:

'On the morning of Dec. 25, the first day of Hanukkah, a board member of Temple Beth Shalom and Jewish Community Center of the Northwest Valley, visited the synagogue to check on the lights of the menorah, which are set to turn on during Hanukkah to correspond with the days of the holiday.

He noticed that there were deep tire marks next to the menorah and it looked like a truck had rammed into the base. Two of the outside arms of the menorah were also twisted downward.

The menorah, made of copper and metal, is a permanent structure that has been on the synagogue's grounds for more than three decades, "waiting from Hanukkah to Hanukkah," said Temple Beth Shalom's Rabbi Shelly Moss.

There was also damage to the synagogue's Holocaust memorial and a basketball hoop.

When he saw the damage to the memorial, Moss said that he thought maybe it was done by copper thieves – the synagogue had incidents in the past with this – but then he noticed that the copper was still there. "They trashed that just to trash it," he said. They kicked it over, yanked out the electrical wires and bent the copper that had names of concentration camps on it.

The timing of the incident leads Moss to believe that it was a hate crime: "It would be real happenstance to see that they just happened to pick the first night of Hanukkah to tear this apart," he said.' (1)

Rabbi Moss is here assuming that because the attack on the menorah occurred on the first night of Hanukkah. It therefore couldn't possibly have been an attempted metal theft. This is typical of the sort of myopic nonsense that jews regularly spout when discussing alleged '*anti-Semitic hate crimes*'; in so far as they fail to take into account anything else, but their own little paranoid world where it is eternally 1933 and Adolf Hitler is about to come to power.

She simply forgets to mention that the night of the 24th/25th December is Christmas Eve. When there are obviously going to be very few people about or on the roads, which makes it the ideal time for thieves to steal a large item such as a metal menorah.

It isn't that it is the '*first night of Hanukkah*' that is the key fact here, but rather it is Christmas Eve.

That this was never tried before is not an argument for it being an '*anti-Semitic hate crime*' either. Since if somebody has not been mugged before; it doesn't therefore mean that if they are then mugged that the crime was a '*targeted crime*' against them because they were say Buddhist.

This simply isn't an '*anti-Semitic hate crime*': it is an attempted metal theft.

The fact that Rabbi Moss is either so dim-witted or utterly malicious to claim otherwise tells you an awful lot about her and the '*eternally persecuted religious minority*' that she represents and what it tells you is not positive.

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The Life and Art of Lazar Ran

Fri, 30 Dec 2016 10:54:00

Until recently I hadn't even heard the name of Lazar Ran. Ran was born into a jewish family in Latvia (1) and chose to emigrate to the Soviet Union sometime before 1932. In order to attend the People's Art School in Vitebsk – set up the jewish modernist artist Marc Chagall in 1918 - in what is now Belarus. (2) In 1932 Ran began his career as an official government artist in Minsk in the service of Joseph Stalin.

By the time the Wehrmacht invaded Belarus in 1941; Ran had gone up in the world as he had been sent to Moscow itself to continue his career as a propagandist for the Soviet Union, but had left his wife and children in Minsk. He subsequently discovered that they had died during the German occupation at some time between 1941 and 1944 of unknown causes. (3)

Although Ran obviously decided to claim that they had been '*murdered by the Nazis*' even though as far as I am aware: there is no evidence for this assertion other than that they seem to have died during the German occupation of Belarus.

Ran was a functionary of the government of the Soviet all of his life up until his death. He primarily drew sketches of Belarussian peasants and celebrated the cultural achievements of the Soviet Union in his official art, but privately from the 1950s onward he drew somewhat abstract sketches that celebrated his jewishness. (4)

Per the prevailing narrative; these are claimed by his advocates to have been works of '*spiritual resistance*' to the Stalinist persecution of the Jewish Anti-Fascist Committee and jewish writers who had become enamoured with Zionist ideology during their travels to the West on behalf of the Soviet Union during the Second World War. (5)

What this leaves out however is that while it is true that Ran privately drew '*subversive sketches*': we don't actually know when he drew them and the likelihood would have been that these would have drawn sometime after Stalin died in 1953.

To draw them before this date would have been an almost automatic death sentence for Ran as a '*rootless cosmopolitan*' and/or '*saboteur*' and since he probably wasn't that brave. It is likely that these sketches were done later after Nikita Khrushchev formally initiated de-Stalinization in February 1956.

This would also fit nicely into the general trend in Soviet jewry with the 1920s to the 1940s being the high watermark of jewish support for the Soviet Union and from the 1950s onwards this began to tail off as Zionism – vis-à-vis the creation of the state of Israel – emerged as a viable and increasingly more attractive alternative to assimilationist Marxist orthodoxy.

Thus Soviet jewry, especially the younger generations, increasingly began to pine after the promised land of Israel and fantasised about it being the solution to the real and imagined domestic shortcomings of life in the Soviet Union.

This widespread adherence to Zionism and increasing agitation for special privileges for jews in regards to exit visas from the Soviet Union so that they could go to Israel. Should be placed alongside the fact that many of these same jews were also Stalin's willing executioners or were the privileged children of them, but suddenly when something better came along. These same war criminals, murderers and faceless bureaucrats decided that they were '*oppressed*' by the fact that the Soviet government – per Marxist ideology – required that the jews be treated like anyone else and stop agitating for a special status and perks as a '*national minority*'.

In other words when jews were on top and were the day-to-day governing elite of the Soviet Union subject only to the whims and paranoia of Stalin. Then everything was fine and they believed they weren't '*oppressed*' because they were the oppressors.

When the situation was levelled somewhat and a significant fraction of the jewish-dominated governing elite killed by Stalin's pre and post war purges. Then swathes of Soviet jewry suddenly decided that while they had formerly been devout Marxists who exclaimed they were '*world citizens*' and '*proletarians*' rather than jews. Now claimed they were part of the eternally oppressed jewish people subject to a despotic totalitarian government that was preventing their '*national liberation*'.

This is seen in the art of Ran in so far as his official government art, especially from the period of Stalin's rule, lionised the Belarussian workers, their history – although he always placed jews in an conspicuous and important role where in any way feasible a-la his painting of Francisk Skarina who first translated the Bible into Belorussian in 1520 with his jewish consultant – and also projected a utopian vision of the Soviet Union to his audience. (6)

Yet in the years after Stalin's death Ran's work, especially that which he kept private, focused on the '*oppression*' of the jews.

This was both in terms of the so-called '*Holocaust*', which Ran obsessed over as he believed rightly or wrongly that his wife and children had been killed by the Third Reich as part of it.

Ran's post war work also stressed the '*suffering*' of the jews as well as their unique character as a people, which he displayed in his habit of using traditional Biblical symbolism as well as Yiddish as a medium of expression in his work.

In addition Ran also obsessed over the idea of the jews as a fractured and therefore powerless community (i.e. the Diaspora) and represented this in his art by portraying Biblical symbols and Yiddish characters as either shattered or part of a damaged whole. Thus symbolising the harm wrought upon the innocent jewish community by their erstwhile enemies. (7)

Never in Ran's art do we see any kind of critical examination of jewish history or identity, which might have led Ran to the more reasonable conclusion that jews were not the perpetually innocent victims of non-jews, but rather tended to be the aggressors who were subject to period popular backlashes for their actions but have always refused to concede, let alone learn from, their mistakes.

Yet had Ran acknowledged this: he would have also had to deal with the fact that as someone who chose to serve and make a career in Stalin's government. And thus therefore he himself was partially responsible for the murderous backlash to Stalin's genocidal policies that he believed killed his wife and children.

This is the essence of the jewish mentality: it is everyone else's fault but mine, because if I were to admit it could have been my fault then my egotistical self-description and self-belief would simply collapse.

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Was George Michael Jewish?

Fri, 30 Dec 2016 10:19:00

George Michael, the homosexual British pop star, recently died of alleged *‘heart complications’* on Christmas Day 2016. The alleged *‘heart complications’* seem to be linked to Michael’s secret heroin addiction, (1) which, although his family and friends have been trying to deny it by shouting as loudly as possible, (2) is likely to be the true state of affairs. Since he had long battled an addiction to illegal drugs and his death was by all accounts both unexpected and rather sudden. (3)

It also turns out that George Michael, born Georgios Kyriacos Panayiotou in June 1963, had a jewish mother. Since his grandmother was jewish, but hid her jewish heritage during the Second World War for obvious and understandable reasons. (4)

Since jewishness is generally passed along the maternal line; this would render George Michael both jewish halakhically (i.e. in jewish religious law) and according to the Israeli right of return.

Therefore George Michael was indeed jewish.

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Hoax Alert: Menorah Stolen in San Francisco (2016)

Mon, 02 Jan 2017 10:13:00

Well I keep saying that I think I have seen the last of the alleged ‘*anti-Semitic hate crimes*’ of 2016, but I keep being surprised by yet more crazy ‘*hate crime*’ claims. The latest example of this in San Francisco regards a menorah being stolen from Washington Square Park in the early hours of Christmas day.

I quote ‘*World Israel News*’ for the details:

‘In another incident in California, albeit not necessarily a hate crime, a six-foot tall, 100-pound menorah belonging to the local Chabad Jewish outreach organization was reported stolen from San Francisco’s Washington Square Park on Sunday, the San Francisco Gate reported.

As per the Jewish lunar calendar, it was lit the evening before, after sunset, marking the first day of Chanukah.

“We didn’t think somebody could make off with something that big,” Miryum Mochkin, co-director of the North Beach branch of Chabad, told the Gate, adding that Chabad considers it a hate crime.

Local police, however, believe it was stolen by metal recyclers, rather than being an act of anti-Semitism.’ (1)

Now isn’t this quite the picture!

A large metal menorah is stolen from a public park and the local jewish community – in this case represented by the Lubavitch Chabad - immediately scream that it is a ‘*hate crime*’, because... well... if you dare to commit any kind of crime against a jew or their property. Then you are obviously an ‘*anti-Semitic neo-Nazi who wants to exterminate six million jews*’.

The police however have a more mundane and plausible explanation: it was stolen to be sold as scrap metal.

The likelihood is that it is simply a normal metal theft, but the sheer irony of a lit Hanukah menorah being sold for scrap metal on Christmas day is simply delicious.

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(1) <https://worldisraelnews.com/synagogue-vandalized-menorah-stolen-2-separate-incidents-california/>

Hoax Alert: Swastika Menorah in Arizona (2016)

Wed, 04 Jan 2017 21:57:00

Recently one of the weirdest *'anti-Semitic hate crimes'* that I have ever encountered occurred in Chandler, Arizona. Allegedly *'Nazi vandals'* reshaped PVC piping that one Seth Ellis had built as a menorah into a swastika.

I quote the summary of the *'Times of Israel'* for the facts:

'A Jewish family from Arizona received a nasty shock over the weekend when a festive menorah they had erected outside their house was vandalized overnight and contorted into a swastika.'

In recent days Seth Ellis of Chandler built the menorah out of PVC pipe for his children, who had asked for a holiday display in the garden after seeing Christmas trees around town.

However, on Friday, Seth and his wife Naomi woke up to discover the menorah had been destroyed and bent into the shape of the Nazi symbol.

Naomi called the police, who arrived at the scene in the early morning to help the couple take the swastika down before the children woke up.

"I broke down in tears waiting for the police to come and hoping that my kids would not be awake to see it," Naomi wrote on Facebook.

"We live in a great neighborhood with kind and welcoming neighbors. We never would have imagined that someone would spread so much hate here," she said.

"I'm still not sure how I will explain this to [my children]," she said. "I'm not sure I quite understand it myself... How can people be filled with so much hate and violence? To think that someone would make such an effort to hurt and vandalize a family, is downright sickening."

ABC News noted that police were investigating the incident, though currently not as a hate crime but as a trespassing incident.' (1)

The key to what to my mind is clearly a hoax is the sheer implausibility of the alleged vandalism.

It would take someone with a good working knowledge of the work as well as the appropriate tools to modify Ellis' DIY menorah. It isn't just lengths of PVC pipe however as the construction also included light fittings at the end of the pieces of pipe that was used by Ellis to simulate the flames of a lit menorah. (2)

When we bear in mind that Ellis only constructed this menorah very recently; it quite frankly goes beyond the bounds of even the thinnest of veneers of plausibility.

Are we really to suppose that *'Nazi vandals'* with the appropriate knowledge base and skills to modify Ellis' menorah just so happened to see it in the short time that it has been up?

Now not only did said *'Nazi vandals'* see it: they also decided to modify it into swastika at night and to makes all the necessary preparations in order to do this.

It doesn't even stop at that: these alleged *'Nazi vandals'* have had to come up with some way to not make a lot of noise when making the modifications to Ellis' menorah so as not to wake either the Ellis family or their neighbours up.

Are we really to suppose that this happened?

Hell even the local police themselves have gone so far as to openly imply that they believe Ellis' claims about the incident being an *'anti-Semitic hate crime'* to be nonsense.

This is extremely unlikely to have been an *'anti-Semitic hate crime'* by *'Nazi vandal'*, but rather something done by Ellis himself.

After all Ellis constructed it and also happens to be in construction himself, which means that he has the tools to make the

modifications and also goes to work very early in morning. (3) This would give him both the means and the opportunity to make the modifications as well as provide him with a reasonable excuse if caught (*'I was just working on/improving it'*).

What were his reasons for doing this and claiming it was an *'anti-Semitic hate crime'*?

It garnered his family wide spread support and more than likely a fair amount of sympathetic gifts and cash. (4) That the motivation could well be financial (as well as likely ideological) is suggested by the fact that Ellis built a menorah out of cheap building materials in the first place.

Why wouldn't he just buy a menorah if he had the money and his children were desperate to have one?

Perhaps the reason is because he and his wife were seriously strapped for cash?

And what does being the victim of *'hate crime'* mean for many people?

Donations.

I wonder...

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Hoax Alert: The Santa Monica Synagogue Window (2016)

Wed, 04 Jan 2017 21:31:00

In yet another so-called '*anti-Semitic hate crime*'; we have an alleged attack on the Chabad Living Torah Center in Santa Monica, California.

I quote 'World Israel News' for the details of the alleged incident:

'On the first day of Chanukah, Chabad Rabbi Boruch Rabinowitz discovered that the front window of his Santa Monica synagogue, near the menorah display, had been smeared with faeces and rice, the LA Times (LAT) reported. The repulsive act of vandalism, carried out overnight Sunday, did not feature anti-Semitic messages, but, of course, a repugnant picture is worth a thousand words.

At the Chabad Living Torah Center on Wilshire Boulevard, they obviously suspect this was a full blown anti-Semitic act.

"This seems kind of intentional," Assistant Rabbi Dovid Tenenbaum told the LAT Sunday morning. "With a religious artifact in the window, we have to assume so."

Rabbi Rabinowitz, who arrived at the synagogue shortly before 8 AM Sunday, alerted the Santa Monica police, who came and recorded the incident, but so far there are no witnesses to the crime. Now the synagogue is going to install a security camera.

The Rabbi said he believes this was a targeted hate crime, since the other businesses on the street had not been vandalized, and then there's the timing, at the start of Chanukah.' (1)

How on earth is this being called '*anti-Semitic hate crime*'?

Rabbi Dovid Tenenbaum is claiming that because someone allegedly smeared faeces and rice on one window of the Chabad Living Torah Center, which window happened to be close to the menorah display on the evening of Christmas day.

It therefore means that it was an '*anti-Semitic hate crime*' by alleged '*evil Nazis*'.

Right... so if a man stole a purse from an elderly woman outside of a church does that per force makes him an anti-Christian bigot?

No: of course not, but we don't even have any evidence that anyone smeared this substance on the window in the first place. All we have is the unsupported claim by Rabbi Tenenbaum that he just found it and that it wasn't there before. Since there are, for what reason I know not, no security cameras at this jewish institution; it therefore means there is simply no evidence this was even a crime let alone a '*hate crime*'.

The simple fact is that faeces and rice is rather odd thing to smear on one window, but yet do nothing else if you are an '*evil anti-Semite*' who wants to offend or anger jews. It is however a simple thing to wash off, but can be claimed to be an '*anti-Semitic act*'.

Thus is not more likely that this is just a normal case of vandalism, an accident or one of the Chabad Living Torah Center's congregation playing on the exaggerated fears of their fellow congregants to '*highlight the widespread and pernicious anti-Semitism in America*'?

Why yes: it is.

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Hoax Alert: Homosexual Jewish Couple beaten up on Christmas Day (2016)

Thu, 05 Jan 2017 21:40:00

The craziness just keeps coming. This time we have an alleged '*anti-Semitic hate crime*' from Thornaby, Yorkshire in the United Kingdom and which it is claimed occurred on Christmas day.

I quote JTA for the details of the incident:

'The Christmas Day incident occurred outside a pub in the municipality of Thornaby, in North Yorkshire, according to Gazette Live, a Yorkshire news website.

Jayson Homer, 20, and his 21-year-old partner, who did not want to be named, were attacked and moderately injured outside the Jolly Farmers pub.

"At first a girl in the group started taking the mick out of me for being Jewish. Then another lad from the group came over saying being Jewish was a race," the 21-year-old said. "I was disagreeing with him and it was just a little debate really at first."

But then the girl "started shouting 'queer' at me. Every time I went to the toilet someone said it while I was walking past," he said.

Homer and his partner left the pub but were followed by the alleged attackers, who punched them and hit them with bottles. According to the victims, they were followed by a group of 15 people.

The Campaign Against Anti-Semitism, a British watchdog group, characterized the incident in a report posted Thursday as a case involving victims who were "brutally assaulted by a gang hurling anti-Semitic and homophobic abuse."

Homer said the incident has left him "feeling suicidal" and that he has undergone checks for potential brain damage. His partner also requires further checks. Their friend, Marc Vasey, 21, was told that he has nerve damage to his cheek.

"I was bottled in the face," Homer said. "I couldn't really see what was happening because they had knocked my glasses off and my eye was filled with blood." (1)

The details of this '*anti-Semitic hate crime*' seem kosher enough when looked at superficially.

However when we examine the story critically we note that there is a key detail missing in Homer's version of the incident as reported by both the JTA and Gazette Live. (2)

This is simply; how did the attackers know that Homer and his male '*partner*' were in fact jewish?

When we look at the accompanying video interview on Gazette Live which features Homer and his '*female friend*' then we quickly realise that Homer doesn't look stereotypically jewish. He does look like a stereotypical male homosexual – the name '*Jayson*' certainly doesn't help – however. (3)

So how did the attackers know that Homer and his anonymous male '*partner*' were jewish?

Was the anonymous male '*partner*' wearing a yarmulke or something in a working class pub in Yorkshire?

I doubt it.

So how did the attackers know?

You see that's the thing: we aren't told how they knew.

Then we've got the stereotypical claim that the attackers were arguing that jews were a racial group – which is correct as they are – but yet we are given little other details of the debate other than alleged '*homophobia*'.

Does this sound like it really happened to you?

Not really.

However more interesting is the fact that if you look at the video interview of Homer featured on Gazette Live. Two days after the incident; he has remarkably little in the way of facial injuries or bruising for someone who was allegedly beaten up and bottled – something that usually results in fairly horrific injuries – (4) by an armed gang of fifteen people resulting in doctors checking for brain damage.

I can believe that Homer and his friends were verbally abused and/or attacked, but what doesn't make sense is the claim that this had anything to do with their jewishness and that they were assaulted by as many people or as viciously as they claim.

More likely is that they did something to antagonise the locals and a few regulars at the Jolly Farmers pub took it outside to give the prancing ninnies the hiding they should have been given b their parents.

This has almost certainly nothing to do with jewishness or anti-Semitism and is just another example of jews fabricating tall tales for attention.

References

- 1) <http://www.jta.org/2017/01/03/news-opinion/world/gay-british-couple-beaten-following-anti-semitic-and-homophobic-slurs>; also <http://www.jpost.com/Diaspora/Gay-Jewish-couple-assaulted-by-group-in-England-477344>
 - (2) Ibid; <http://www.gazettelive.co.uk/news/teesside-news/young-gay-couple-viciously-beaten-12375616>
 - (3) <http://www.gazettelive.co.uk/news/teesside-news/young-gay-couple-viciously-beaten-12375616>
 - (4) <http://www.mirror.co.uk/news/uk-news/woman-left-horrific-scars-after-7767257>;
<http://www.dailymail.co.uk/news/article-3311558/Countdown-champion-travelled-500-miles-Scotland-bottle-teenager-gave-book-bad-review.html>
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Hoax Alert: Swastika at Hebrew Union College (2017)

Thu, 05 Jan 2017 21:14:00

In yet another alleged *‘anti-Semitic hate crime’*; a badly spray-painted swastika in white has turned up on the main sign at the Hebrew Union College in Cincinnati.

I quote the *‘Jewish Daily Forward’* for the details:

‘Police are investigating a swastika that was discovered Tuesday morning scrawled at the entrance to Hebrew Union College in Cincinnati, one of the foundational institutions of Reform Judaism.

“I think the placing of a swastika on a street sign, when we compare the events going on around the world, makes our little sign quite a minor nuisance rather than comparing it to events that have gone on all around our country and certainly around the world,” said associate dean Ken Kanter, discussing the incident with local radio station WVXU.

Staff at the college reported the incident to the Cincinnati Police, which arrived on the campus, erased the swastika from the sign and launched an investigation into the matter. Authorities are said to be reviewing surveillance video for evidence.

Hebrew Union College has several campuses scattered throughout the United States and Israel, but the Cincinnati plant is where the institution was first launched in 1875, by Reform Judaism founder Isaac Mayer Wise. It was home to pivotal events in the movement’s history, including the Trefa Banquet, in which non-kosher food was served at a graduation ceremony and triggered a fierce debate among rabbis.’ (1)

Now having looked at the local situation via Google Maps; I note two things about this alleged *‘anti-Semitic hate crime’*.

In the first instance; the sign concerned was right next to a main road and thus quickly accessible for a would-be attacker. In addition the buildings of the Hebrew Union College are sited at a significant distance from the sign, which renders it unlikely the security camera footage being combed through will render any conclusive evidence one way or the other.

In the second; the swastika is very poorly drawn in cheap white spray paint.

What this suggests is that it isn’t that likely to be an *‘evil anti-Semite’* that spray-painted the swastika on the Hebrew Union College’s sign, because there is little political message in a quickly and badly drawn swastika.

Also one wonders how the *‘evil anti-Semite’* knew the layout of the Hebrew Union College so well as knowing which entrance would be best to use for their evil deed.

It just doesn’t really seem kosher: does it?

Therefore isn’t it more likely that what we are dealing with here is a student or faculty member of the Hebrew Union College trying to, as they say, *‘raise public awareness of increasing anti-Semitism in the United States’*.

We’ll see, but if I am right then we’ll see no arrests and this alleged *‘anti-Semitic hate crime’* will go *‘unsolved’* for all eternity.

References

(1) <http://forward.com/news/358958/hebrew-union-college-in-cincinnati-hit-with-swastika-graffiti/>

Johanna van Haarlem’s Hilarious Holocaust Story

Thu, 05 Jan 2017 22:21:00

Recently when I read an article on the BBC’s Magazine section about the escapades of Czech spy Vaclav Jelinek in his espionage missions in England. I noticed the following passage about Jelinek’s nom de guerre’s mother: Johanna van Haarlem.

I quote:

‘She had grown up in The Hague, in Holland, and was an 18-year-old virgin when she met his father on a train, in November 1943. Gregor Kulig was a Nazi. He was blue-eyed, 23, and Polish. Handsome. At a party four weeks later, she said, he raped her.

And when her father discovered she was pregnant, he exploded. "You are a sinner!" he told her. He ordered her to take the child to a distant town and give him away.

Full of sadness and desperation, in autumn 1944 Johanna travelled to Czechoslovakia by train. After a brief effort to survive there as a single mother, she walked into an orphanage in Holesovice, Prague. Sobbing, she kissed baby Erwin goodbye, and returned to Holland alone.

Her father - a Jew who had joined the National Socialist Movement to protect his family - destroyed the adoption papers and banned her from ever speaking about her son.’ (1)

Yes: you read that right.

Johanna van Haarlem was a jew in the Netherlands; whose jewish father joined the Dutch National Socialist Movement and thus apparently wasn’t sent to an extermination camp in Eastern Europe.

Not only was van Haarlam’s father a jewish National Socialist and thus apparently very special. She was also seduced by a fanatical Nazi and Polish member of the Luftwaffe named Gregor Kulig.

Who she now claims *‘raped her at a party’* in November 1943 when she was an eighteen year old virgin and by whom she conceived a son – who she named Erwin - whose identity Jelinek assumed at the behest of Czech Secret Service in the 1970s.

Not only did van Haarlem manage to have a jewish baby in the middle of the so-called *‘Holocaust’*, but also managed to cross Europe by train on her volition in the closing months of 1944 – when the Red Army was rapidly advancing in the East and the Western allies pulverising the Third Reich’s railways – close to the epicentre of the roundups of jews for (alleged) extermination and unsuccessfully attempted to live as a single mother in Prague before giving up Erwin for adoption.

One wonders about the naïve credulity of people who believe this sort of story, while also believing the so-called *‘Holocaust’* to have been a real event.

Oh wait sorry... the *‘Holocaust’* is a magic article of faith that cannot be subject to any critical scrutiny whatsoever.

References

(1) <http://www.bbc.com/news/magazine-38261956>

Hildegard of Bingen on the Jews

Sun, 08 Jan 2017 22:23:00

The twelfth century German Christian mystic and prophetess Hildegard of Bingen, sometimes known as the *‘Sybil of the Rhine’*, (1) has of late come back into fashion with a slew of biographies and other books associating her with feminism and so-called *‘female empowerment’*. (2)

These new works almost routinely ignore parts of Hildegard’s theological ideas that don’t agree with their portrayal of her as a medieval Emily Pankhurst.

A great example of this is her vitriolic comments on the subject of jews and Judaism, *which have been representatively downplayed by one biographer as ‘a product of her times’* with the necessary implication that Hildegard *‘didn’t mean’* what she said. (3)

This tendency to claim that Hildegard’s *‘anti-Semitism’* - really just medieval anti-Judaism – was something that she *‘didn’t mean’* is simply put an outright denial of the person that Hildegard was and what she believed. To elevate parts of her theology and scientific accomplishment as many of her biographers do, while ignoring the important context of what she thought and why she thought it is not only intellectually inconsistent, but absurd.

Even worse is the other prevailing (and opposing) tendency among Hildegard’s recent biographers where they simply don’t mention her views on the jews and pretend they didn’t exist by virtue of their apparent conspiracy of silence on the subject. (4)

Hildegard’s actual views on the subject of jews and Judaism were framed – as was normal until the mid-nineteenth century – within a Christian, and in this case devoutly Catholic, worldview. She regarded jews, Pagans and *‘bad Christians’* as being essentially in the same position since they did not heed the light of Jesus Christ and his Church. (5)

The essence of Hildegard’s criticism as it applies to jews (as well as Muslims) is that they are exponent of a *‘dried-up faith’* (a-la Arnold Toynbee’s later characterisation of Judaism as a fossil religion) rather than the *‘living faith’* of Jesus Christ. (6)

Jews are proud in their obdurate ways, (7) but Hildegard held that if, like any pagan or unbeliever, they came to the light of Christ and abandoned the vanity of the world. Then they would be received and find true faith in the Christian life. (8)

She envisioned that upon the second coming of Christ; some of the jews would be converted the truth of Christianity, (9) but she also believed that the jews – who are inherently prideful, obstinate and obsessed with material things – (10) would be exterminated by God and his newly invigorated Christian followers as vengeance for the crucifixion of Jesus and their ferocious unbelief. (11)

Thus Hildegard of Bingen can hardly be described a friend of the jews and, as with Martin Luther four centuries later, believed that while a few jews could and would be saved. The majority of jewry would have be exterminated by God and his faithful servants as inveterate criminals against the divine.

References

(1) Andrea Janelle Dickens, 2009, *‘The Female Mystic: Great Women Thinkers of the Middle Ages’*, 1st Edition, I. B. Tauris: London, p. 25
(2) For example Barbara Newman, 1998, *‘Sister of Wisdom: St. Hildegard of Bingen’s Theology of the Feminine’*, 2nd Edition, University of California Press: Berkeley
(3) Fiona Maddocks, 2001, *‘Hildegard of Bingen: The Woman of Her Age’*, 1st Edition, Headline: London, pp. 85-86
(4) For example cf. Dickens, Op. Cit., pp. 25-38
(5) Sheryl A. Kujawa-Holbrook, 2016, *‘Hildegard of Bingen: Essential Writings and Chants of a Christian Mystic – Annotated & Explained’*, 1st Edition, Skylight Paths: Woodstock, p. 104
(6) Matthew Fox, 1985, *‘Illuminations of Hildegard of Bingen’*, 1st Edition, Inner Traditions: Rochester, p. 149
(7) Ibid, p. 148
(8) Matthew Fox, 1987, *‘Hildegard of Bingen’s Book of Divine Works with Letters and Songs’*, 1st Edition, Inner Traditions: Rochester, p. 203
(9) Hildegard of Bingen, Visions, 9:11; 10:17; 10:20 (Fox Translation)
(10) Fox, *‘Illuminations’*, p. 148
(11)Ibid.

Hoax Alert: The Anti-Semitic Death Rock of Winnipeg

Sun, 08 Jan 2017 22:03:00

It would be appear that 2017 is going to be as busy with alleged *‘anti-Semitic hate crimes’* as 2016 was. *This time we have an incident in Winnipeg, Canada.*

I quote the summary of *‘The Times of Israel’* for the details:

‘A package with an anti-Semitic epithet and a reference to a Nazi death squad was left on the doorstep of a Jewish couple in Winnipeg, Canada.

The incident occurred on New Year’s Eve, B’nai Brith Canada said in a statement Wednesday.

The couple returned home at about 10 p.m. to find a red gift bag on their front steps containing a rock the size of a loaf of bread wrapped in a ribbon. Painted on the rock in red letters was “DIE JEW BITCH. EINSATZGRUPPEN.” (1)

This isn’t as absurd an *‘anti-Semitic hate crime’* per se as many I have reported on are, but there are two points I need to highlight.

In the first instance; the *‘Nazi hate criminals’* used the word *‘Einsatzgruppen’* (i.e. *‘Task Forces’* in reference to the death squads used by the Third Reich on the Eastern Front) in the plural rather than the singular. This suggests that for evil *‘Nazi hate criminals’*; they don’t know much German and are likely recycling words they saw on the History Channel.

Is it likely that *‘evil Nazis’* are going to make this sort of silly error?

Not really, but it is a mistake that a jew couple who want to be *‘victims of hate’* or spread *‘awareness of hate’* might make, because they only know as much as the History Channel tells them about the Third Reich and its soldiers.

In the second, aside from being a rather amusing prank, I note that the use of a red gift bag with a red bow is odd. Precisely because while it adds impact: there is no political message other than a vague threat involved and its inclusion means that the *‘Nazi hate criminals’* are more at risk of being exposed due to tracking the purchases/DNA etc.

The fact remains that this just doesn’t really reek of *‘Nazi hate criminals’*, but rather jewish couples wanting attention as *‘victims of hate’* or looking to *‘spread awareness about the rising anti-Semitism in Canadian society’*.

References

(1) <http://www.timesofisrael.com/swastika-die-jew-left-on-rock-at-door-of-canadian-couple/>; also see <http://www.jta.org/2017/01/05/news-opinion/world/package-with-anti-semitic-epithet-nazi-reference-left-at-door-of-canadian-couple>

Hoax Alert: A Black Lives Matter Banner and a 'Hateful Note' in Maryland

Wed, 11 Jan 2017 23:49:00

In yet another occurrence of an *'alleged anti-Semitic hate crime'*; we have a jewish couple named the Franklins who hung a *'Black Lives Matter'* banner on the front of their house in Montgomery County, Maryland and promptly received a *'hate-filled anti-Semitic handwritten note'* on the windshield of their car.

I quote the summary of the local news site WTOP for the details:

'Rockville police are investigating a hate crime after a Jewish couple received a handwritten letter, containing symbols similar to badges Nazis forced Jews to wear during the Holocaust — a yellow Star of David and the word "Jude," which is German for Jew.

'Yet the police initially said they didn't believe the note was anti-Semitic.

Mikey Franklin told WTOP he and his wife, Sonya, found the note on their windshield Saturday morning.

"These are horrifying symbols of anti-Semitism and racist oppression that should long ago have been consigned to the dustbin," said Franklin.

Franklin said he and his wife hung a "Black Lives Matter" flag from the front of their condominium about 10 days ago. The condo association told them signs were not permitted, and the flag was removed Friday evening.

By the next morning, Franklin and the police said, eggs had been thrown at the family car, a tree was wrapped in toilet paper and the note had been left.

A city officer responded, and interviewed his wife, Franklin said.

On Saturday, Franklin tweeted a photo of the note, written in block letters, which gathered traction on social media.

When contacted by BuzzFeed for a comment Sunday, a department spokesman said, "There's nothing in there that is referenced that is anti-Semitic."

Franklin called that statement "unfathomable. ... The fact it wasn't immediately obvious to these law enforcement officers that this was an anti-Semitic letter was deeply shocking and concerning."

Later in the day, the Rockville police identified the incident on their Facebook page as a hate crime.' (1)

There is something that should immediately spring out to the reader when they read this account.

How did the *'anti-Semitic hate criminals'* known that the couple who had hung a *'Black Lives Matter'* banner outside the front of their house were jewish?

I can accept that they might have seen them while driving past and realised that they weren't themselves black – although something we have no evidence for how they knew this either - but jewish?

There just isn't an easy way short of the Franklin's being ultra-Orthodox (which they aren't) and thus dressed like they were still living in the shtetl where this would have be the case.

This glaring oddity in the Franklin's story is compounded by the fact that the couple also just so happen to be *'social justice'* activists and radically opposed to President-Elect Donald Trump. This would have provided them with significant motivation to fake such a *'hate crime'* in order to turn a political profit from it.

That this may well have been the case is indicated by their hysterical and very public response to Rockville Police Department initially stating that it was not an *'anti-Semitic hate crime'*, but rather an instance of petty vandalism.

Why did not the Franklins just privately address this with the police or leave them to do their job like any normal person would as opposed to shrieking loudly and very publicly about all the *'racism and anti-Semitism'* in the United States?

It rather begs the question as to why the Franklins are so desperate for the incident to be viewed as a *'hate crime'*: doesn't it?

References

(1) <http://wtop.com/montgomery-county/2017/01/md-jewish-couple-gets-racist-note-after-hanging-black-lives-matter-banner/>

Was Emily Pankhurst Jewish?

Sat, 14 Jan 2017 08:57:00

The suffragette leader and prominent first wave feminist Emmeline ‘Emily’ Pankhurst is well-known to most people today. What is not well-known however is that she is likely to have been born into a jewish family.

Sophia Crane, her mother, was from the Isle of Man and by all accounts of humble Manx ancestry. (1)

In direct contrast to this; her father, Robert Goulden of Manchester, is the subject of considerable debate as traditionally scholars had assumed that he was of Irish origin as we know that he was baptised a Christian as a child. (2)

This was until biographers of Emily Pankhurst realised that historians of Manchester’s jewish community had long regarded the Goulden family of that city to be of jewish origin. (3)

Naturally this has provoked a significant and continuing debate on the subject, but the basis on which the Goulden family can be regarded as Irish is slim and rests primarily on Robert having been baptised as a Christian while a child. However the case for the Goulden family being of jewish origin (and Robert’s parents being converts from Judaism) is based upon the available documentation not on a surmise based upon the surname and the fact that Robert was baptised as a Christian.

Thus while the matter may not be settled for many decades yet: the available evidence does indeed suggest that Emily Pankhurst’s father Robert Goulden was jewish and thus so was she according to Israeli law.

References

(1) Paula Bartley, 2002, ‘Emmeline Pankhurst’, 1stEdition, Routledge: New York, p. 18
(2) Ibid.
(3) Ibid.

Hoax Alert: Neo-Nazis attack Israel-Supporting Homosexual Jew in Chile

Thu, 19 Jan 2017 22:11:00

Well another day and yet another weird *'anti-Semitic hate crime'* has occurred. On this occasion we travel to Santiago the capital of Chile in South America.

I quote local media outlet *'El Mostrador'* for the details of the incident:

'During the day today the Movement for Integration and Homosexual Liberation (MOVILH) has released a serious case of anti-Semitic and homophobic attack that occurred in Santiago. A young Jewish homosexual was attacked by unknown persons who carried neo-Nazi symbols in the Bustamante Park, Providencia commune.

Jorge Arce, a member of the HOD, Jews for Diversity, group together Jews from sexual minorities and members of the LGBT rights community, walked through the park when three men began to follow them. The victim wore a t-shirt with the flag of Israel that his mother had recently given him, which is why he was harassed at first by the attackers. After yelling "assassin", they approached him and proceeded to punch him in the stomach, after which he received several cuts with a razor on one arm and his legs.

"I had 40 cuts on my arm. Some scars will last forever. Just for being Jewish. The pain overwhelms me, "said the young man to the MOVILH.

The MOVILH "repudiated this attack of hate, which deserves all legal and social sanction. Of course we will support the legal actions that the Jewish Community decides to initiate, who have always supported and solidarity with the victims of homophobia. "

"We cannot allow more hate crimes in our country, nothing can justify them," emphasized the Jewish Community of Chile.' (1)

Now when we look at this report; we notice two obvious things.

Jorge Arce, the erstwhile victim, is claiming that men with *'neo-Nazi symbols'* attacked him while shouting *'assassin'* or *'murderer'* for wearing a pro-Israel t-shirt.

Notice how trite and stereotypical this claim is, but also the vagueness of it.

What *'neo-Nazi symbols'* did the men have? There aren't that many to choose from: so why won't Arce or the friends he was with state what they were?

Why would *'neo-Nazis'* attack a random person who was part of a group in a public park who was wearing a pro-Israel t-shirt?

They didn't know he was jewish as we aren't told that they did (I think we may reasonably assume Arce wasn't wearing a yarmulke or anything), but yet would have known he was pro-Israel and probably a homosexual given his participation in a public demonstration advocating for *'gay rights'*.

So in reality; there is no evidence – other than vague unsupported claims about *'neo-Nazi symbols'* - that these men attacked Arce because he was jewish or even because he was a homosexual.

In fact there is no evidence at all that Arce was attacked because of what he was wearing, his homosexuality or his jewishness, but rather all we know is that he sustained injuries from what could we have been a random assault or a robbery gone wrong.

It is only Arce and his friends who claim – and coincidentally only their vague testimony that supports – that this incident was an *'anti-Semitic hate crime'*.

References

(1) <http://m.elmostrador.cl/noticias/pais/2017/01/13/neonazis-acuchillan-a-joven-judio-en-providencia/#>; also see <http://forward.com/news/breaking-news/360020/jewish-gay-man-wearing-israel-t-shirt-attacked-by-chile-neo-nazis/>

Is Mike Enoch Jewish?

Thu, 19 Jan 2017 22:37:00

Following the exposure of the Right Stuff founder Mike Enoch as one Mike Peinovich; there have been ructions within the AltRight movement. Mike being doxed was not that surprising since as he has since said: it was going to happen sooner or later. What shocked so many people on the AltRight was not the dox or the fact that Mike the man was not exactly in keeping with the ideals that he preached.

These were all expected and to be quite honest: nobody really minded. You can sort out your weight and you can reform your life.

However the kicker came when Mike's wife was exposed as being of partial jewish ancestry. Who both openly identified as jewish and was involved with propagating and normalising LGBT rights and assorted other '*liberal values*' (i.e. through her Youtube channel among other things). These revelations shocked a lot of people, because Mike had for some time been preaching that those with non-White girlfriends and spouses should get rid of them – as well as acquire a White one instead – as well as pushing for the immediate physical removal of jews (partial or otherwise) from, and the ending of their influence on, the West.

I won't lie to you here and say that I don't have a dog in this fight, because I do. I stand with my friends and colleagues at KulturKampf, the Darwin Digest, Good Morning White America and many of the members of the Right Stuff's 504um (now removed) on the principle that Mike should have resigned and the site gone on without him until such time as he had sorted his life out and could once again contribute in good faith and consciousness.

This was not the case and subsequently a large section – dare I say the majority of the active members of the 504um and a large chunk of the Podcasters have chosen to break with Mike and Sven publicly – because we do not feel that Mike can ever be a '*public face*' of the AltRight again, because his integrity is compromised, his credibility shattered and the man himself is a laughing stock among our enemies.

All that said I will write my response to the flawed claims of individuals like Greg Johnson on this subject in a separate article. I wish here to comment on something further that came out during yesterday's '*Rebel Shoah*' where Mike was interviewed by Musonius Rufus of the '*Rebel Yell*' podcast.

This was that during Mike's comments he had what I can only describe as either a brain fart or a Freudian slip and seemed to admit that he had jewish ancestry.

I have transcribed the two exchanges that occurred below:

'Rufus: We've had people who've been removed from the forums who were jewish or had partial jewish ancestry, that's an obvious conflict, is that something that can be addressed?

Mike: Ummm I think that in cases like this there's an absolute purist stance which is like they're simply not allowed in which case I have to go' (1)

And

'Mike: But in terms of who's going to be part of this movement... if you are going to let in a mixed jewish person, they really have to have done something to earn that. And I think in my case I did.' (2)

This is circumstantial to be sure, but no less frightening than the watering down of Mike's publicly professed beliefs of many moons.

You could argue these comments are Mike '*talking about his wife*', but as SeventhSon ('Sven') claimed. They were (and are) allegedly separating (in the pre-show '*The Sorta Shoah*' the day before) (3) and he was referencing his role - not his wife's - in the AltRight movement at the time.

Then that argument is difficult to substantiate.

Nor was Mike '*trolling 8Chan*' or some such, because the response is clearly unprepared and vague not polished and specific. If Mike was (and is) trying to '*troll 8Chan*' then quite frankly he is an idiot, because he managed to provide evidence that he is indeed of partial jewish ancestry giving credence to a host of previously unsubstantiated charges that before his comments seemed outlandish and ridiculous.

Also one wonders why Mike would defend part-jewish individuals participating in the AltRight movement and advocate for '*exceptions to be made*' (for him personally I might add) if it was just his wife that he is referencing.

If he is divorcing his wife as has been claimed by Sven and many others - although Mike himself has not to my knowledge explicitly stated as much - then quite frankly: why is Mike concerned about exceptions being made for him since his (ex)wife will soon be irrelevant?

If he is just referencing his wife then why not simply stand on the ground of: I made a horrible mistake that I am now rectifying and my failure to do this is why we must stand strongly against jewish influence and infiltrators.

That was all he had to say, but instead he talks about how we should '*accept*' some '*exceptions*' which rather smacks of having a dog in the fight.

Even if he is guilty of no more than using stupidly vague language in the context of the interview – such as it was – then it really does beg the question: is Mike himself of partial jewish ancestry or is he not actually divorcing his partially jewish wife?

Neither are very pleasant things to contemplate, but we contemplate them we must lest we fall victim to the very people who brought about this mess in the first place: the jews.

References

- (1) Rebel Shoah: Fashy Struggle Session, 1:18:39 (<https://radio.therightstuff.biz/2017/01/18/rebel-shoah-fashy-struggle-session/>)
 - (2) Ibid, 1:26:11
 - (3) Cf. <https://radio.therightstuff.biz/2017/01/17/the-sorta-shoah-well-be-back-tomorrow/>
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Jack the Ripper and Shechita

Sat, 21 Jan 2017 21:10:00

The case of Jack of Ripper has long maintained a fascination for me. Long before I began studying the jewish question; I had cut my historical teeth as a teenager studying the case of the Whitechapel Murders as the killing spree of Jack the Ripper is better known.

After I began studying the laws of Kashruth in Judaism; I began to notice certain parallels between the method of ritual slaughter and preparation (Shechita) and the modus operandi of Jack the Ripper.

I am not the first to do so either as at the time; the local inhabitants of the East End of London, (1) prominent newspapers such as the Times and Pall Mall Gazette, (2) and Geoffrey Lushington, an Under-Secretary to the Home Secretary, (3) among others all believed that Jack the Ripper was a jew.

Indeed to this day the two most plausible suspects identified as Jack the Ripper are Aaron Kosminksi and David Cohen: who were both jewish. (4)

Further it was a widespread belief – of doubtful validity in and of itself – that Jack the Ripper was, or had worked as, a butcher. (5) A great many butchers in the East End of London at the time were schochetim or rabbinically-licensed jewish butchers who killed animals according to the laws of Kashruth (i.e. shechita). (6)

Ordinary people in the East End would then naturally have a good working knowledge of what the practice of shechita would look like even if they would be unlikely to have much understanding of the halakhah (jewish religious law) and reasoning behind the practice.

That a similarity was noticed between the practice of shechita and the modus operandi of Jack the Ripper – which was made much of in the newspapers of the day - is thus noteworthy. (7)

Some authors have tried to dismiss the general connection between jews and the Jack the Ripper killings. On the basis that the jews were then flooding into the East End of London from the Russian Empire (making up thirty percent of the population of the area at the time of killings), (8) which naturally antagonised the British and Irish inhabitants of the area. (9)

The idea that Jack the Ripper couldn't have been jewish, because well... that would be anti-Semitic... was used at the time by both the Chief Rabbi Dr. Hermann Adler (10) and Ashley Myers (the editor of the Jewish Chronicle) (11) as well as more recently by Israeli media outlets. (12)

That, as Stephen Molyneaux has become famous for saying, is not an argument.

We must always remember that we were all born many years after this event occurred and should pay attention – although not slavishly – to what the people who lived with and/or tried to track down Jack the Ripper at the time thought.

In the case of the link between the practice of shechita and Jack the Ripper's modus operandi; I think there is something to the proverbial jungle drums of the East End.

In the first instance we have the undeniable facts that the two likeliest suspects that have been advanced were both jewish, that the area of London where the murders occurred was heavily populated by recent jewish immigrants from the Russian Empire and that none of the Ripper's victims were themselves jewish.

These facts alone should make us closely scrutinise any purported link between the jewish community and the Jack the Ripper killings, because it is quite possible and even I dare say probable that some kind link or association did exist.

When we examine the autopsy reports of the canonical victims of Jack the Ripper then we note the following details.

In the case of Mary Ann Nichols (Victim #1) her neck was sliced open with a knife.

The first incision was relatively superficial and four inches in length, while the second of eight inches had severed all the tissue back to the vertebrae. (13)

In addition there were several incisions across and down as well as and one jagged deep cut on the left side of the

abdomen. All the injuries were caused by the same knife. (14)

In the case of Mary Ann Chapman (Victim #2); the incision in the neck was made by two distinct cuts on the left side of the spine that were parallel to each other and about half an inch apart. (15)

The abdomen had been entirely laid open and the intestines severed from their attachments then placed on her shoulder plus the bladder had been entirely removed as had the uterus and the upper part of the vagina. (16)

In the case of Elizabeth Stride (Victim #3); there was a clean cut incision on the neck. This was six inches in length and commenced two and a half inches in a straight line below the angle of the jaw. The main artery was cut through. (17)

In the case of Catherine Eddowes (Victim #4); her throat was cut across to the extent of seven to eight inches. A superficial cut of about two and half inches was below. The right carotid artery had been opened and the left cut. (18)

The intestines were drawn out to a large extent and placed over the right shoulder. They were smeared with some faecal matter. The right ear was sliced through sideways. A piece of the ear dropped from her clothing during the examination in the mortuary. (19)

Eddowes' face was heavily mutilated. There was a cut about a quarter of an inch through the lower left eyelid near to the nose. There was also a scratch on the upper left hand side of this eyelid, while the right eyelid was cut through about half an inch. In addition there was a deep cut over the bridge of the nose on the right side. (20)

The tip of the nose had been detached by a sideways cut from the bottom of the nasal bone to the wings of the nose. This joined on to a cut on the face, which went through the gum of her upper jaw. There was also a cut on the right angle of the mouth made *'as with the cut of a point of the knife'*. (21)

There were triangular cuts on both cheeks which allowed a flap of skin to be pulled back. There were in addition two abrasions under the left ear. (22)

Her torso was open upwards from the pubes to the sternum. The liver had been stabbed as if by the point of a sharp instrument, plus had a cut of two and half inches and the left lobe of the liver had been split through by a vertical cut. (23)

There was a stab of about an inch on the left groin. Her thigh was cut. The intestines had been largely detached. Two feet of colon had also been cut away. Her pancreas was cut slightly. Meanwhile the left kidney had been carefully removed and so had the womb. (24)

In the case of Mary Kelly (Victim #5); the neck had been severed to the bone. (25)

The whole surface of her thighs and abdomen had been removed. The abdominal cavity had been emptied of viscera. Her breasts had been cut off. Both her arms mutilated and face hacked beyond all recognition. (26)

The lower part of lower right lung was broken and torn away but still somewhat adherent, while the left lung was adherent and intact. (27)

Her kidneys, uterus and one breast were under her head. The other breast was by the right foot. Her liver was between the feet with the intestines to the right side and the spleen to the left. Her ears were partly removed and the heart was absent. (28)

Now granted this is quite a lot of data, but we can easily simplify it by pointing out, as McDermid has, that the signature of Jack the Ripper killings is the throat of the victim being cut and the guts removed. (29)

We can see that in all cases, except that of Elizabeth Stride, the throat of the woman was cut and the viscera removed (or an attempt made). The reason that this pattern is broken by Stride is because the Ripper was disturbed and we must always remember that these killings were occurring on public streets in the early hours of the morning. Thus the murderer was liable to discovery at any time and therefore had to be quick about their work.

When we turn our attention to the details of the killings; we should note that in the cases of Nichols, Chapman and Stride (i.e. Victims #1-3). There was also significant bruising around the neck and/or shoulders (30) suggesting that the killer used to force to hold the women in place, while he cut their necks.

The lack of bruising reports by the autopsies on the bodies of Eddowes and Kelly is quite possibly caused by the large

amount of mutilation on their bodies, which would render such marks difficult to isolate in the context of the mess of mutilated organs, limbs and skin. This could also have been caused by Eddowes and Kelly being taken by surprise by the Ripper or the natural improvement of the latter's killing technique.

This is a common practice in Kashruth, because of the requirement of severing the trachea, jugular, carotid arteries and the esophagus of the animal in one continuous perfectly smooth stroke. (31)

Hence it is necessary to hold the animal in place so that the precise area of the neck to be cut (Zevichah) (32) and this Jack the Ripper did.

Edwards' assertion that the murderer asphyxiated their victims before he slit their throats (33) just isn't realistic (it forgets the time constraints, prolongs the killing process and renders the slitting of the throat relatively pointless as anything other than ritual behaviour) and would by its very nature place the Ripper at an increased risk of being discovered (since it takes longer to asphyxiate a victim rather than slit her throat).

When we look at the slitting of the throats of the victims we also note an interesting habit exhibited by the Ripper. That is in the cases of Nichols, Chapman, Stride and Eddowes (Victims #1-4) all had a failed and often superficial incision in their neck that was separate from the deeper incision that likely killed them.

This caught my eye, because one of the more or less unique aspects of shechita - outside of Halal that is - is that, as previously stated, it is important to sever the trachea, jugular, carotid arteries and the oesophagus of the animal in one continuous perfectly smooth stroke.

In other words: in order for the kill to be judged kosher (*'fit'*) not treif (*'unfit'*) then the cut has to be made as described.

Why did Jack the Ripper make two cuts (the first one usually too shallow)?

It is difficult to put it down to ritual as there is nothing to indicate that it is such (hence the fact that Kelly only had one knife cut across her throat and didn't have this second shallow cut) and had the killer not had a reason for doing so; then they surely would have just sliced the victim's neck as hard as they could in order to make the kill as quick and noiseless as possible.

Therefore it is reasonable to conclude that the murderer was more likely than not using shechita as his guide in how he needed to kill the victims.

This is also indicated in the other element of the *'signature'* of Jack the Ripper, as McDermid styles it, the viscera being removed.

Traditionally this is just put down to the ritual fascination of the killer with disembowelling women, a hatred of women and/or the desire to cut out the uterus as quickly as possible (a-la the theory placing Francis Tumblety as the Ripper).

However this to me has always seemed like a lazy explanation. Precisely because it would be rather odd if there wasn't some kind of distinct purpose behind the mutilations rather than some nebulous hatred of women or sexual fascination with disembowelling people.

These could be true of course, but I think we have to look a bit deeper here because the Ripper must have had something that he was using as his model even he significantly modified it to suit his needs.

When we note that in the cases of Chapman and Eddowes (Victims #2 and 4) – the cases of Nichols and Stride (Victims #1 and #3) being incomplete attacks where the Ripper is widely believed to have been surprised before he could carry out much of his ritual - the intestines were peculiarly arranged over the shoulders along with other organs. While in the case of Kelly (Victim #5) the intestines among other organs were arranged around the room, while the heart was missing. (34)

There are very few potential explanations for this, but one can easily be found in shechita; in the practice of inspecting the organs and innards of the slaughtered animal for defects. These inspections are called b'dikas p'nim (internal inspection) and b'dikas chutz (external inspection). (35)

The purpose of the inspection process is to ensure that the slaughtered animal is free from blemishes and broken bones. (36) This ensures that the animal died from the process of shechita alone and not from any other cause. (37)

The areas checked by the inspector (bodek) also correspond nicely to the organs and apparent interests of Jack the Ripper.

These are the brain, heart, spinal column, jaw, esophagus, lungs, trachea, liver, gall bladder, spleen, kidney, womb, intestines, omasum, abomasum, rumen, reticulum, legs, ribs, and hide/skin. (38)

In the most complete Ripper murder (i.e. that of Mary Kelly [Victim #5]) all these are either removed or exposed with the exception of the brain, which was likely just hard to get to and was not, as far as I am aware, often checked by pre-twentieth century kashruth inspectors.

Interesting: isn't it?

We have a clear and close similarity between the killing method (cutting the victim's throat with a very peculiar timidity in making said cut) as well as the post-death ritual of opening up the victim to take out the viscera and the practice of shechita, which was in widespread use at the time in the specific area of London where the killings occurred.

Is that just a coincidence?

I don't think it can reasonably be argued to be.

Indeed one can also suggest that the famous claim in the *'From Hell'* letter – in which the writer claims to have fried and eaten a piece of Catherine Eddowes' (Victim #4) liver – if real (and this author doubts it) is consistent with this link to shechita. After all liver if kashered is kosher (39) as is a heart (which was missing from Mary Kelly's corpse and may have also been similarly eaten). (40)

To suggest that Jack the Ripper was a cannibal is certainly difficult to prove or even speculate based upon the evidence, but what is reasonably certain is that he was practising his own personal form of shechita on his victims.

That hasn't stopped people like Sandor Gilman writing about how accusations that shechita was linked to the Jack the Ripper killings were a *'fantasy'* linked to an alleged obsession of Western Europeans with *'diseased and mutilated jewish genitalia'* however. (41)

Oh well... I guess it pays to fact check rather than pathologise an argument.

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Hoax Alert: The Canadian Snow Swastika (2017)

Mon, 23 Jan 2017 14:04:00

Yet another alleged *‘anti-Semitic hate crime’* has occurred in Ontario, Canada. This time it just so happens to have occurred outside of the home of a jewess named Sara McCleary who also works for the national anti-anti-Semitism watchdog: B’nai Brith Canada.

I quote the facts from the Jewish Daily Forward’s summary of the case:

‘The swastika and a sexist slur were drawn on Saturday night at the home of B’nai Brith Canada columnist Sara McCleary, who frequently writes about anti-Semitism. McCleary lives in Sault Ste. Marie, Ontario, which has a small Jewish population.

McCleary wrote in her column on the organization’s website Monday that at first she thought the drawn symbol was random, but then realized that she was being targeted.

“But the more I thought about it – and after seeking advice from a B’nai Brith professional who deals with hate crimes – the more I came to think that it was targeted at me,” she wrote. “I’ve said before in previous posts that I live in a small city with a tiny Jewish population. What are the odds that it would just so happen to be in my front yard, when my name and face is on the website of Canada’s foremost Jewish advocacy organization every week? No, this was clearly meant for me.”

Sault Ste. Marie police said Tuesday that they have opened an investigation into the incident. There are no suspects, a police spokesman said in a statement.’ (1)

Now forgive me if I am slightly sceptical here, but how did said *‘evil anti-Semite’* manage to know where Sara McCleary lived and yet just decided to annoy her by tracing a swastika and the word *‘cloop’* in the snow. (2)

Also why do it in the snow? Why not use something more permanent like spray paint or carve it into a tree?

Literally anyone could have done it and the fact that McCleary claims that she *‘didn’t know it was anti-Semitic originally’*– since as we all know swastikas outside a jew’s house are symbols of one’s support for Israel – should ring all of our mental alarm bells. (3)

After all it is an easy and quick thing to do.

In addition McCleary to this has an obvious motive for faking this *‘anti-Semitic hate crime’* and indeed exhibits this kind of concern troll mentality by writing about it immediately in such a way about how this event *‘brought the importance of her anti-anti-Semitism work home to her’* and thus her work is important.

Naturally the Canadian police have no suspects, because there aren’t any.

McCleary clearly faked it and then claimed she was being targeted by *‘evil neo-Nazis’* for her highly effective work of opposing anti-Semitism by writing articles that no one but extremely paranoid jews and professional *‘Nazi hunters’* read.

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Jared Kushner's Personal Holocaust Nonsense

Tue, 24 Jan 2017 13:22:00

A correspondent recently drew my attention to something that I had scanned, but not really thought to write about in the midst of the hurly burly during the successful 2016 election campaign of President Donald Trump. I am grateful for this as it provides yet another example of the sheer insanity of the stories peddled by holocaust survivor which I have been documenting almost every week for the last year or so.

In early July 2016 in an opinion piece designed to defend Donald Trump from charges of anti-Semitism; his prospective adviser and son-in-law wrote about as follows about his family's 'holocaust' experiences.

I quote:

'On the night before Rosh Hashana 1943, the 250 Jews who remained of the town's 20,000 plotted an escape through a tunnel they had painstakingly dug beneath the fence. The searchlights were disabled and the Jews removed nails from the metal roof so that it would rattle in the wind and hopefully mask the sounds of the escaping prisoners.

My grandmother and her sister didn't want to leave their father behind. They went to the back of the line to be near him. When the first Jews emerged from the tunnel, the Nazis were waiting for them and began shooting. My grandmother's brother Chanon, for whom my father is named, was killed along with about 50 others. My grandmother made it to the woods, where she joined the Bielski Brigade of partisan resistance fighters. There she met my grandfather, who had escaped from a labor camp called Voritz. He had lived in a hole in the woods—a literal hole that he had dug—for three years, foraging for food, staying out of sight and sleeping in that hole for the duration of the brutal Russian winter.' (1)

All is well and good until we get to that last passage, which claims that Kushner's grandfather lived in a literal hole in ground in the middle of the woods in Belarus for three years.

Yes... a jew lived on his own in a hole in the ground enduring months of sub-zero temperatures and starvation - 'staying out of sight' and 'foraging for food' aren't exactly synonymous for example - while the largest and bloodiest conflict in human history (including local partisans fighting on both sides were combing said woods) was raging all around.

Just how much body fat did Grandpa Kushner have?

Literally tonnes or what?

The story just isn't plausible as to not be shot, starve to death or die from exposure during the harsh Russian winters while living in a hole in the ground in the woods would almost literally be a miracle.

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Jewish Ritual Murder and Jack the Ripper

Tue, 24 Jan 2017 14:13:00

The subject of Jewish Ritual Murder - or the Blood Libel as it is often pejoratively called by its critics – is one that is close to my heart. Since it was the study of it and my scepticism towards the hand-waving and weird claims of the *'jews would never have done that'* camp was the original impetus for beginning my study of jews and Judaism.

I would thus be remiss if I didn't mention the occasional references that have suggested that tales of Jewish Ritual Murder may have influenced or been the motive for Jack the Ripper's killing spree. (1)

This was certainly believed to be a possibility at the time of original Ripper killings since no less than *'The Times'* newspaper suggested that this was indeed a plausible motivation (and in a sense solution) that lay behind them. (2) However it also true to say that anti-Semites themselves have not historically put much credence in the claim that the Jack the Ripper murders were a revival of Jewish Ritual Murder in England. (3)

Possibly the best attempt to argue this case has been made by Robert House in *'Ripperologist'* in 2005. In *'Aaron Kosminski Reconsidered'* he writes as follows:

'By the time Aaron was an adolescent, there was widespread anti-Semitism in Russia. Influential newspapers forgot their Jewish sympathies, and anti-Semitic literature appeared, containing both intellectual and obscene content. Anti-Semitism also began to gain a semblance of intellectual respectability as a result of the new 'scientific' anti-Semitism of western, mostly German, origin.

In 1878, when Aaron was 13 or 14 years old, the myth of the 'Blood Libel,' outlawed by Alexander I, was revived in Kutais in anti-Semitic newspapers like Novoye Vremya. Based in part on the ritual murder of the child Simon of Trent and others, this myth held that the Jews participated in the ritual murder of Christian children, using their blood to appease the wrath of God. Specifically, the blood libel myth held that that 'Jews had kidnapped a Christian child, tied him to a cross, stabbed his head to simulate Jesus' crown of thorns, killed him, drained his body of blood and mixed the blood into Passover matzohs.' If a Christian child was found murdered near Easter or Passover, there was a good chance that local Jews would be blamed. Into the late nineteenth and early twentieth centuries, at least two dozen ritual murder trials took place in Central and Eastern Europe.' (4)

This is fine as far as it goes, but I note with pointed interest that the *'blood libel'* – which is incidentally a pejorative propaganda term used to delegitimise free and open discussion of allegations of jewish ritual murder – that what he is citing here is the fully fledged ritual murder accusation as a point of comparison. (5)

House cites as his primary examples the ritual murders of Saint Simon of Trent and Saint Andreas of Rinn. He claims that in the case of Saint Simon of Trent; the jews sliced pieces of Simon's flesh off and ate them in addition to mixing his blood with their Pesach matzo so they could consume it. (6)

However I cannot find any reference to anything of the kind in the literature of the subject. (7) The perpetrators eating the flesh of the victim in a case of jewish ritual murder is almost unheard of.

The charge of host desecration is similar and would have been viewed as such at the time of the trials at Rinn and Trent. Unfortunately for House of course, as with jewish ritual murder, the charge that it was and is a *'libel'* is absurd as Horowitz has demonstrated. (8)

House's argument that Kosminski *'carried this the blood libel over'* from Eastern Europe and acted it out in London (9) is thus unfounded, because jewish ritual murder involves the torture of the victim in imitation of the suffering of Christ (the crown of thorns, whipping/flagging, the wounds in his hands and feet and the wound in his side) and the collection of blood to be eaten with matzo on Pesach.

None of the Ripper killings bear any likeness whatsoever to this description, but House's suggestion that Kosminski could have been working to kill Christian women of the *'underclass'* could certainly be true.

After all non-jewish women seeking to have sexual intercourse with jews – and it is worth remembering that all Jack the Ripper's victims were non-jewish prostitutes in a heavily jewish part of London – would be viewed pejoratively as traditional dangerous foes of the jewish community (i.e. as shikshas) and would thus Kosminski could have killed them for that reason, but that is something best discussed elsewhere.

It is sufficient to say here that the Jack the Ripper murders were without doubt not cases of jewish ritual murder, because

the evidence does not support this claim.

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Kurt Eichenwald and Child Porn

Tue, 24 Jan 2017 13:42:00

Senior Newsweek journalist and investigative reporter Kurt Eichenwald, who also happens to be jewish, (1) has been in the news lately after he claimed that he was *'given a seizure'* by a Twitter user sending him a flashing gif. (2)

After I did a bit of a cursory dig into Eichenwald's biography; I noticed there was something of note there. Back in 2005 to 2007 Eichenwald's focus was on digging up stories about child pornography and those who engage and/or traffic in it. (3)

As part of his investigation into Eichenwald discovered an under-age male named Justin Berry who distributed in, acted in and procured children for other pornography videos. (4) Eichenwald's relationship with Berry was somewhat weird in that he expressed his motivations as both to investigate and report as well as to *'save Justin'*. (5)

Indeed as recently as 2013 Eichenwald has launched furious personal attacks against those who *'slander Justin'* and *'attack a young gay man who is in the process of coming out'*. He even went so far as to write to advertisers on the site in question screeching hysterically about their *'persecution'* of *'a young gay teen'*. (6)

As Gal Beckerman has written, and we can see, Eichenwald's relationship with Berry is just a little bit... well... strange. (7)

Without Eichenwald having openly stated it; it rather appears that Eichenwald was and seems to still be in love with Berry. Basically the implications of Eichenwald's behaviour at the time and since are very much reminiscent of a *'gay daddy'* towards his *'gay son'*.

Does Berry return Eichenwald's affection? Did he ever?

I cannot rightly say as there is no evidence one way or the other to go on, but it seems likely that Eichenwald still retains his deep affection for him.

However what is clear is that Eichenwald paid \$2,000 to Berry, while he was an active child pornographer (8) [some sources say over \$3,000] (9) and \$1,100 to another child pornographer. (10)

In addition:

'Eichenwald, then a Times reporter, said he accidentally accessed a few illegal images while doing month's-long reporting on Internet child pornography. In a sidebar to one of Eichenwald's articles, the Times said that a law – presumably 2252– excused the reporter's encounter with the illegal material. But Eichenwald's published work implied he had accessed far more than two images.'

Eichenwald in 2005 obtained and used administrative sign-on privileges to explore a commercial porn website containing images of a 14-year-old boy masturbating.' (11)

So in summary then: during his investigation into the distribution of child pornography on the internet. Eichenwald become absolutely infatuated by a then under-age boy – Jason Berry –, paid him thousands of dollars that he failed to disclose until pressured (and then blamed a *'seizure'* for his failure to do so) (12) and apparently spent a fair old while looking through child pornography on the internet sites he was *'investigating'*.

Hmm... is it me or does it sound somewhat suspiciously like Eichenwald liked what he saw during his investigation.

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Adolf Hitler and Emil Maurice

Wed, 25 Jan 2017 15:12:00

During the recent Mike Enoch fiasco; the subject of Adolf Hitler’s relationship with his part-jewish chauffeur and bodyguard who worked for him between 1919 and 1931 was repeatedly used to defend Mike’s conduct.

Since I have seen this brought up several times before as a defence of '*accepting*' part-jews into the wider nationalist movement I thought I would address it directly.

In the first instance comparing him to people who knowingly violate their professed principles completely mischaracterises Maurice. Since he was by all accounts unaware that he had jewish ancestry until 1935 – at which time he had ceased to work for Adolf Hitler although they were still friends – (1) and as such he did act in good faith.

Maurice violated none of his principles or his honour and served Adolf Hitler loyally for twelve years.

Indeed he also acted a confident for Hitler in regard to the latter’s now barely known romances with women like the sixteen year old Maria Reiter (2) as well as serving as Hitler’s secretary for part of the time that he was in prison in Landsberg. (3)

In the second instance comparing people who have personal relationships in violation of their principles also mischaracterises Maurice. He wasn’t drummed out of Hitler’s service for violation of any principle, but rather because he had begun a romantic liaison with Hitler’s niece Geli Raubal of which Hitler strongly disapproved and threw his employee out on his ear. (4)

In the third instance Maurice’s jewish origins was only a violation of the criteria for being an officer in the SS (i.e. Aryan ancestry back to 1750). When Maurice was to marry his fiancée Hedwig in 1935; SS genealogists discovered that one of his great-grand parents called Charles Maurice Schwartzenberger was of jewish origin. (5)

Himmler naturally wanted to expel Maurice and his brothers from the SS officer corps as per the rules of the organisation, but Hitler intervened for Maurice on personal grounds. (6)

Now according to the Nuremberg laws Maurice would have been considered non-jewish, but not pure Aryan because of his one jewish great-grand parent. In doing so Hitler only overrode the internal laws of the SS and not the Nuremberg laws.

Thus to claim that Maurice is somehow an excuse for ideologically inconsistent behaviour in regards to race and jews is absurd. Precisely because he was only 1/8th jewish, which he only discovered in 1935 when he had already been fired from his position as bodyguard and chauffeur to Adolf Hitler.

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The Angry Brigade and the Jews

Thu, 26 Jan 2017 14:20:00

The Angry Brigade was a small left-wing radical group that conducted a campaign of terror against British society between 1970 and 1972. These terror attacks included the attempted assassination of a British cabinet minister in January 1971 (1) as well as numerous bombings of banks and embassies.

They were in essence the British equivalent of the famous Baader-Meinhof gang. (2)

The interesting thing about the Angry Brigade is, aside from spouting the usual anarchist drivel, that they actually have a somewhat tangential connection to jewry. This in the form of Anna Mendleson [often misspelled as Mendelson], who hailed from a middle-class jewish home, (3) who was a key member of the core group of six people. (4)

These were:

- John Barker
- Chris Bott
- Stuart Christie
- Hilary Creek
- Jane Greenfield
- Anna Mendleson

Of these only Mendleson is, as far as I can work out, jewish.

However John Barker also has a rather interesting connection in that he is very soft ideologically-speaking for a left-winger and an anarchist on the question of Israel and its imperialism. (5) In 1988 he was involved with Israeli and Lebanese criminals in smuggling £5 million cannabis around the world. (6)

The question of how much jewishness impacted the Angry Brigade's activities and ideals is an open one, but I thought I would highlight the Brigade's jewish and Israeli connections for all to see.

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The Ghosts and Hauntings of Auschwitz-Birkenau

Fri, 27 Jan 2017 10:28:00

The former concentration camp of Auschwitz-Birkenau in southern Poland has long been of interest to professional and amateur paranormal investigators, but like any investigations to do with the so-called '*Holocaust*'. They haven't been allowed to do any investigation by the paranoid swivel-eyed jews that run the Auschwitz museum. (1)

That being said the amount of knowledge exhibited by many of those who have commented on the issue among those interested in the investigation of the paranormal is pretty dire to say the least.

However the interesting thing about the alleged hauntings of Auschwitz is how few any concrete accounts actually are. Yes people claim many people have '*felt weird*' or whatever in Auschwitz, (2) but in terms of documented testimonials of distinctly paranormal activity: the camp is surprisingly lacking.

Now in the interests of transparency; I am not a believer in ghosts or hauntings, but am more than open to the possibility and to examining any new or overlooked evidence for the affirmative case.

However if I was a believer in ghosts or hauntings then I'd have to ask myself the simple question: why?

In other locations where we know mass deaths have occurred – especially if under cruel and torturous conditions – such as prisons, (3) major government strongholds (4) and battlefields (5) – then we have numerous accounts of definite ghostly goings-on.

Yet at Auschwitz there is next to none of this.

I did some digging on the internet and the best I could find is a lady from Finland having taken a photo, which she claims, shows the ghost of a jewish prisoner at Auschwitz wearing his white cap but which actually shows nothing at all when magnified. (6)

The question that believers in ghosts and hauntings need to ask themselves is if the '*Holocaust*' happened as claimed: then why are there so few ghosts and apparitions reported at its epicentre Auschwitz?

If as claimed over a million people died there: why are there so few ghosts when compared to say the Tower of London or Alcatraz where far few died and in less apparent suffering?

You see my point?

If there was no '*Holocaust*' as claimed then wouldn't that account for the lack of ghosts at Auschwitz-Birkenau?

Why yes it would.

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The Jews behind Mother Jones

Sun, 29 Jan 2017 09:09:00

Mother Jones magazine was first published in 1976 by left-wing radicals and has since become one of the principle publications of the establishment left, particularly those elements that identify as both feminist and environmentalist.

Following the events of Gamergate; Mother Jones has also become one of the main targets for the ire of anti-Social Justice Warrior e-celebrities and writers.

What they don't mention, or possibly don't know, however is that Mother Jones has distinctly jewish roots and to this day is owned and published by Steve Katz. Katz is – you guessed it – jewish. (1)

Although the day-to-day editing is done by Clara Jeffrey and the business itself is in the charge of CEO Monika Bauerlein.

Neither Jeffrey nor Bauerlein is jewish, but then the question is who they report to and after all: he who pays the piper calls the tune.

Before the days of Katz however; Mother Jones was run by a plethora of different editors and in 1976 to 1981 befitting its radical left-wing roots there was no chief editor, but rather an editorial panel.

There were eight people who were in this panel at this time.

These were:

Mark Dowie
Deidre English
Adam Hochschild
Paul Jacobs
Deborah Johnson
Zina Klapper
Jeffrey Bruce Klein
Richard Parker
Amanda Spake

Four of these editors (Hochschild, (2) Jacobs, (3), Klapper (4) and Klein (5)) were jewish.

That means that fifty percent (or half) of the editorial board of Mother Jones between 1976 and 1981 was jewish.

After 1981 Mother Jones changed to a more traditional stance of having an editor-in-chief and various sub-editors. These positions were filled from the aforementioned individuals with the notable exception of Paul Jacobs who had died.

The other editors who worked on Mother Jones from 1981 to 2010 when it was bought by Steve Katz were:

Bruce Dancis
Douglas Foster
Ruth Henrich
Bernard Ohanian
Dana Sachs
Janet Shenk

Of these six addition individuals two are jewish: Dancis (6) and Sachs. (7)

If we add the seven remaining original members of Mother Jones' editorial staff to the six additional members who worked on the publication from 1981 to 2010. Then we find that out of thirteen editors; five (Dancis, Hochschild, Klapper, Klein and Sachs) were jewish.

This equates to 38 percent of the editors of Mother Jones being jewish in the period 1976 to 2010 and even today: it is owned and operated by a jewish man named Steve Katz.

Is a group that is 2.2 percent of the US population (8) producing 38 percent of Mother Jones editors from 1976 to 2010 a coincidence or something more?

You tell me.

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The Amazing Adventures of Marion Pritchard

Mon, 30 Jan 2017 20:55:00

To celebrate Holocaust Memorial Day 2017 – not to be confused with Yom HaShoah which is the Israeli version and which occurs on 23rd April – I am going to take a look at the *'Holocaust'* stories told by a lady named Marion Pritchard.

Pritchard, born Marion Philippina van Binsbergen in 1920 in Amsterdam in the Netherlands, has been honoured as one of the greatest rescuers of jews from the *'Holocaust'* during the Second World War. (1)

The irony is that when you read Pritchard's account of her wartime escapades; it becomes immediately apparent that there are serious credibility issues with it.

For example her story is generally told as follows:

"It was a street I had known since I had been born, and all of a sudden you see little kids picked up by their pigtails or by a leg and thrown over the side of a truck," she told the author of the book "Voices from the Holocaust." "You stop but you can't believe it."

Pritchard saw two passersby attempt to stop the action, only to be seized. That's when, raised by a father who opposed Nazi ideology and a mother who supported social justice, she decided to fight.

Pritchard would feed, clothe, hide or obtain false identification papers for as many as 150 Dutch Jews, according to obituaries in the New York Times and the Washington Post. She also met, by chance, the German-born diarist Anne Frank before the girl went into hiding.

Kunin recalls Pritchard telling her about smuggling Jewish babies out of Amsterdam by declaring herself to be their unwed mother.

In her most extreme example of heroism, Pritchard hid a Jewish father and his three children for nearly three years, only to have police arrive to search the house. Not seeing the family under the floorboards, the authorities left before, to everyone's surprise, one returned. Pritchard grabbed a gun and fatally shot the officer, then snuck his body to a friend at a funeral home who buried it in someone else's coffin.

"She said, 'I had no choice — it was either him or them,'" Kunin recalls of the family crisis.' (2)

Now it is this last section that got my immediate attention. Pritchard claims she that she shot an officer working with the Belgian police or the German security services that had returned to her house and then hid the body with the assistance of a friendly undertaker.

It sounds improbable, but it gets even worse when you realise that no one can quite seem to agree who exactly this officer was. According to the New York Times he was a *'Dutch collaborator who had been a policeman'* (i.e. not an active officer in the Dutch police or the German security services as the Reformer suggests), (3) the International Raoul Wallenberg Foundations thinks he was a *'Dutch policeman'* (4) as does Aish and the Jewish Virtual Library. (5)

You see what I mean? Was the man a police officer or was he a former police officer? Who was he working for? How did Marion know this detail about him?

You could chalk this up to Pritchard mis-remembering details, but there are other more serious problems.

One such can be found in the disposal of body of said Dutch policeman or ex-policeman in that the Reformer story claims that it was an undertaker who helped dispose of the body, (6) Aish claims it was a butcher and an undertaker (7) and according to the Jewish Virtual Library it was a jewish ballet dancer and a baker. (8)

So how did Pritchard dispose of the body? Or rather who disposed of it for her and why is there such confusion about who got rid of the body? Why would all these different sources get different ideas about what Pritchard said?

It doesn't make sense: does it?

Factor in that if Pritchard did indeed kill a Dutch policeman/ex-policeman who had returned to spot check her place of residence following normal procedure. Then the German and Dutch authorities would have almost certainly come to interrogate her as to why their officer hadn't returned (and she being a person formally imprisoned as a member of the

resistance would be all the more likely to be culpable).

This is especially so because a neighbour had allegedly denounced Pritchard. So why didn't they report the gun shot that they must almost certainly have heard when Pritchard killed the Dutch man?

It just doesn't ring true: does it?

That Pritchard's life is filled with these constant '*amazing miracles*' is demonstrated by another incident in the closing months of the Second World War.

Aish's version is as follows:

'The final year of World War Two was particularly difficult. That winter there was famine throughout the Netherlands and Marion had great difficulty in obtaining extra food for an adult and three growing children. One day, she was stopped by a German patrol who took her bicycle and the black market food she was transporting. Speaking in German, she told them exactly what she thought of Hitler and the Nazis. Incredibly, the soldiers gave her back her food and bike and let her go.' (9)

Meanwhile Jewish Virtual Library asserts that:

'Even German soldiers came to Pritchard's aid near the end of the war. Pritchard bicycled north in search of food, loaded down with family silver. She successfully bartered with some farmers. On her way back home German soldiers stopped her. Exhausted and frustrated, Pritchard lost her temper. She told them what she thought of the war and of the way the Jews were being treated. Others tried to shut her up, knowing that people had been killed for lesser offenses. But Pritchard couldn't stop. She was detained overnight, and the next morning two soldiers came to her. She expected to be killed. Instead they put her in a truck, along with her bike and the food she had bartered for, and drove her to safety.' (10)

Notice the difference?

Aish's version suggests he was she released on the same day and sent on her way by the German soldiers. Jewish Virtual Library's version has that was in fact arrested, detained overnight and then driven in a truck to safety. Aish's version makes no mention of the truck, the arrest or the overnight stay.

Why would Pritchard leave out such important details to her story? Aish and Jewish Virtual Library must be getting the story from somewhere and if not from Pritchard then from where are they sourcing it?

In addition the story itself while possible is just unbelievable. If you are arrested in war time by soldiers for a clear case of sedition then you are hardly going to be magically released without being interrogated by the authorities or a police record being created.

Also why – in a time of desperate petrol shortages – would German soldiers have taken the time to drive her to safety in a military truck? That would have been seen as treason by the military authorities and likely caused them to be subject to trial and execution.

You see what I mean?

Pritchard's stories make absolutely no sense whatsoever.

Is she merely a bad and forgetful storyteller or something worse?

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The Jews behind the Mary Sue

Tue, 31 Jan 2017 22:32:00

The Mary Sue, a prominent feminist publication, is likely well known to my readers, but what perhaps you don't know is that, as frequently is the case with such media sources, the number of jews and those with jewish family members on its editorial staff is both disproportionate and considerable. (1)

The publication's founder and owner Dan Abrams is himself jewish. (2)

Abram's co-founder Susana Polo may also be jewish, but regardless of this; she openly brags about how she grew up, in her own words, *'surrounded by jews'*.

Turning to the editors of the Mary Sue: Maddy Myers is almost certainly of jewish origin (4) and Dan van Winkle is possibly of a similar origin, but unlikely to be so. (5)

Weekend editor Marykate Jasper is not jewish nor are Keisha Hatchett, Teresa Jusino and Jessica Lachenal who are the assistant editors. However it does turn out that Jusino's lesbian girlfriend, and now wife, (6) is a practising jewess.

Well who would have thought it?

The Mary Sue is owned by a jew. His co-founder is possibly also jewish and was certainly raised in a predominately jewish environment.

Meanwhile one of the editors is almost certainly jewish, while the other is also possibility of that persuasion and one of the assistant editors has a jewish wife.

What a surprise.

References

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Milo Yiannopoulos: A Jewish Fraud

Thu, 02 Feb 2017 20:00:00

(2nd Edition)

Milo Yiannopoulos (hereafter Milo) is a somewhat famous e-celebrity and social media pundit. He is perhaps best known for his role in the GamerGate controversy. Milo is currently giving speeches at various university events in the United States; an activity that he has dubbed the '*Dangerous Faggot*' tour.

He also happens to be jewish. (1)

Despite his self-portrayal as a '*crusader*' for justice; Milo is a consummate showman and shock jock not a true believer in any ideology of the moment that he claims to espouse. (2) As part of his ongoing '*Dangerous Faggot*' tour he has even sung the American national anthem dressed like a transvestite, which gives you some idea of Milo's general modus operandi and intellectual vacuousness. (3)

One of the tools that Milo used to trigger (i.e. get a rise out of) the political left was to claim in January 2016 that he was going to set up a college fund exclusively to support White men. As he himself admits: this wasn't because he believed in the necessity of combating rampant anti-White discrimination and bias at colleges, but simply to trigger the political left. (4)

However it quickly became apparent to Milo that such a scheme could actually attract a significant amount of funding. The plan for the '*Yiannopoulos Privilege Grant*' swiftly began to take shape after Milo managed to successfully solicit donations from '*very famous rappers, novelists, politicians*' who are quietly '*friends of his*'. (5)

This is plausible I suppose, but it does make one wonder: just who are these people and given that their donations of presumably significant sums of money (something between \$100,000 and \$350,000 has been collected or pledged) (5) would necessarily make their support of Milo public.

Soon after the announcement of its creation Milo even ran a live-streamed fundraising event for the '*Yiannopoulos Privilege Grant*', which also contributed significantly to the aforementioned donation and pledge figure. (6) The first fifty bursaries of \$2,500 each were to be distributed in early summer 2016 in time for students returning to, or preparing to attend, college.

Summer came and went, but yet there was no announcement that the applications process for the promised bursaries was open, no one knew where the money was and there was (and is still as I write this) no properly constituted charitable legal entity behind the '*Yiannopoulos Privilege Grant*'. (7)

The problem here is obvious: Milo has raised a lot of money for a specific charitable purpose and has signally failed to even arrange for basic administration to be done.

Naturally many of the e-celebrities and donors who took part in/contributed to this funding, such as transsexual vlogger Blaire White, are incredibly upset at this sorry state of affairs and have been demanding an explanation from Milo via their social media accounts. (8)

Being conscious that the extremely damaging controversy surrounding the non-activity and broken promises of the '*Yiannopoulos Privilege Grant*'. Milo has taken to his own show to '*explain*' the situation to his fans and donors. (9)

Predictably our boy is trying to explain away his personal and professional failings as being due to overwork and having a hectic e-celebrity schedule. This is, of course, nonsense because the only '*overwork*' Milo is undertaking at present is scooting around the United States giving short presentations to groups of students plus performing his usual journalistic activities. If Milo was unable to do the requisite work to make this happen then it was up to him to make sure that someone else did.

In other words: he should have delegated.

Since, as the Advocate has pointed out, his failure to properly set up the '*Yiannopoulos Privilege Grant*' may well itself be a legal issue. Since Milo represented the '*Yiannopoulos Privilege Grant*' as charity before it had even applied with the IRS to be one, which is tantamount to fraud. (10)

Milo himself has implicitly recognised this fact when he admitted that he might have '*wound up*' the '*wrong people*' on this

occasion. (11) The '*wrong people*' are lawyers and his erstwhile supporters like Blaire White.

What Milo skips over in all of this is the inconvenient fact that Margaret MacLennan, the (former) administrator of the '*Yiannopoulos Privilege Grant*' and an e-celebrity in her own right, has revealed and provided evidence that all the money was wired to Milo's personal account not one set up specifically for the '*Yiannopoulos Privilege Grant*'. (12)

MacLennan also stated that her role was to '*develop the application and reward process*', which is incredibly vague but also necessarily suggests that Milo is personally responsible for, and has direct control of, the financial affairs of the '*Yiannopoulos Privilege Grant*'.

Milo has yet to release a financial statement or any evidence that the donated funds are still intact and separated from his own personal finances as per normal accounting and legal practice. That this is the situation is quite frankly alarming and suggests that in spite of Milo's assurances: the donated money may well not be intact and separate from his own personal finances.

That this could well be the case is also suggested by the fact that Milo originally claimed that he would pay all administrative and operating expenses out of his own pocket (including MacLennan's salary), but this never materialised. (13)

MacLennan has also disclosed that she was recently offered \$500 by an intermediary for Milo for '*services rendered*', which she refused on the grounds that she could not verify if this money offered was coming from Milo's actual savings or the donations to the '*Yiannopoulos Privilege Grant*' that are sitting in his personal bank account. (14)

The fact that it has taken six months for Milo to offer MacLennan any compensation – however paltry – for her work for the '*Yiannopoulos Privilege Grant*' and then only after the media had begun closely scrutinising Milo's financial affairs. All rather goes to suggest that this monetary offer isn't so much compensation for services rendered, but rather a rather ham-fisted attempt to get MacLennan to accept hush money.

MacLennan is after all a major source of leaks in regards to the media about the '*Yiannopoulos Privilege Grant's*' financial affairs. So much so that Milo has turned nastily on MacLennan and labelled her as '*incompetent*' in a recent exchange with journalists on this issue. (15)

Interestingly faced with his own lack of financial transparency Milo immediately claimed that he would disburse the funds in the spring of 2017. However with the announcement that the '*Yiannopoulos Privilege Grant*' is now accepting applications on 31st January 2017; (16) another curious inconsistency has come to light.

This is that the grants of \$2,500 will only be to ten applicants (17) not the original fifty. (18) That is a disbursement of only \$25,000, which is only a quarter of the minimum that amount Milo is believed to have received in donations (\$100,000) while a merely fourteenth of the maximum amount he is quoted as having received (\$350,000).

This seems odd precisely because if sufficient funds have already been collected – as we know they have – then there is no reason not to rectify the failure to meet the previous deadline of the 2016/2017 academic year by fully disbursing in the spring of 2017.

After all: if you have the money and have made a promise then you should keep to that.

Why would Milo not do this?

Obviously we don't know precisely why, but the likeliest reason not to fully disburse the funds in the 2016/2017 academic year is if the donated funds – that remember were transferred to Milo's personal bank account – are not intact and separate from Milo's own personal funds (i.e. he has been using them to fund or pay for something unrelated to the '*Yiannopoulos Privilege Grant*').

Therefore Milo needs time in order to find a way to recover that money or acquire more funds in order to cover the funding gap. It is worth remembering that as far as any source on this aware: there is no evidence that Milo has declared how much money he got from the donations. All we know is that he claims to have got something in the region of £350,000 in donations and pledges.

Since this money is in Milo's personal account and, as far as we know, not kept separately from his personal savings; it therefore follows that Milo has had both access and the ability to use the money in whatever way he sees fit as there is no direct financial oversight of his dealings as it stands.

The simple fact is that we don't know what Milo has done with the money other than that:

A) The capital is, as far as we know, in his personal account.

B) He has had the capital in his personal account for around a year (February/March 2016 to February 2017) and thus has financially benefited from having this capital in his account (in terms of interest etc).

C) There is no financial transparency about where the capital is or how much is there.

D) He is only apparently planning to disburse a quarter to a fourteenth of the total amount raised.

Now call me suspicious but that doesn't sound like an honest mistake and it certainly isn't anything remotely like good practice. In fact it rather sounds like Milo is attempting to buy time so he can do and/or rectify something.

What else is there to rectify in this situation but a financial irregularity?

There isn't; well at least nothing that anyone not privy to the inner workings of Milo's mind is aware of anyway.

Now add to this that it just so happens that Milo has appointed Colin Madine, one of his own subordinates at Breitbart News, (19) to lead the '*administration*' of the '*Yiannopoulos Privilege Grant*' scheme. (20)

That this is a direct conflict of interest is obvious and an especially reprehensible one in an ostensibly charitable organisation, but it is a useful situation if you are trying to cover something up.

Since Madine is obviously beholden to Milo, because the latter can exact retribution against Madine's career and employment status at Breitbart if Madine squeals to outsiders about the controversial financial affairs as MacLennan had previously done. Creating this conflict of interest and thus enabling a form of blackmail allows Milo to control the flow of information a lot better than just employing skilled people who aren't completely beholden to him for their livelihoods and future career prospects.

Further Milo has previous form for financial and legal misconduct. For example: he failed to register his company Sentinel Media under the Data Protection Act in 2011 in Britain. (21)

Indeed he used precisely the same excuse regarding this infringement of the law (i.e. my lawyers are sorting it out) as he has with his failure to create a properly constituted legal charity to form the financial basis of the '*Yiannopoulos Privilege Grant*'.

Milo was convicted by a British court for his part in the Sentinel Media debacle.

What are the chances that this con-man and self-styled prankster is trying the same trick again?

After all: it is only other people's money... right?

As with MacLennan; Milo also failed to pay Jason Hesse's – editor of the magazine '*The Kernal*' owned by Milo's Sentinel Media – contractually-agreed wages. (22)

Milo also failed to pay agreed royalties to contributors and photographers for the use of their work in this same magazine. (23)

Indeed Milo's conduct towards his employees and contributors at '*The Kernal*' was nothing short of atrocious.

To quote the Guardian:

'Hesse told MediaGuardian: "Milo never paid me a penny for the work I did as editor, nor for the three months of hosting bills I paid for The Kernel, nor for the money I lent to him personally. Why he thinks he can just get away with it is beyond me. I hope that the high court's order will help him finally understand that it isn't his choice to decide whether or not he wants to pay me; it's the law."

Two other former writers, Margot Huysman and Mic Wright, say they are still waiting for a balance of about £4,000 each to be paid. Yiannopoulos paid each of them about £1,000 at the end of October and, they say, promised further payments each

month – but those were not forthcoming. When Huysman complained of the non-payment on Twitter, he sent her emails saying "You've already made yourself permanently unemployable in London with your hysterical, brainless tweeting, by behaving like a common prostitute and after starting a war with me, as perhaps you are now discovering" and implying he had a salacious picture of her from a party that he would publish if she persisted in complaining.' (24)

Clearly this sort of behaviour is not acceptable, but it does strongly suggest that Milo is an extremely bitter and twisted individual with severe psychological issues under all that superficial glibness.

It also indicates that Madine isn't likely to wish to cross his boss and explains why Milo failed to honour the financial promises he made to MacLennan only to then offer her hush money and call her '*incompetent*' when the media began scrutinising his dubious financial affairs.

This is the real Milo Yiannopoulos: a deceitful, bitter and twisted jewish man who fails to honour his promises, fails to pay and then tries to blackmail his employees. In addition to hiding some \$100,000 to £350,000 of other people's charitable donations in his own personal bank account, which he suddenly has no wish to disburse quite as quickly as when it wasn't falsely inflating his own financial position.

The question you have to ask yourself about Milo is simply this: is everybody else who has worked with and been burned by him wrong or is the real Milo the tantrum-prone egotistical monster that they describe?

You decide.

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- (2) <http://www.tabletmag.com/jewish-news-and-politics/203888/donald-trumps-little-boy>
- (3) <http://www.breitbart.com/milo/2016/09/21/dangerous-faggot-milo-sings-american-anthem-full-drag/>
- (4) https://www.buzzfeed.com/josephbernstein/conservative-provocateur-milo-yiannopoulos-starts-white-men?utm_term=.sjKIEGobY#.pdz38OY6y
- (5) <http://www.thedailybeast.com/articles/2016/08/19/breitbart-editor-milo-yiannopoulos-takes-100-000-for-charity-gives-0.html>; <http://www.advocate.com/media/2016/8/22/gay-conservative-milo-yiannopoulos-faces-scrutiny-white-mens-scholarship-fund>
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- (7) <http://www.thedailybeast.com/articles/2016/08/19/breitbart-editor-milo-yiannopoulos-takes-100-000-for-charity-gives-0.html>; <http://www.advocate.com/media/2016/8/22/gay-conservative-milo-yiannopoulos-faces-scrutiny-white-mens-scholarship-fund>
- (8) <http://imgur.com/a/q6DpV>; <https://www.theguardian.com/technology/news-blog/2016/aug/19/milo-yiannopoulos-denies-spending-privilege-fund>
- (9) <https://privilegegrant.com/news/>
- (10) <http://www.advocate.com/media/2016/8/22/gay-conservative-milo-yiannopoulos-faces-scrutiny-white-mens-scholarship-fund>
- (11) <http://www.thedailybeast.com/articles/2016/08/19/breitbart-editor-milo-yiannopoulos-takes-100-000-for-charity-gives-0.html>
- (12) Ibid; <http://imgur.com/a/9w05X>
- (13) <https://www.theguardian.com/technology/news-blog/2016/aug/19/milo-yiannopoulos-denies-spending-privilege-fund>
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- (23) Ibid.
- (24) Ibid.

Hoax Alert: The Beloit College Note, Graffiti and Swastikas (2017)

Sat, 04 Feb 2017 09:06:00

We've had a little bit of break from the assortment of alleged '*anti-Semitic hate crimes*' that bloomed like mushroom clouds across the United States during, and immediately after, the successful election campaign of President Donald Trump.

We have been recently greeted by a new cluster of several '*anti-Semitic hate crimes*' at Beloit College in Wisconsin.

I quote the '*Jewish Daily Forward's*' summary of the incident for the details:

'A Jewish student at Beloit College in Wisconsin was targeted twice with anti-Semitic messages, including a threatening note.

Last Friday, an anti-Semitic note was found under the door of the student's dorm room, and earlier this month, a swastika was painted on a dry-erase board on her door, Rabbi Chesky Rothman, who runs a Jewish student center at the small liberal arts college with his wife, confirmed to JTA.

"Kike, You should be gassed for what you say & do on this campus. Be worried cunt," the note read, according to an op-ed published by The Beloit College Round Table.

In a separate incident, a Beloit student reported Monday that anti-Muslim graffiti and a swastika had been spray-painted next to and on his door. However, the Beloit Police Department said Wednesday that the student in question, Michael Kee, had been arrested after confessing that he had perpetrated the vandalism.

On Monday, Beloit police had said it was investigating "three incidents of potential hate crimes involving two students" at the college.' (1)

Several things should be noticed here.

Firstly we should note that the text of the note that was allegedly pushed up the door of the student seems kosher enough. It mirrors the internet language commonly used by nationalists and thus is seemingly genuine.

So far so good, but then we note two other things.

In the second instance: the same jewish student is targeted in two separate attacks. Both of which require the attacker to her access to her dormitory. Now if this occurred once then it is possible it was just a one off incident by a party external to the jewish student's dorm room.

Two attacks however suggests that the parties responsible for the alleged '*anti-Semitic hate crimes*' not only had easy access to the jewish student's dormitory, but also knew the schedules and habits of its residents intimately so as to allow them to avoid getting caught in the act.

This means it is unlikely to be someone from outside the jewish student's dormitory.

In the third instance: a second student, Michael Kee, was subject to a very similar '*anti-Semitic hate crime*' with a swastika drawn on his door (as with the jewish student) accompanied this time by anti-Muslim graffiti.

Kee has subsequently admitted that he faked these attacks and has been arrested.

Now is it likely that there are two different attacks here or are the '*anti-Semitic hate crimes*' the work of the anti-racist pro-jewish hoaxer Michael Kee?

It seems likely that Kee was connected to the '*anti-Semitic hate crimes*' allegedly committed against the jewish student, but again the problem of access arises. Did Kee have access to the jewish student's dormitory?

If he did then he is likely to be responsible, but if not isn't it more likely that the jewish student faked these attacks herself?

I mean who else had the knowledge, the opportunity as well as the likely motivation ('*to spread awareness of anti-Semitism and hate on campus*') but Kee or the jewish victim?

How likely is it that an *‘evil Nazi’* is responsible for these attacks when compared to Kee or the jewish victim faking them?

The answer is that it isn’t likely at all that there are *‘evil Nazis’* performing *‘anti-Semitic hate crimes’* against jewish students on Beloit College’s campus.

So who else is left?

Michael Kee or the jewish *‘victim’* herself.

Go figure.

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(1) <http://forward.com/news/breaking-news/362071/wisconsin-college-student-receives-anti-semitic-note-in-dorm/>

Hoax Alert: Anti-Semitic Graffiti in Ballard, Seattle (2017)

Tue, 28 Feb 2017 21:27:00

In yet another rather idiotic alleged *‘anti-Semitic hate crime’*. We have a case fresh off the press in Seattle.

I quote KomoNews for a summary of the facts:

‘Two buildings in Ballard were found Sunday defaced with anti-Semitic graffiti.

“It says Jew with the star of David under it,” says Jonas, a Jewish resident in Ballard.

“And then that says the ‘F’ word, and Hitler under that.”

Jonas found the graffiti on a building under construction along 65th Street in Ballard.

A Star of David was also painted onto a building at the corner of 64th Street and 28th Avenue.

“It’s terrifying,” added Jonas.

“My grandfather is a Holocaust survivor. He had to wear the star. I don’t particularly want it painted on homes.”

Seattle Rabbi Daniel Weiner believes these are unabated incidences following into a nationwide trend.’ (1)

So let me guess this straight...

The graffiti on the construction site – in white spray paint – was of a Star of David with the words *‘Jew’* then *‘Fuck’* then *‘Hitler’*.

So the text is *‘Jew Fuck Hitler’*, which is insulting Hitler and implying that jews killed him, while the Star of David is a sign of pride rather than the yellow star of the concentration camps. While the other piece of graffiti is simply a Star of David with no subtext, which suggests this is jewish nationalist not anti-Semitic graffiti.

Apparently the mere mention of Hitler automatically makes graffiti *‘anti-Semitic’* now...

Thus by all appearances the news media, local jewish residents and Rabbi Daniel Weiner have managed to confuse jewish nationalist graffiti with anti-Semitic graffiti.

When you think the world couldn’t get any more farcical... it did.

References

(1) <http://komonews.com/news/local/its-terrifying-anti-semitic-graffiti-found-on-two-ballard-buildings>

Saint David and the Jews

Tue, 28 Feb 2017 23:49:00

To celebrate Saint David’s day; I thought I would briefly document the sixth century patron saint of Wales’ largely unknown attitude towards the jewish people.

In his hagiography of Saint David – which is our principle source for the details of David’s life – Rhygyvarch writes as follows:

‘When these things were ended, the Patriarch addressed them and said, "Obey my voice, and attend to what I direct. The power of the Jews (says he) grows strong against the Christians. They alarm us, they reject the faith. Attend, therefore, and go preach daily that their vehemence, being confuted, may quiet down, knowing that the Christian faith is spread abroad to the limits of the west and sounded forth to the utmost parts of the earth." They obey his command. They preach, each of them, every day. Their preaching becomes acceptable. Many come together to the faith. Others they strengthen.’(1)

The Patriarch in question is that of Jerusalem and the passage reflects his instructions to Saint David and explaining how the power of the jews is becoming stronger every day in addition to the fact that the jews deeply despise the Christians.

One might dismiss this as mere anti-jewish fantasy, but this is disproved by the fact that less than a half century later. The local jews rose up against their Christian neighbours and fought with the Persians to end Christian rule in Palestine in 614 AD. The local jews then proceeded to murder as many Christian men, women and children as they could possibly get their hands on at Mamilla pool just outside of the city. (2)

What is hagiographic in Rhygyvarch is how Saint David calmed and then converted the jews with his fervent preaching. The massacre at Mamilla Pool a few years later clearly indicates that he was unsuccessful, but it does provide evidence for the venomous hatred of the jews for Christians in Palestine in the late sixth and the early seventh century.

References

- (1) Rhygyvarch, Life of David, 47 [A.W. Wade-Evans Translation]
- (2) I have discussed this in a separate article: <http://www.semiticcontroversies.blogspot.com/2015/01/the-massacre-of-christians-at-mamilla.html>

Hoax Alert: The Fort Wayne Jewish Cemetery Vandalism (2017)

Wed, 01 Mar 2017 21:59:00

Apparently the ODESSA has come out of hiding and has tasked a new Einsatzgruppe with the mission to topple as many jewish cemetery gravestones as possible.

This time the alleged *'anti-Semitic attack'* has occurred in Fort Wayne.

I quote the News Sentinel the details of the case:

'Looking on Monday afternoon at the 55 gravestones knocked over, Dan Zweig, Fort Wayne Jewish Cemetery Association president, said it must have taken at least three people to topple each granite headstone.

Standing among the fallen stones in the 6400 block of Decatur Road, Zweig could only wonder why someone would do this.

The cemetery is surrounded by a high fence, and the gate is kept locked at all times between visits from the grounds people or mourners for burials. Zweig said the cemetery has never had anything like this happen before. His grandfather Sam Zweig was one of four founders of the cemetery.

For years the all-volunteer staff has tended the quiet, sleepy glade. Tall trees dot the grassy meadow. Formerly tidy rows of gravestones Monday were marred by headstones pitched forward at awkward angles from their bases. With two fallen stones here and another four over there, there was no pattern to it. Zweig speculated the stones that were knocked loose were those in which the bonding agent between the base and the headstone had weathered, making them easier to push over. Several of the stones had some damage from the fall. No graffiti had been left anywhere to give a hint of why the crime was committed.

The vandalized stones were discovered by volunteer grounds workers at around 2 p.m. and the Fort Wayne Police Department was notified shortly after that.

"We will notify the families of the vandalized stones next; I am not looking forward to making those calls," Zweig said sadly.

The cemetery is for Jewish people; it doesn't matter if they were members of either temple or not, Zweig said. He has been involved with the Fort Wayne Jewish Cemetery Association for the past 25 years.' (1)

Note that literally all that has occurred here is that fifty-five of the tomb stones at the Fort Wayne cemetery have been overturned. There is no mention of any anti-Semitic symbols or graffiti anywhere to suggest that this has anything to do with *'anti-Semitism'*.

Vox News by contrast is claiming that because this is vandalism against a jewish cemetery; it is therefore an anti-Semitic conspiracy against jews. (2) Unsurprisingly the News Sentinel's original report made no mention of such an anti-Semitic motive, but rather stuck to the facts and assumed – like any rational person would – that this was and is just a case of petty vandalism.

But oh no... what would the world be coming to if some drunk hooligans toppling some graves at night for kicks wasn't part of an international Nazi conspiracy to send the jews back to Auschwitz for reprocessing.

References

(1) <http://www.news-sentinel.com/news/local/crime/Fort-Wayne-Jewish-Cemetery-vandalized>

(2) <http://www.vox.com/2017/2/26/14745272/jewish-cemetery-vandalism-antisemitism-bomb-threats-trump>

Hoax Alert: Philadelphia Cemetery Attack (2017)

Fri, 03 Mar 2017 20:02:00

In a repeat of a recent incidents of petty vandalism against jewish cemeteries. We now have a fresh attack on Philadelphia’s Mount Carmel jewish cemetery.

I quote Vox for the only available summary of the details:

‘Philadelphia-area Jews woke to a brutal sight on Sunday morning: tombstones overturned at the Mount Carmel Cemetery.

Andrew Mallin was on his way to his father’s grave when he stumbled upon the vandalism. “It’s just very disheartening that such a thing would take place,” he told a local ABC affiliate. “It’s just very heartbreaking.” Mallin’s find was not contained within a single area; tombstones were overturned throughout the cemetery, a vista of violation.’ (1)

Note that literally all that has occurred here is that some of the tomb stones at the Mount Carmel cemetery have been overturned. There is no mention of any anti-Semitic symbols or graffiti anywhere to suggest that this has anything to do with *‘anti-Semitism’*.

The assumption that both Vox and Fox News are running with on this attack is that because it is against a jewish cemetery; it is therefore an anti-Semitic conspiracy against jews.

This is nonsense since there is no evidence that this attack or the recent others like it are related to the fact that the cemeteries are jewish.

Interestingly the local police themselves are investigating the case as one of vandalism not an *‘anti-Semitic hate crime’* for the very reasons I have just stated: there is no evidence that the motivation behind this vandalism is anti-Semitic. (3)

The idea this is the result of an *‘anti-Semitic conspiracy’* is simply an invention of the mainstream media.

References

(1) <http://www.vox.com/2017/2/26/14745272/jewish-cemetery-vandalism-antisemitism-bomb-threats-trump>
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On the 'anti-Semitic' Cemetery Attacks

Fri, 03 Mar 2017 20:33:00

The three '*anti-Semitic*' cemetery attacks have been in the news lately. Hundreds of graves have been attacked, vandalised and the media are clearly outraged to the point of mass hysteria. Let's take a step back however and think about it however.

In the first instance in all three confirmed attacks: Fort Wayne, St. Louis and Philadelphia. There have been absolutely no signs of anti-Semitic sentiment or motive behind the attacks. The headstones were only knocked over. They weren't defaced with swastikas or anything.

There is absolutely no indication that the jewishness of the cemetery attacks is the factor behind the attacks. In fact in the Fort Wayne case; there was no suggestion that it had anything to do with anti-Semitism, but rather it was a simple case of petty vandalism.

When the St. Louis case occurred however; the media immediately claimed it was a textbook case of '*anti-Semitic vandalism*'. Hence the pressure for President Donald Trump to denounce the attacks – as well as Vice President Pence's publicity stunt in visiting the St. Louis cemetery - which he did but also pointedly suggested that these might not be '*anti-Semitic*' in nature.

Trump was merely pointed out a fact obvious to anyone who bothered to read the news reports and look for why this vandalism was being labelled as '*anti-Semitic*'. There is no graffiti, no political message and no culprits yet identified.

There is nothing more to label these attacks as '*anti-Semitic*' than the fact that they occurred to jewish cemeteries, which in itself proves nothing. Since we don't know who might be responsible we don't know if it is say a militant group of jewish atheists, local vandals or anti-Semites.

That's the problem: the media and the jews in general have just claimed it must have been anti-Semitic without any actual evidence behind their claims.

The fact is that these are attacks – per the evidence currently available – are as anti-Semitic as your average cemetery vandalism is anti-Christian.

However after the initial outrage of the Philadelphia case – which ironically may well have been a copycat after the media screeched hysterically about the case in St. Louis – we have seen the media begin to walk back their immediate identification of anti-Semitism. This has taken the shape of articles appearing in Israeli and jewish press about how jewish cemeteries have had previous problems like this in Israel, but the attacks were largely unconnected to '*anti-Semitism*'.

They were just what any thinking person immediately suspected: petty vandalism.

The media have overplayed their hand in hysterically labelling the jewish cemetery fiasco as '*anti-Semitic*' and proceeding to blame the '*anti-Semite in the Whitehouse*' for the vandalism.

This has taken the form of normal men and women – not exactly the radical nationalists of the AltRight – taking another look at the evidence presented by the media and noting how carefully the headstones had been removed and hadn't been smashed (as one would expect if an '*anti-Semite*' or ordinary vandal was behind the attacks) and proceeding to suggest that these are '*false flags*' perpetrated by the jewish community in order to defame President Donald Trump.

Isn't it a great time to be alive when the normal working men and women of the United States of America are waking up to the reality that over half of the one percent is jewish and they hate Donald Trump?

Yes: it is.

Hoax Alert: Swastikas at the Fourth Universalist Society in the City of New York (2017)

Sat, 04 Mar 2017 08:38:00

Yet another alleged ‘*anti-Semitic hate crime*’ has occurred in New York City.

I quote the ‘*Jewish Daily Forward*’ for a summary of facts of the case.

A Unitarian Universalist church on the Upper West Side of Manhattan found itself the victim of vandalism with two swastikas carved into its front doors on Tuesday.

The Fourth Universalist Society in the City of New York on Central Park West and 76th Street voted on February 5th “to offer short term sanctuary to undocumented individuals and families facing deportation,” according to its website.

“Our congregation has Jewish members, and even someone who fled the Nazis themselves, so the symbol has real power here,” Rev. Schuyler Vogel told DNAinfo. The reverend also said they are planning an interfaith event in response to the vandalism.

Unitarian Universalist churches accept people of all faiths. “Unitarian Universalists believe more than one thing,” according to the Unitarian Universalist Association’s website. “We are Unitarian Universalist and Buddhist, Christian, Hindu, Humanist, Jewish, Muslim, Pagan, atheist and agnostic, believers in God, and more.” (1)

There is one very big problem with this account: it doesn’t explain why the Fourth Universalist Society building was targeted. This information is supplied only by looking at the photograph of the scene, which has the notice board of the building in view. (2)

It clearly suggests that the Fourth Universalist Society was supporting the terrorist group ‘*Black Lives Matter*’ as those words are printed clearly in large letters on the sign on the notice board.

Now while this photograph provides a likely motive for the attack: it also throws doubts on its veracity of the claim that it is ‘*anti-Semitic*’ or a product of right wing politics.

The reason for this is that one swastika is the wrong way round, the other is the right way round but also weirdly appears to have the words ‘*Race Office*’ carved above and below it.

What evil ‘*anti-Semitic Nazi*’ gets the swastika the wrong way around? Let alone is so absurdly stereotypical as to pointlessly write ‘*Race Office*’– a not-very-subtle allusion to the Rasse und Siedlungshauptamt der SS (Race and Settlement Main Office of the SS – after doing so.

I mean come on: that sounds like the sort of rubbish one might think after watching Schindler's List one hundred times not the sort of thing an actual Nazi would do.

References

- (1) <http://forward.com/fast-forward/364592/upper-west-side-church-vandalized-with-swastikas/>
- (2) <https://s3.amazonaws.com/assets.forward.com/images/cropped/17039353-10100773196544851-4816699083452934967-o-1488388140.jpg>

Hoax Alert: The Rhode Island School of Design Faecal Swastika (2017)

Wed, 08 Mar 2017 20:54:00

There appears to be no end in sight for the wave of alleged *'anti-Semitic hate crimes'* that is rolling like a tidal wave over the United States. In this case we have an incident at the Rhode Island School of Design that is quite literally stomach churning.

I quote the Huffington Post article for a summary of the facts of the case:

'A top U.S. art school is investigating an act of anti-Semitism on campus that may make some stomachs turn.

A swastika drawn in human waste was recently discovered in a gender-neutral bathroom in a dormitory at the Rhode Island School of Design.

"This level of disrespect and vitriol is completely unacceptable and RISD Public Safety is investigating this isolated incident as both an act of vandalism and potentially a crime of hate," Jaime Marland, director of RISD public relations, said in a statement to The Huffington Post.

Marland added that college authorities held a community meeting with the affected dormitory floor and are encouraging anyone with information about the incident to come forward.

"We are deeply committed to providing a safe and supportive campus environment for our students and do not tolerate discrimination of any kind," she told HuffPost.

It's unclear whether the anti-Semitic incident was also aimed at LGBT students, given the national debate over trans students' access to restrooms that match their gender identities.

Brown RISD Hillel, a Jewish campus organization, said it was "saddened and angered" by what had happened.

"To say we condemn the RISD graffiti is too mild and obvious a statement," said Rabbi Michelle T. Dardashti, an associate chaplain at the college.

"Students of Jewish history understand that deadly anti-Semitism has been cyclical, thus current manifestations (in the forms of graffiti, bomb threats, cemetery vandalism and white-supremacist and alt right rhetoric) are hard to write off as trivial or innocuous," Dardashti said in an email to HuffPost.

Students told NBC 10 that the swastika was just the latest of several feces-related acts of vandalism that have occurred on campus.

"There have people using their own fecal matter in a harmful way in the bathrooms, in the showers, all over the bathroom," one student said.

The incident comes a time when the U.S. is witnessing a wave of anti-Semitism. Eleven Jewish community centers received bomb threats on Monday, forcing evacuations in ten states. After strong urging by press and fellow politicians, President Donald Trump finally denounced anti-Semitism on Tuesday.

"The anti-Semitic threats targeting our Jewish community and Jewish community centers are horrible and painful and a very sad reminder of the work that must be done to root out hate and prejudice and evil," Trump said.

The Simon Wiesenthal Center, a leading Jewish human rights organization, has called on Attorney General Jeff Sessions to create a special task force to investigate threats targeting Jewish community centers around the nation.' (1)

When you strip aside the trite and tired rhetorical broadsides about *'hate'*, *'fear'* and *'prejudice'* as well as the almost de rigueur Freudian theorising about the use of human faecal matter. The facts of the case are remarkably simple.

Someone – presumably a student – went into a *'gender neutral bathroom'*, which is a fancy way of describing an old-fashioned unisex toilet and then proceeded to use human faecal matter – quite possibly their own – to draw a swastika on the wall.

That is the nub of it.

No one knows who did it or who they were allegedly '*targeting*'; although one wonders why the vandal '*must be targeting*' someone. What everyone seems quite sure of is that it was their little pet minority that were targeted.

The jews are claiming it was an attack on them, because it was a swastika.

The local Hillel chapter seems to think it is an anti-Zionist plot.

The LGBT alphabet soup and assorted hangers-on are screeching, between chugging their AIDS medication, that it was an attack on them, because it was drawn in a '*gender neutral bathroom*'.

The fact is though that given this is part of a series of acts of vandalism that used faecal matter as their principle tool. It rather suggests this is not a '*Nazi plot against jews and homosexuals*', but rather a vandal who likes to shock people by drawing offensive symbols and defacing things with poo.

Maybe he, she or it is just a '*modern artist*' utilising a new and revolutionary mode of artistic social commentary upon the oppressive Western habit of utilising modern plumbing fixtures rather than being free to defecate wherever one pleases.

Who knows, but it is far more likely to be the case when compared to the narrative of a '*Nazi plot against jews and homosexuals*' that is currently being spun by the mainstream media.

References

(1) http://www.huffingtonpost.com/entry/swastika-gender-neutral-bathroom_us_58b089b2e4b060480e07c083; also see <http://www.timesofisrael.com/swastika-made-of-feces-found-at-rhode-island-art-school/>

Hoax Confirmed: New York Cemetery Vandalism (2017)

Wed, 08 Mar 2017 21:57:00

Well slow and steady patience wins the race and I have been proven right once again.

For the last few days we have been treated to stories about how the 'cowardly evil anti-Semitic Nazis' of the AltRight have been attacking jewish cemeteries. The most recent allegation was made about an attack in Brooklyn.

The Times of Israel wrote:

'An NYPD spokesman said Sunday that the department's hate crimes division had been notified of headstones found toppled over at Washington Cemetery in Brooklyn.'

Assemblyman Dov Hikind tweeted photos Saturday night showing some headstones on the ground. The Democrat says he'll go to the cemetery Sunday to see them.

The Washington Cemetery was previously targeted in 2010, when some 200 headstones were toppled. It would be the second Jewish burial ground in New York State to be defaced in the past week after five headstones were found toppled at a Rochester cemetery on Thursday morning.' (1)

While Breitbart Jerusalem claimed:

'Five tombstones were overturned in an historic Jewish cemetery in Brooklyn, the latest in a spate of apparently anti-Semitic incidents across the United States, media reports said Sunday. CNN reported that the act of vandalism at Washington Cemetery in Brooklyn and was being investigated by a hate-crime task force of the New York City Police Department.'

In recent weeks, there have been scores of bomb threats against US Jewish organizations and at least three other Jewish cemeteries have been desecrated.

The Anti-Defamation League, a national civil rights group dedicated to the fight against anti-Semitism, said last week there have been 121 threats against Jewish schools and civic groups in the US since January 1, labeling the surge an "epidemic." (2)

Unfortunately however this is complete nonsense as World Israel News reluctantly explained soon afterwards:

'The New York Police Department (NYPD) stated that no evidence of vandalism was found at a predominantly Jewish cemetery where more than 40 tombstones were toppled over. They are attributing the damage to the environment and lack of maintenance.'

The NYPD said that after consultation with the management of the Washington Cemetery in Brooklyn, it was determined the 42 tombstones came down as a result of a number of factors. These include long-term neglect and lack of maintenance, as well as environmental factors such as soil erosion.' (3)

Whoops: huh?

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Hoax Alert: Graffiti in Buffalo, New York (2017)

Thu, 09 Mar 2017 23:31:00

According to a recent report yet more ‘*anti-Semitic graffiti*’ - which appeared at South Davis Elementary School in Orchard Park in New York - is being investigated as a ‘*potential hate crime*’. This alleged ‘*hate crime*’ has also been picked up and reported on by the mainstream Israeli media. (1)

I quote WIVB 4 for the details:

“A swastika and whatever that other symbol is that’s on the van, is not acceptable,” said Kyle Hennessy-Snow of Orchard Park.

Hennessy-Snow was shocked when police knocked on her door Saturday morning to tell her someone spray painted graffiti on her van overnight. She relies on it for her daughter who is in a wheelchair.

“It’s the only way that I can transport her she’s severely disabled and why she would be targeted I don’t know,” said Hennessy-Snow.

Kenneth Wiltse of Orchard Park spent more than 5 hours trying to scrub graffiti off of both of his cars.

“On this one right here was Boston sucks on then the swastika sign symbols on both the windows,” said Wiltse.

Several swastika symbols and racial slurs were also spray painted on playground equipment at the South Davis Elementary school.

“Some of the slurs that were painted may upgrade the charges to some form of a hate crime but that’s further down the road with the district attorney,” said Jason Schiedel, Orchard Park Police Lieutenant.

Police say most of the graffiti is in the village of Orchard Park but some is also on overpasses in the town. Some of the racial slurs have been cleaned up. Now police are trying to figure out who is responsible.

“It shows a lack of respect for those around you and what they work hard for,” said Schiedel.

“Yes will I prosecute. You better believe it, I sure will. It’s wrong,” said Hennessy-Snow.” (2)

Notice that we are never told the actual content of the ‘*racist graffiti*’. Indeed rather pointedly the media has suppressed some of what of the published photos of the graffiti say.

They claim it contained ‘*racist slurs*’– but none of the photos include any such graffiti – and swastikas, which is indeed true. The problem however is that they don’t mention that most of the graffiti is actually in the form of the personalised tag of the ‘*graffiti artist*’ who goes by the moniker ‘*Devil Dave*’. (3)

Now ‘*Devil Dave*’ has apparently targeted the South Davis Elementary school playground and several bridges for no discernible reason. (4)

Since the graffiti was clearly intended to cause distress and outrage, but was not actually targeted at anything and was more about the ‘*Devil Dave*’ tag than the swastikas or alleged slurs.

Is it perhaps not more reasonable to not see this as an ‘*anti-Semitic hate crime*’, but rather as a simple case of a local graffiti artist using the ‘*tidal wave of anti-Semitic attacks*’ hysteria in the media to gain exposure and fame for his ‘*Devil Dave*’ tag?

Why yes: it does.

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More Marginalia on Milo

Thu, 09 Mar 2017 23:19:00

Well I didn't think I'd feel compelled to write any more about Milo Yiannopoulous any time soon, but I was wrong. Two weeks after the jewish talk show host Bill Maher was defending bringing Milo on his show (1) as well as (falsely) taking credit for '*bringing him down*'. (2)

We've had the Huffington Post who spilled gallons on ink building Milo into a fake AltRight figurehead and then trying to publicly dispel the demon they had conjured. (3) They then published an opinion piece defending Milo and attacking the very witch hunt that they had been participating in and helping lead. (4)

Then we've also had jewish reality television star Dr. Drew Pinsky who has also been defending Milo recently. (5)

The question is: have jewish-dominated mainstream media outlets realized that without Milo to act as a lightning rod to attract the goyim to a new kosher label?

Their attempt to co-opt both the power and prestige associated with the AltRight label has fallen flat leaving the label to authentic nationalists and right-wing radicals.

Quite the own goal from the media: don't you think?

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The Jewish War on Donald Trump

Thu, 09 Mar 2017 23:52:00

(09/03/2017)

This week has seen the jewish fight against the person and the administration of Donald Trump increase in both its intensity and the amount of bile heaped upon on the recently inaugurated President.

For example Jane Eisner, editor of the Jewish Daily Forward, has been lecturing the Donald on how – as a non-jew - he doesn't know what is best for America. (1) Thus he should surround himself with advisers and officials drawn from among the Red Sea Pedestrians and kick out all the incompetent and evil goyim who want to put American interests before those of Israel.

Meanwhile the grandly named '*anti-Trump resistance*' – a motley assortment of unemployed thugs, illegal immigrants, wannabe communist revolutionaries and drug addicts – is allegedly being run by a married jewish couple: Ezra Levin and Leah Greenberg. (2) Both Levin and Greenberg are former congressional staff members as well as liberal zealots who want to make America gay again.

In case you thought this was just an outlier: it has also been revealed this week that the designer and creator of the Pussyhat – a physical tu quoque to the iconic red MAGA hat – is a jewess named Jayna Zweiman. (3)

Greenberg, Levin and Zweiman aren't exceptions either as this week we've been treated to a jewess named Amanda Abrams shrieking about Trump and his supporters at '*Open Democracy*'. (4)

Professor Henry Russo, also jewish and a '*Holocaust expert*', has been in absolute hysteria about being forced to follow immigration rules and screaming loudly that as a jew he knows better than the Donald concerning American domestic policy. (5)

Similarly synagogues across the United States are considering whether to make themselves sanctuaries for illegal immigrants and Islamic terrorists who are being pursued by ICE and/or the police. (6)

New York's jewish Attorney General Eric Schneiderman has denounced the so-called '*Muslim Ban 2*', which should be uncontroversial legislation and merely allows immigration authorities more time to filter out and deal with individuals seeking to enter the United States in order to commit terrorist acts. (7)

Schneiderman is hardly an exception to the rampant pro-mass immigration and pro-Muslim hysteria among the jews (8) as the National Review has been whinging about this week. (9) So strong is the anti-Trump feeling among the jewish people that jewish Congressman Eliot Engel has refused to even shake the Donald's hand lest some of those evil Nazi cooties rub off on him. (10)

Indeed Professor of Women's Studies Phyllis Chesler – who manages to somehow combine man-hating feminism with rabid gentile-hating Zionism within her pea-sized brain – has been screeching hysterically about the need for American jews to get out the United States immediately, because the ovens of Auschwitz are going to be switched on soon. (11)

The Anne Frank Center, run by one Steven Goldstein, unsurprisingly wants mass immigration into the United States and Western Europe but also wants to keep Israel a purely jewish state is a good example of the double think that goes on in the jewish community. (12) Especially as the Anne Frank Center is unafraid to screech about the '*problem of anti-Semitism*' as much as is plausibly possible, while at the same point advocating importing people who are rather more likely than White people hate jews into the United States and Western Europe. (13)

After – as we have seen in a slew of articles this week – (14) the priority among the jews is not what is good for the United States, but rather that their domestic and international personal and political interests be both protected and further promoted.

According to acclaimed Israeli journalist Richard Silverstein to suggest something also said by an '*evil anti-Semite*' is also in and of itself '*anti-Semitic*'. (15)

The Anti-Defamation League of B'nai B'rith is demanding it be granted a veto over the appointment of the Donald's advisers, (16) because they might have views of which they strongly disapprove. (17)

The Daily Beast has similarly decided to dare to make fun of a jewish comedian who has criticised you is ipso facto anti-Semitic. (18)

Ira Forman, the former '*Special Envoy to Combat Anti-Semitism*' under President Obama, has been loudly kvetching this week about the likely nixing of his old position along with Jonathan Greenblatt; the head of the Anti-Defamation League. (19)

Who cares about where taxpayers' money is spent as long as it goes to fund jewish special interests: right?

This is demonstrated by the fact that the entire US Senate has to a man suddenly decided that domestic hoaxes of dubious authenticity that only matter to 3% of the population (20) should be investigated with all the forces of the state. (21) When they cannot even agree as to whether the United States should even have border controls with other countries.

I wonder why when it comes to jewish interests the US Senate is suddenly so single-minded?

Hmm...

Indeed Senator Chuck Schumer – who also happens to be jewish which is obvious just a coincidence – has been claiming that ensuring that the US healthcare is comprehensive in scope, affordable and not a huge politicised financial black hole, like Great Britain's National Health Service (NHS), is somehow taking the United States back to the '*dark ages*'. (22)

Meanwhile jewish member of the House of Representatives Adam Schiff has been screeching that US Attorney General Jeff Sessions is part of a Kremlin-directed plot to take control of the United States. (23) While the man appointed to do what little '*investigating*' that is required of these ludicrous conspiracy theories – Ron Rosenstein – is also jewish. (24)

Think that the Donald will get a fair hearing with Rosenstein in charge?

I think not given the behaviour of his people as a whole!

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Hoax Confirmed: Swastikas on Cars at Miami Beach (2017)

Sat, 11 Mar 2017 08:27:00

After the NYPD has confirmed that a piece of *'anti-Semitic vandalism'* at the Washington cemetery in Brooklyn was in fact a hoax and in reality merely the result of negligence by the Jewish community. (1)

We have had another *'anti-Semitic hate crime'* proven to be nothing of the kind; this time in Miami Beach, Florida.

JTA reported on 27th February as follows:

'Swastikas were scratched into several cars in a Jewish neighborhood in Miami Beach. The swastikas were found keyed on the cars on Sunday morning. Though the South Florida neighborhood is predominantly Jewish, at least one of the vandalized cars is not owned by a Jewish family, the Miami Herald reported.'

Earlier this month, a large swastika was painted on the car of a resident of Boca Raton, about 45 miles from Miami, in a neighborhood where many Holocaust survivors live.' (2)

As we can see the Jews immediately began to kvetch loudly and claim that they – and especially *'Holocaust survivors'* - were being targeted by *'evil anti-Semitic vandals'*.

However it turns out that this wasn't the case as the Jewish Daily Forward grudgingly reported:

'A homeless man has been arrested for scratching swastikas into several cars in a Jewish neighborhood in Miami Beach.'

The swastikas were found keyed on the cars on Feb. 26, including on a car owned by a non-Jewish family.'

Timothy Merriam, 61, was arrested Tuesday and will be charged with criminal mischief. Police told NBC Miami that they will be working with the Miami-Dade State Attorney's office to determine if hate crime charges also will be filed.'

Merriam already was in jail for using a sharp pair of scissors to slash the tires more than 100 rental bikes on Miami Beach for the Citi Bikes public program. While in prison he made statements that led police detectives to believe that he had also scratched the swastikas into the cars, the Miami Herald reported, citing the Miami Beach police.'

Police have video evidence connecting Merriam to both the swastika vandalism and the tire slashing.' (3)

Right so an old homeless guy named Timothy Merriam was going around keying swastikas into cars in Miami Beach regardless of whether they were Jews or not.

That is hardly an *'anti-Semitic hate crime'*. What it is a testament to the failure of the American government to provide Merriam with a roof over his head and food in his belly, while providing these same benefits in abundance to so-called refugees and literal border jumpers.

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Stop Bitching about Bomb Threats: A Reply to Rabbi Jacqueline Romm Satlow

Sat, 11 Mar 2017 08:53:00

In another of my replies to the kvetching letters to the press that are being written and published both in the United States and Europe at the moment. I saw a letter by one Rabbi Jacqueline Romm Satlow, Director of Center for Religious and Spiritual Life at the University of Massachusetts Dartmouth in South Coast Today. (1)

Let's begin.

She writes:

'I am sure you share my concern about the increasing numbers of anti-Semitic incidents in the United States since January.'

Well no I don't.

I'd applaud it if a good portion of them hadn't already proven to be false - such as the Brooklyn cemetery vandalism, the swastikas on cars in Miami Beach and the bomb threats that we know were made by black left-wing journalist Juan Thompson – or can be reasonably suspected not be *'anti-Semitic hate crimes'* – such as the faecal swastika at the Rhode Island School of Design and the Fort Wayne cemetery vandalism – because it would indicate and inspire resistance against the chains of guilt and oppression placed on my people by yours.

That isn't *'advocating violence'* or anything of the kind, but merely pointing out that these *'anti-Semitic incidents'* aren't occurring in a vacuum where jews can never have done anything to provoke the local inhabitants.

'Over 80 Jewish institutions have been targeted and have received bomb threats. The Providence Jewish Community Center, around the corner from my house and the place where my son went to preschool, was targeted recently.'

Indeed and thankfully nothing of any worth was damaged.

'Thank God, the threats have been false. However, the hatred is present even in the threat.'

Is it?

Given that the feasts of Purim and Shushan Purim are due to be celebrated in Israel this weekend and that these feasts celebrate the mass murder of 75,000 non-jews by the jews in Persia. We must therefore infer that Purim is a feast that celebrates, as well as advocates, the mass murder of non-jews as Elliot Horowitz has masterfully demonstrated. (2)

Thus perhaps, by your logic, you should not celebrate Purim, because it is by its very nature an annually-occurring threat of mass extermination against my people.

Remember the sword of logic cuts both ways: doesn't it Rebbetzin?

'Never Again means Never Again.'

Can you say never again if it never happened in the first place though?

Even if it did: do my people – non-jews of Christian Western Europe – get to say *'Never Again'* concerning the murders of my people that yours carried out happily and without provocation at Mamilla pool (3) or the attempted and actual murders of millions of my people after the Second World War by yours? (4)

'If the Holocaust has taught us anything'

I don't think it has taught your people anything, because there is no feedback loop or acknowledgement that you had any part to play in causing people to not like you and put you in concentration camps.

Instead all you do is whinge about how *'innocent'* you were, while never bothering to interrogate that unfounded and dare I say arrogant assumption.

'It is that when regular folks go silent in the face of tyranny,'

Tell that to the ancient Greeks, ancient Romans, the people of the Balkans and Poland in the nineteenth century... or could it be that regular folks didn't regard what Jews thought of as a tyranny as one?

Well that couldn't be: now could it?

I mean aren't the Jews the chosen people of the creator of the universe and thus superior to all the dumb and ignorant goyim?

Put it this way: *'Regular folks'* are angry with the anarcho-tyranny that you and your people have imposed upon us and people like me are part of the new order. The order that you and your people were instrumental in creating will be reduced to ashes.

It is that simple.

'Bad things happen and their silence favors the oppressor.'

Which is why people have historically not been silent: no?

'In these times of divisiveness and turmoil, a wave of de-humanization is sweeping our nation that is causing emotional, psychological and physical suffering.'

In other words: people you don't like are rising against you and you are bitching about the *'suffering'* inflicted on you and your people by the dumb and ignorant goyim who don't understand how they are supposed to be at the bottom of the cosmic order.

'The Jewish community has been targeted recently by haters'

You don't know who it has been targeted by let alone their motives. The only culprit we know of so far is a left-wing black former journalist called Juan Thompson who did to implicate his former girlfriend.

Please don't lie.

'And these threats are escalating.'

Are they? How many of these threats were actually real?

'We the citizens of Rhode Island'

You only speak for yourself not on behalf of anyone else apart from maybe the regular members of the minyan of your synagogue.

'Will do whatever it takes to protect and safeguard the life and property of our Jewish neighbors.'

You meant to write:

'The Jews of Rhode Island will do whatever it takes to protect and safeguard their lives and property. Be warned goyim.'

'To this effect, a multi-faith, multi-denominational gathering took place at the Holocaust Memorial on The River Walk in Providence.'

Cool, but I am surprised the ODESSA didn't call in a bomb threat if we are to judge by the apparent terror in which you are living. Or maybe you are guilty of being just a little histrionic?

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Is the Origin of Fish and Chips Jewish?

Sun, 12 Mar 2017 18:46:00

I recently happened upon an article in the Jewish News, which claimed that the origin of the iconic British street food that is Fish and Chips has Jewish origins.

The article states:

'Fish and chips became a marriage made in culinary heaven during the late 1800s. The British capital was first introduced to fish coated in flour and fried in oil by Jewish immigrants arriving from Portugal and Spain during the 16th century, although it was also popular with Jews from Russia and Poland arriving during the late 1800s.'

Jewish News cookery writer, Denise Phillips, explains on the programme: "They had just come over from Russia and wanted to bring food with them that they were familiar with: Picked cucumbers, beetroots, herrings, smoked salmon and, obviously, fried fish." (1)

This sounds authoritative until you read the caveat that is inserted below:

'This was however traditionally served cold on Friday night and covered in breadcrumbs, rather than today's more familiar batter coating.' (2)

So in other words all the Sephardic Jews may have brought to a fried fish to London – and I doubt they were the first as the Spanish Pescaito Frito ('Fried Fish') is more likely to have turned up in the English capital before Sephardic Jewry showed up there in force – which wasn't battered, but rather coated in breadcrumbs like an escalope and served cold not piping hot.

In essence then *'Jewish News'* is declaring that Sephardic Jews bought a recipe for fried fish in breadcrumbs that was served cold over from Spain and are trying to claim this was the origin of battered fish served hot. That is rather like claiming that Jews wrote Megasthenes' *'Indika'*, because one of the scraps of the text that has come down to us came via the Jewish writer Josephus.

It links handling with causation without evidence and tries to suggest that the handlers were the force behind the later event, which is frankly nonsensical gabble.

Anyway *'Jewish News'* continues:

'By the late 1800s, the first frying machines were being invented, causing a proliferation of street stalls selling chips.'

But who brought fish and chips together? That was the brainchild of a Jewish immigrant named Joseph Malin, who owned a fried fish shop on Old Ford Road.'

According to Pat Newland, 72, a restaurateur who learnt the trade while growing up in Hackney, recalls: "I believe there was a shortage of fish and so Malin began selling chips as well in the shop. When the fish became plentiful again, the people came back, but this time they wanted fish with the chips."

Thus was born Malin's, the world's first fish and chip shop, in 1860.'

This is the nub of the issue: Joseph Malin opened up a fish and chip shop in the Old Ford Road in 1860. That seems all well and good until you realise that isn't the settled fact that *'Jewish News'* portrays it as, but rather misrepresents a long-standing debate.

To quote the BBC:

'Some credit a northern entrepreneur called John Lees. As early as 1863, it is believed he was selling fish and chips out of a wooden hut at Mossley market in industrial Lancashire.'

Others claim the first combined fish 'n' chip shop was actually opened by a Jewish immigrant, Joseph Malin, within the sound of Bow Bells in East London around 1860.' (3)

The problem here is obvious: Malin is being claimed to be the originator of Fish and Chips in 1860, but there is also John Lees in 1863.

Lees' sale of Fish and Chips in 1863 in Lancashire is well-established as Glyn Hughes has pointed out, but Malin only advertised '*fish fried in the Jewish fashion*' not '*Fish and Chips*' as Lees did. (4)

This makes it rather unlikely that Malin's establishment was the first Fish and Chip shop or that he was the creator of the iconic dish, because we simply don't have much evidence that he sold fish and chips as we understand it, but rather fried breaded fish served cold.

Indeed I rather doubt that either Lees or Malin were really the first to originate the concept, but are rather the first two examples. Since Charles Dickens referred a '*fried fish warehouse*' in his 1838 novel '*Oliver Twist*', (5) which suggests that '*fried fish*' was a common enough foodstuff found in England's capital.

While on the subject of the chip the BBC rightly points out that:

'The story of the humble chip goes back to the 17th Century to either Belgium or France, depending who you believe.

'Oddly enough, the chip may have been invented as a substitute for fish, rather than an accompaniment. When the rivers froze over and nothing could be caught, resourceful housewives began cutting potatoes into fishy shapes and frying them as an alternative.' (6)

In other words: chips had been associated with fried fish since the 1600s.

Does that sound like it was a dish created by jewish immigrants as the '*Jewish News*' claimed?

No: it doesn't.

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The Weird Case of Juan Thompson and the Bomb Threats

Sun, 12 Mar 2017 18:02:00

Juan Thompson, a 31 year old disgraced former liberal journalist who has previously been found guilty of literally creating ‘fake news’, (1) has been arrested by the FBI and charged with making at least eight bomb threats to jewish institutions. (2)

Thompson’s apparent motive was to frame his white ex-girlfriend whose name used when he called in the bomb threats (3) and then proceeded to complain about them using Social Media. (4)

That is more than a little weird and one rather suspects that Thompson is simply not right in the head.

However despite the attacks being continually referred to as ‘anti-Semitic’ and alleged to be part of some kind of international conspiracy against the jews. (5) The media are now backpedalling and claiming that this wasn’t and isn’t the case. (6) It isn’t the media alone either; jewish institutions such as the Anti-Defamation League of B’nai B’rith (7) and the Southern Poverty Law Center (8) are doing so as well.

We are now being subjected to the modified narrative that at least eight of the bomb threats weren’t anti-Semitic, but all the others are. (9) The problem with his narrative of course is that it exposes the Emperor’s New Clothes in the whole concept of labelling an event as anti-Semitic.

In other words: when the event is felt to be the work of people who the fit the perceived narrative of what an ‘anti-Semite’ should be then the attacks are part of a ‘wave of anti-Semitism’. When the event is felt to be the work of people who do not fit the perceived narrative of what an ‘anti-Semite’ should be then the attacks are not part of a ‘wave of anti-Semitism’.

So in essence anti-Semitism can quite literally be colloquially defined as ‘something that jews don’t like’, while an anti-Semite can similarly be defined as ‘someone who the jews don’t like’.

Now while there are a great many other bomb threats other than those that we know Thompson made – which is least eight and likely to be more – we do not know who made the threats nor their motives.

If the Juan Thompson cases shows us anything it is that you simply cannot assume motives about why something happens. Like any sane person I have withheld my judgement and rather than denying the attacks were and are being made from an ‘anti-Semitic motive’. I await data on which to base my judgement not on assuming that because the bomb threats were made against jews that it is an ‘anti-Semitic conspiracy’.

Indeed we may yet discover – as with the Juan Thompson – that this ‘wave of anti-Semitism’ is as President Donald Trump himself implied: self-inflicted victim hood by the liberal left and the jewish community themselves.

We’ll see.

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America First: Donald Trump's Poker Game with Israel and Its Lobby

Mon, 13 Mar 2017 22:56:00

Donald Trump has said an awful lot of different things in the last few years. After he was inaugurated as the President of the United States this year I think we may reasonably suggest that he will say a great many other things on a vast range of different issues.

Possibly one of the most contentious subjects on which he has commented is that of Israel and broader Middle Eastern policy. Trump's stance on these issues is difficult to understand for many, because unlike many previous incumbents of the Oval office: he is not heavily blinkered by an insane pro-Israel bias.

Now you might immediately and vehemently disagree with me on that.

You'd probably mention Trump's choice of ambassador to Israel, David Friedman, and how he is a pro-settler nutter who calls less radical Zionists '*kapos*'. (1)

You'll also probably talk about how Trump has repeatedly referred to himself as Israel's '*best friend*' (2) and has pledged to move the US embassy from Tel Aviv to Jerusalem. (3)

You could also mention the fact that Donald Jr., Eric and Ivanka Trump – his older children – have all married jews and, in the case of Ivanka, converted to Orthodox Judaism.

All of this is true, but think about who Trump and his family members are: they are business people.

They live, work and breath a certain hard-nosed logic that means they will do whatever it takes to get ahead in a given environment.

In other words: in the world we live in, and especially the mini-universe of New York's social and financial elite, it is a great advantage to have business dealings and connections to the jewish community.

That doesn't mean that the Donald doesn't have principles, but rather that in order to make money and be successful. He has had to put aside personal feelings and preferences to make the connections he needed to in order to make it and then sustain his success in the cutthroat New York business world.

Does Donald Trump have principles?

I think so and as much is obvious when you notice how he ran his Presidential campaign.

He did so working on the simple but apparently controversial principle: America First.

Could that be callous self-serving rhetoric as his many opponents and critics have repeatedly suggested?

Certainly, but the fact that the Donald has immediately acted on issues of substance to the electorate and in such a way as is consistent with his America First position belies this. The border wall is well on the way to being built, (4) widespread deportations of illegal immigrants have begun, (5) jobs have been kept in America for workers (6) and so on.

This thus suggests that Trump does actually mean what he says.

However think about his expressed attitude to Israel and on the Middle East in general.

To be sure Trump doesn't want to wipe Israel of the map and has made them some promises, but think about what those promises are. Moving the US embassy from Tel Aviv to Jerusalem is a purely symbolic move that keeps the Israeli government and its lobby happy, but yet concedes nothing.

Indeed Trump can even claim '*logistical difficulties*' are preventing him from doing so should he wish to as the media have pointed out. (7)

Despite appointing the ardent pro-settler lawyer David Friedman to be the Ambassador to Israel; Trump hasn't yet allowed Israel to annex illegal settlements from the Palestinian territory. (8)

Strange if Friedman was a real political player and not a symbolic pawn: no?

Indeed the Donald has been extremely cagey about the whole situation and appears to be deliberately restricting and reducing Israel's demands. (9) All while keeping a firm boot on the Israeli Prime Minister's neck concerning who calls the shots (10) as well as keeping Israeli public opinion on his side. (11)

What this means is that while Trump has made all the right noises towards Israel and its lobby in the United States. He has in actuality done very little for them and merely offered them symbolic – not real – gestures of support.

The fact that Trump – in spite of claiming to be the '*best friend*' of Israel – has talked directly to Palestinian President Mahmoud Abbas and has endorsed a two-state solution (12) rather suggests that the Donald is fobbing off Israel and its lobby, while building himself into a position to force a solution onto the Israeli government and neuter its lobby in the United States.

Indeed it has recently emerged that Israeli intelligence may have been listening in to the Donald's private conversation with Abbas. (13)

If true this would call into question the ability of US security infrastructure to withstand acts of Israeli espionage and give the Trump administration a mandate to conduct some ruthless '*corporate restructuring*' in the US intelligence community.

Thus allowing the Donald to replace the many neo-conservative dinosaurs and Israel First apparatchiks in that community with personnel would put their country's safety and integrity before that of another country's interests.

Evidence of this isn't hard to come by when you look at the way that the Israeli government is absolutely desperate to talk to Trump and '*win him*' to their side. This is a significant sea change from the condescending and arrogant attitude formally adopted by Netanyahu and other Israeli politicians towards Presidents George W. Bush and Barack Obama.

Netanyahu has described Trump as a '*true friend of Israel*' (14) and Avigdor Lieberman, the Israeli defence minister, has done similar, (15) while also trying to sell the ethnic cleansing of Palestine to the Donald. (16)

The key here is that while Netanyahu and Lieberman are busy trying to cosy up to the Donald and he keeps stalling them. To give you some idea; Netanyahu and Lieberman are both apparently finding it difficult to nail the Donald down on giving them the green light to what they want, but he gives them just enough bait to ensure that they keep coming back for me in the hope he will finally give them the green light to execute their plans. (17)

Meanwhile domestically the Israel Lobby is deeply conflicted about Trump. He simply won't do what they want him to do, because he doesn't operate as a politician but rather a businessman. He doesn't want to cut a deal with them or to get rich quick; he won't do anything that he doesn't think is in the interests of the United States.

That makes him next to impossible for them to control and even more so considered that the traditional instrument for forcing rebellious political figures into line has been the mass media, which of course is almost completely discredited on the subject of Trump.

So instead of calling out and challenging the Israel Lobby directly: the Donald begins using budget cuts to undermine their political power.

Take for example the cutting the '*Special Envoy to Monitor and Combat Anti-Semitism*', which is a paid job to basically spread pro-Israel propaganda and '*Holocaust*' guilt trips around the world under the official seal and protection of the US President's office on Uncle Sam's dime.

So what does the Donald do?

He cuts the position as part of a drive to reign in unnecessary spending.

The Israel Lobby then goes mad and accuses Trump of being '*anti-Semitic*' and dog-whistling to the AltRight. (18)

Trump simply ignores the Israel Lobby like they are irrelevant and not worth his time and nothing happens.

There isn't a grassroots rebellion against Trump, but the Israel Lobby's incessant anti-Trump bleating causes them to be identified with the '*Never Trump*' camp by many Trump supporters.

This is beautifully demonstrated during the St. Louis cemetery vandalism fiasco in that Trump didn't himself turn up, but sent Vice President Mike Pence to make a speech and symbolically '*help tidy up*'. (19)

Normally a President would turn up after the Israel Lobby and the Jewish community began '*demanding action*'. (20)

The Donald merely said he was '*disappointed*' (21) and offered a general statement that the matter would be investigated but implied that the Jews themselves were also possibly responsible. (22)

Similarly Mike Pence – not the Donald – is to speak at AIPAC – the signature conference of the Israel Lobby – (23) which in itself is a significant political earthquake as the signal it sends to the lobby is that it isn't worth the Donald's time to talk to them.

Can you imagine George Bush or Barack Obama daring to miss an AIPAC conference?

I bet you can't.

You see my point.

The Donald's strategy is simple.

He knows that the key to Israeli power in Washington D.C. is the synergy between the Israeli government and the lobby's personnel.

So he placates the Israeli government with vague promises, symbolic gestures and the occasional bit of meat just to keep them thinking that a big payday is coming. So the Hasbara mask of Israeli reasonableness and diplomacy falls off as Jewish politicians desperately scramble to present Trump with their '*Final Solutions*' for the Palestinian and Iranian questions in the hope that he will '*green light*' their prescribed remedies and ensure their place in history.

The Donald then publicly snubs the Israel Lobby and doesn't do what they want him to, but yet also gives them just enough attention that they can't accuse him of anything other than a vague irreverence to their interests.

Meanwhile Trump quietly begins removing the bastions of power of the Israel lobby – such as the '*Special Envoy to Monitor and Combat Anti-Semitism*' – on pretexts that are difficult to publicly disagree with such as '*budget cuts*'. Thus weakening the Israel Lobby and breaking the synergy between the Israeli government and the lobby by creating a wedge of divergent interests between them.

The Israeli government then begins pushing radical policies that are by any standard a public relationships nightmare if not a case of mass suicide for the Hasbara effort. This directly conflicts with the liberal domestic policies promoted in the United States by the Israel Lobby, which in turn finds it harder and harder to walk the tight rope of credibility between aggressively defending Israel and promoting these liberal domestic policies in the United States.

In essence Trump is doing exactly what he said he would do: putting America First.

Where are his Machiavellian tactics from?

Well they are straight out of '*The Art of the Deal*', which I am sure Netanyahu and his ilk have never bothered to actually read.

The Donald has taken the measure of the Israeli government and its lobby and is slowly and methodically taking them apart, because he realises that they are a major source of opposition to his implementation of America First policies in both domestic and foreign affairs.

He isn't anti-Israel in any way, shape or form, but what he is opposed to is Israel and its lobby trying to tell him how to run the United States.

And you know what?

Donald Trump is winning and long may it stay that way.

It is time to Make America Great Again my friends.

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Alan Dershowitz, Israel and Cuba

Tue, 14 Mar 2017 22:08:00

Recently the Gatestone Institute published a rather banal travelogue by prominent Israeli apologist Alan Dershowitz concerning a recent visit to Cuba. Normally I would have just shrugged it off except for two passages, which I think are worth reproducing and commenting on.

Firstly Dershowitz writes:

'I finally made it to Cuba -- nearly 60 years after first trying. It was Christmas Vacation during my senior year at Brooklyn College. Five members of Knight House -- the poor folks version of a live at home fraternity at my commuter college -- decided to visit Havana. Our motives were not entirely pure. Yes, we wanted to see the old City of Havana and its cultural gems. But we had also wanted to participate in its notorious nightlife. We were 20 years old and seeking post-adolescent adventures of the sort we couldn't experience back in Brooklyn.

We never made it. When we got to the Miami airport for the half-hour, \$50 flight, we were greeted by a State Department Travel advisory. It seems like another young man -- just a dozen years older than we were -- was also trying to get to Havana. He had been trying for several years and finally -- on the very day we were departing Miami for Havana -- Fidel Castro and his revolutionary army were at the outskirts of the city.' (1)

So basically the young Dershowitz -- a hard core proponent of jewish supremacism and author of a book screeching hysterically about jews having sexual intercourse with non-jews -- (2) was desperate to get to Cuba to have sexual intercourse with as many of the local women and prostitutes as he possibly could.

The irony as always is simply delicious.

Dershowitz continues:

'On Friday night some of us attended a beautiful Shabbat service at the local Synagogue. There was no Rabbi, so the service was led by a group of teenage visitors from Argentina. The dining room table was set for 80 expected guests, who would feast on chicken and other delicacies not easily available to most locals. The woman who heads the Jewish Community proudly described a recent visit to the synagogue by Raul Castro, who she said had a warm spot in his heart for Jews, if not for Israel, with which Cuba has no formal relations.' (3)

This is typical Dershowitz dis-ingenuousness when he discusses Cuban-Israeli relationships. He forgets to mention that the two countries have long engaged in surreptitious trade -- thus breaking the US trade embargo of Cuba which Israel officially supported -- and technological exchanges, especially in regards to agriculture. (4)

Dershowitz also pointedly ignores that the *'authoritarian Cuban government'* was brought about and funded by a disproportionate and significant number of jews. (5) In addition to the fact that Fidel (and thus also Raul) believed himself to have jewish ancestry. (6)

Oh dear Alan... oh dear.

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Beyond Chutzpah: A Reply to Yehuda Bauer and Havi Dreifuss

Tue, 14 Mar 2017 22:34:00

As part of my new found habit of writing responses to letters to the editor of jews and their supporters. I saw one from 'Holocaust' experts Yehuda Bauer and Havi Dreifuss in 'The Jewish Chronicle' a few days ago.

It was too tempting an opportunity to kick these two jews in the intellectual gonads and so I took it.

The result is below.

To wit:

'The current Polish government, led by the right-wing Law and Justice Party (PiS), is about to pass a legal amendment that threatens to prosecute anyone in the world who accuses Poles or the Polish nation of participating — even partly — in the crimes committed by Germans on occupied Polish soil during the Holocaust.'

Such a person, who, according to the amendment, will contradict "facts", will face three years in prison. The new law includes a paragraph exempting "a perpetrator" committing the act "within the framework of his or her artistic or scientific activity".

Yet, the "exemption" of academics is hardly watertight, not only because "truthful facts" will be determined by the Institute of National Remembrance (IPN), a government institution; nor because of the very thin line between academics, educators, journalists and others.

The "exemption" was far from convincing because even before the amendment was accepted, Polish authorities were trying to limit academic discourse.'

Professors Bauer and Dreifuss have apparently forgotten to mention that to have a sceptical – let alone a revisionist view – of the 'Holocaust' is illegal in fourteen European countries. (2)

Naturally they are 'extremely concerned' about an 'attempt to limit academic discourse' in regards to the extent or lack of Polish involvement in the 'Holocaust'. I mean they are both specialists in 'Holocaust Studies' so this is natural enough and I happen to agree.

The Polish government shouldn't limit what can and cannot be argued upon in academic discussion, but Bauer and Dreifuss forget to mention that the Polish government – like thirteen other European governments – not only 'limits academic discourse' on the subject of the 'Holocaust' but has banned views that it (3) and other governments – including that of Israel – don't like. (4)

Bauer and Dreifuss are quite clearly happy to 'limit academic discourse' when it suits them and prevents them being challenged by critics to substantiate their claims. Yet when the boot is on the other foot however: they immediately resort to taking up airs in 'The Jewish Chronicle'.

To promote a ban on criticism of your own views and then decry a similar and subsequent ban on your own criticisms of other's views is, in the words of Norman Finkelstein, 'Beyond Chutzpah'.

'Professor Jan T Gross is a well-known historian of Polish and Jewish origin teaching in Princeton in the United States. His book, Neighbors (Princeton, 2001; published originally in Polish in 2000), dealt with the murder of several hundred Jews in the Polish town of Jedwabne, and described in detail how they were burned to death in a barn — or killed by other horrific means — by their Polish neighbours on July 10, 1941.'

Well this little piece of purple prose forgets to mention that Gross' explicit motive in publishing 'Neighbors' was 'to correct a cultural reluctance in Poland to acknowledge the extent of anti-Semitism in its history and its consequent neglect of Jewish accounts as historical sources.' (5)

In other words: Gross was never interested in a scholarly debate and discussion, but rather engaged in an explicit piece of cultural warfare against the Polish people on behalf of the jewish people (of which he is part).

'In an interview in Die Welt in September 2015, Mr Gross said that during the war the Poles were busier murdering Jews than killing Germans.'

Well..? Gross clearly made such an inflammatory comment that it would be shock if the Polish government and many of Poland's people didn't take offence to it.

Take into account that Gross had explicitly political motives for publishing *'Neighbors'* as pointed out above and yet Bauer and Dreifuss are still surprised that people took offence.

If I had said in an interview that said that during the war the Jews were busier murdering political opponents and alleged *'counter-revolutionaries'* for Stalin than killing Germans. Then what I would be saying is historically accurate, but also incendiary and unlike Bauer and Dreifuss I wouldn't be surprised if Israel decided to send the Kidon after me.

'After long investigation into Mr Gross's statement by Polish legal authorities, the case was almost closed. But then, unsurprisingly, the first prosecutor's decision was overturned. It will now be the same IPN that will decide whether the well-known scholar has "defamed" the Polish nation and thus should be prosecuted and punished.'

Oh okay... so the Polish legal authorities cannot change their mind now?

Incidentally Gross is not a *'well-known scholar'*; his publication record is desultory at best for a thirty-eight year academic career. In my own career – which is several times shorter than Gross' – I have managed to publish more academic books than he has.

'It should be emphasised: even if Mr Gross were wrong — and he is not —'

I thought we were talking about an open academic debate here?

Oh wait... he might be wrong, but he isn't and if he is well... shut up and listen to us goyim.

'It is his right to express and publish his views and understandings which stem from his historical investigation. In a democratic country, that is.'

So I assume Bauer and Dreifuss are now going to advocate the removal of all laws criminalising *'Holocaust Denial'* in democratic countries then?

'The problem is one of basic principles. It is not the job of any government (in a democratic country) to determine historical facts,'

Indeed: it isn't.

'Beyond very obvious ones; the fact of the Holocaust, for instance,'

Well no.

It is either the government's job to decide what is fact or what is not or it is not the government's job to do so.

You can't have a *'very obvious historical facts'* exception to that statement. Since even large events and previously believed and widely accepted history can be blown away by the Socratic dialectic that is the very basis of academic discourse. A good example of this is Catharism that allegedly thrived in southern France and northern Spain during the twelfth and fourteenth centuries.

This has been accepted as gospel truth for hundreds of years by historians, but yet recent historians and an emergent scholarly consensus forcibly contends that Catharism never existed and was but an imagined foe of the newly-minted Catholic universities.

The same applies to any historical event no matter how allegedly *'obvious'* it is.

Bauer and Dreifuss here are merely engaged in the age old practice of making bad and illogical excuses for why their particular claims about an alleged event – the *'Holocaust'*– shouldn't be subject to free and unlimited academic discourse.

If there is solid underpinning to the *'Holocaust'* thesis then there is nothing to hide.

So why are Bauer and Dreifuss so scared of free and unlimited academic discourse on the *'Holocaust'*?

I'll let you figure that out.

'Or the fact of the persecution of Poles by Nazi Germany.'

So why should we not question this, but yet be able to question whether the Poles also persecuted the jews?

Perhaps we ought to also investigate whether the jews persecuted the Poles or is that too heretical a thought?

'To question such facts is indeed outside acceptable discourse.'

Why would you *'limit academic discourse'* in such a way if you are so sure of your thesis and the evidence that supports it?

Why is some discourse *'acceptable'* and other discourse *'unacceptable'*?

What makes discourse *'acceptable'* or *'unacceptable'*?

Whether it offends jewish feelings or not?

'There are countries, like the US, where even denial of such obvious facts is not prosecuted, in the name of freedom of expression. Others, such as France and Germany, have criminalised Holocaust denial.'

Notice the palatable disgust with which Bauer and Dreifuss write that there are countries where *'even denial of such obvious facts is not prosecuted, in the name of freedom of expression'* and you begin to see that both of these historical hacks are seeking to not only limit and restrict academic discourse along the lines of their own beliefs, but criminalise dissent from that draconian orthodoxy as well.

'If the Polish government wants to similarly criminalise Holocaust denial'

The Polish government have already criminalised *'Holocaust denial'* so clearly this is irrelevant and rather ignorant comment by Bauer and Dreifuss.

'Or justifications of German murder of Poles, that could — perhaps — be defended.'

That is quite some doublethink there.

How can you advocate *'limiting academic discourse'* but then claim not to be limiting it is quite frankly bizarre.

'But Polish attempts to clear all Poles of anti-Jewish acts, with the exception of what Polish officials call regrettable misbehaviour by marginal elements, are illegitimate in a democratic state.'

Indeed: so are jewish attempts to clear all jews of anti-gentile acts, but then that hasn't stopped jewish and/or Israeli historians now has it? (6)

'More than that: to threaten a historian with incarceration because of his findings and views is to repeat what one thought Poland had overcome: a return to Bolshevik methods of suppressing freedom of thought.'

It is indeed ironic that Bauer and Dreifuss use the analogy of the Bolshevik repression of dissent considering, of course, that the Bolsheviks were a significantly and disproportionately jewish group. (7)

'Polish involvement in the persecution of Jews during the Holocaust is an undeniable part of those dark days.'

If something is *'undeniable'* then why does it need to be protected from *'denial'*?

'A group of excellent Polish historians, sociologists and psychologists have shown in detailed research that a very large number of Jews — maybe up to 200,000, a figure Mr Grabowski arrived at — were killed by Polish peasants, the collaborationist so-called Polish Blue Police, and by some units of the mutually hostile Polish anti-German undergrounds. They have also shown how an extremely courageous minority of Poles, peasants and townspeople, risked their very lives — and some of them lost them — to save their Jewish compatriots.'

So basically said group wish to suggest that the Polish people – except for an *'extremely courageous minority'* – are

arguably partially responsible for the *'Holocaust'* and thus 'owe' the jews who will then come to collect a-la Finklestein's thesis in *'The Holocaust Industry'*.

'The current atmosphere jeopardises this path-breaking Polish scholarship. In this atmosphere, no wonder young undergraduate students who want to deal with Polish behaviour towards the Jews during the German occupation may well desist from their projects because the government has decided what the "facts" are and they will be threatened and possibly incarcerated.'

So if I wrote the following would Bauer and Dreifuss agreement thus agree with me?

'The current atmosphere jeopardises this path-breaking German scholarship. In this atmosphere, no wonder young undergraduate students who want to deal with German behaviour towards the Jews during the German occupation may well desist from their projects because the government has decided what the "facts" are and they will be threatened and possibly incarcerated.'

'Despite worldwide condemnations and objections of leading scholars and organisations, the Polish government, which enjoys an absolute majority in the Sejm (parliament), seeks approval of the amendment.'

Protests also came from the International Holocaust Remembrance Alliance, which, with its 31 member governments (including Poland) and 11 observer/candidate states, provides Holocaust education, remembrance and research with a political umbrella.

A delegation, led by a well-respected Austrian diplomat, went to Warsaw to persuade them of the folly and undemocratic nature of this legislation and reach some kind of a solution. The Polish authorities were very polite, very obstinate and pretended not to understand — or perhaps actually did not comprehend — the problem. They refused to budge.'

And 'leading [largely non-Polish] scholars' and assorted non-Polish 'organisations' have a right to question the laws made by the democratically-elected government of Poland why?

'This is not just a matter of the past. We feel it reflects a deep-seated antagonism on the part of important segments of Polish society towards the Jews, past and present, despite denials by officials and opposition to antisemitism by many Poles.'

So in summary Bauer and Dreifus are saying that 'unless you do what we say you are anti-Semitic' or in other words: unless you agree with jews, you are therefore criticising jews and thus you are anti-Semitic.

It is easy to be an 'anti-Semite' today: isn't it?

'The anti-Jewish trend is opposed by parts of the intellectual elite, and by an important group of Polish scholars. It is they more than others who are threatened (not so much the small Jewish community).'

So basically a small bunch of the self-proclaimed 'intellectual elite' are seeking to overturn the democratic will of the Polish people.

That sounds awfully like a jewish conspiracy: no?

'The Polish government should be told that the honour of the Polish people and the history of courageous resistance to Nazi Germany is being sullied by this kind of behaviour.'

And we end with a silly and rather trite rhetorical appeal to emotion.

It is such a shame that Bauer and Dreifuss couldn't make an even remotely logical argument instead of resorting to trite and tired rhetorical flushes!

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Hoax Alert: Swastika in Victoria, Australia (2017)

Fri, 17 Mar 2017 11:23:00

We've gone a few days without an alleged *'anti-Semitic hate crime'* and the apparent thirst for new outrage at the *'wave of anti-Semitism'*. This drought has been quenched by a new alleged *'anti-Semitic hate crime'* in Australia of all places.

I quote the *'Daily Mail'* for the facts of the case:

'A playground in a popular Jewish area has been vandalised with spray-painted swastika symbols on children's play equipment.

The swastikas were discovered in green spray paint at McKinnon Reserve in Glen Eira, Victoria - a community that is more than 50 per cent Jewish.

The anti-Semitic graffiti was quickly spotted by the Anti-Defamation Commission (ADC) in Caulfield and removed from the area.

Dr Dvir Abramovich, chairman of the ADC told Daily Mail Australia the graffiti makes part of a wider neo-Nazi campaign that is 'seeping poison' into Victoria.

He said: 'There is something very troubling and unsettling happening in our country with a dramatic surge of white-Supremacist graffiti and activities as right-wing extremists are spreading their cancer of hate.

Imagine how distressed and traumatized a Holocaust survivor, taking their grandchild to this playground would be, when confronted with this potent symbol of genocide and xenophobia.'

Dr Abramovich added: 'It is incumbent on the entire community to speak up against the scourge of anti-Semitism, and we call on all leaders, especially mayors, to say in a strong and loud voice not in our city!' (1)

Now the obvious problem with the story being spun by Dvir Abramovich and the Anti-Defamation Commission – Australia's version of the Anti-Defamation League – is that there is no evidence that this graffiti was painted by *'anti-Semites'* and/or *'neo-Nazis'*.

Yes it is a swastika, but these can be drawn by anyone not just *'anti-Semites'* and/or *'neo-Nazis'*.

This is sort of the point: you cannot claim this is an *'anti-Semitic hate crime'* until you know who did it and why they did it.

Further the fact is that occurred in a playground that was literally 10 metres away from a main road and next to a bus stop.

It makes it an utterly impractical place for *'anti-Semitic neo-Nazi'* vandals to strike, because the possibility of discovery is both very high and their identification even likelier.

So why strike there and only spray one carefully drawn swastika rather than political graffiti?

It doesn't make a whole lot of sense for political vandals does it?

It does however make sense if this vandalism was an attempt to impersonate the *'evil anti-Semitic neo-Nazis'* who are claimed to be rapidly growing in numbers. Since the only people who really benefit from this act are the jewish community where-as *'anti-Semitic neo-Nazis'* don't even get extra website hits from the graffiti.

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Hoax Confirmed: 'Beware the Jews' sign in Stamford Hill, London (2017)

Fri, 17 Mar 2017 11:34:00

Well when it rains it pours; we have yet another confirmed 'anti-Semitic hate crime' hoax on the books. In this instance this has occurred in London, England.

The Times of Israel originally reported that:

'A 'Beware of Jews' sign was found affixed to a light post in a London neighborhood.

The triangular-shaped sign with a red border that mimics an official road sign indicating a hazard, shows a silhouette of ultra-Orthodox Jew with fedora hat and sidecurls. It was hung near a synagogue in the largely ultra-Orthodox Stamford Hill neighborhood of London.

The sign was discovered by the Stamford Hill Shomrim, a Jewish neighborhood watch group. The Shomrim reported the sign to the Metropolitan Police and the local council.

"The sign has caused a lot of concern amongst local Jewish residents, especially as it is in such close proximity to a synagogue," Barry Bard, supervisor at Stamford Hill Shomrim, told local media.

"This latest hateful incident shows the lengths to which anti-Semites are prepared to go to tell Jews that they are unwelcome in their own city. For many in the haredi Jewish community, this type of abuse and harassment is becoming a part of life. It has no place in a city that prides itself on its inclusivity," Stephen Silverman, Director of Investigations and Enforcement at Campaign Against Antisemitism.' (1)

Similarly this has been picked up, among other outlets, Inquisitr, which recently published an article that read as follows:

'Is it a difficult time in London for the Jewish community? In the northern part of the city, a "Beware of Jews" sign was found fixed to a lamp-post. The red triangle warning sign in Stamford Hill has the silhouette of an Orthodox Jewish man, who is wearing a traditional Fedora hat. Unlike previously recorded hate crimes, this looks to be a planned one.

The racist sign was found by a Jewish neighborhood watch group called Shomrim. The group reported the incident to the Metropolitan police and Hackney council. According to the group, the warning sign has caused "alarm and distress to local people." This is the first time such a sign has been found in the area. The incident is believed to be alarming because of the careful planning involved in the act.

Nevertheless, according to Barry Bard, the people of Stamford Hill are used to verbal abuse or anti-Semitic assault. The operational supervisor of Shomrom in Stamford Hill said there were personal attacks, but the nature of such hate crimes was unprofessional. One might question if it is a difficult time in London for the Jewish community.

"The person who planned (this sign) has obviously gone to an effort to cause alarm and distress to local people," Bard said.

The Community Security Trust released hate crime-related data that showed the number of anti-Semitic incidents in the United Kingdom reached a record level last year. There were 1,309 incidents of anti-Jewish hate crimes in 2016. The year before, it was 960, and 1,182 in 2014.

The Hackney council was supposed to remove the "Beware of Jews" sign on Wednesday morning. Stamford Hill is located in the middle of an ultra-Orthodox Jewish community. It is primarily a Hasidic community with an estimated population of 30,000, the Guardian reports.' (2)

Very concerning: right?

Except that the Stamford Hill Shomrim and the Campaign against Antisemitism hadn't bothered to look at the context of the sign among the many other similar ones in the area and it turns out that it was, in fact, part of an art project.

To quote the BBC:

'An artist whose road sign art project was mistaken for an anti-Semitic hate crime has apologised for causing offence.

Franck Allais placed the red triangle sign - which depicted the silhouette of an orthodox Jewish man - on a lamppost in Stamford Hill, close to a synagogue.

The sign provoked complaints from a Jewish community group - who reported it to police - and local MPs.

Mr Allais told BBC News he "completely regretted" any offence caused.

The artist, who is from Paris, but has lived in east London for 16 years, placed 27 signs around London.

They featured silhouetted figures including shoppers and animals.

His work provoked outrage when neighbourhood watch group Shomrim NE London spotted one of the signs 200m from a synagogue on Forburg Road on Tuesday evening.

It suggested the sign meant "Beware of the Jew" and said it had caused "alarm and distress" among the Jewish community.

But Mr Allais said the work was based on photographs he had taken.

"I take pictures around me of people crossing the road," he said.

Mr Allais said he believed red warning triangles did not have a "bad" meaning, but rather advised motorists to "take care" of the item depicted.

Shadow Home Secretary and MP for Hackney North Diane Abbott said it was "disgusting" and "unacceptable", while Labour's MP for Tottenham David Lammy said it amounted to "despicable, nasty behaviour that has absolutely no place in our community".

Hackney Council estimates there are about 30,000 Charedi Jews in Stamford Hill, the largest community in Europe.

Police said they were investigating the incident as a "religiously aggravated hate crime, in keeping with the reporting of the incident".

No arrests have been made.' (3)

Whoops: huh?

I wonder how many other 'anti-Semitic hate crimes' are merely the result of jewish hysteria around any perceived criticism or negative comment made about their community.

Hmm...

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Why Cucking Doesn't Work: The Case of UKIP's Rabbi Shneur Odze

Wed, 03 May 2017 21:43:00

In the wake of the successful referendum that triggered Brexit in the United Kingdom and the resignation of Nigel Farage as the head of the UK Independence Party (hereafter UKIP); the party has struggled to maintain its relevance in British politics. (1)

Thus new party leader Paul Nuttall has sought to re-brand the party as the UK's version of Geert Wilders' pro-Israel and anti-Islam PVV (literally '*Party for Freedom*'). (2) The problem with this of course is that he needed viable candidates who could withstand the intensive media scrutiny that they would inevitably be subjected to and appeal to voters.

This blindly counter-Jihadi mind-set without any reference to any kind of deeper critical analysis is typical of why followers of people like Robert Spencer and Pamela Geller have rather bad habit of failing to turn propaganda disasters for the mainstream political parties into political capital. The fact is that outside of their little amen corners; these activists have been remarkably unsuccessful because they simply don't factor in that there are a great deal of other factors to consider.

This inevitably gives them a blind-spot where Israel and the jews are concerned.

The assumptions upon which they base their political calculations are that because Israel's supporters claim that one of political Islam's primary goals is to drive out and exterminate the jews from Israel and most jews –as well as a chunk of the ordinary public – are avid supporters of it.

It therefore follows that if UKIP and their ilk uncritically support Israel that the jewish community and Israel's substantial UK fan base will politically migrate en bloc to either actively or tacitly supporting UKIP or at least not attacking and condemning them as '*Fascists*' and '*Nazis*' from every available soapbox quite so much.

This is a false position, because it assumes that the established political parties don't already have their own influential Israel Lobbies, which deftly hamstringing any opponent of their agenda as in the case of Labour's Jeremy Corbyn and Ken Livingstone. While conversely rewarding uncritical slaves to the lobby's party line on Israel like the leader of the Conservative party Theresa May with ample support and funding.

Indeed even the Liberal Democrats – not exactly known for being all that supportive of Israel – have their own in-house Israel Lobby in the form of the Liberal Democrat Friends of Israel (LDFI), which has recently managed to get two of its own candidates for political office expelled from the party for daring to publish criticism of Israel on social media. (3)

This blind counter-Jihadi logic also assumes – without any critical investigation – that because many if not all of the contemporary world's perceived political evils result from the direct and/or tacit influence of political Islam and/or '*Islamofascism*'. That their perceived principle opponents – the Israelis and the jewish communities around the world – are innocent of all the charges that the agents and apologists for Islam make against them.

Thus the jews are really a model religious minority who are fully integrated and in-tune with British values and Western civilisation in general, but yet one that has been irrationally persecuted over the years. This sense of endangerment and eternal irrational persecution is what UKIP – like Wilders – seek to exploit, but fail to understand that just because the agents and apologists for Islam charge the jews with something doesn't mean that the charge is itself factually incorrect.

A good example of this is UKIP candidate for the position of Mayor of Greater Manchester: Rabbi Shneur Odze.

UKIP's political logic is obvious enough. Manchester has the second largest jewish community in Great Britain (4) as well as a large ultra-Orthodox jewish population. (5) Odze is an ultra-Orthodox rabbi affiliated with the powerful Lubavitch Chabad and is married with four children. (6)

As a representative of the jewish community and a rabbi no less; Odze is in receipt of an automatic pass from the mainstream media and political opponents from the charge of being a '*Nazi*' and '*Fascist*' because to claim that about a jew implies that you yourself are anti-Semitic in the irrational parallel intellectual universe occupied by philo-Semitism.

Also as an active and highly religious jew and thus a primary target for the agents and apologists of Islam; Odze would in reality be whiter-than-white and therefore possibly win against established and entrenched Labour competitor Andy Burnham. Since the agents and apologists for Islam are always wrong; UKIP had nothing to lose and everything to win in making such a choice.

Or so they thought...

It is true Odze's Jewishness brought sympathetic coverage when he was verbally abused by left-wing pro-Palestinian political opponents, (7) but it turns out that Odze's strong ultra-Orthodox partisan connections worked against him with local Jews being encouraged by their rabbis not to vote for him. (8)

Then there is the fact that Odze is an Israeli citizen, holds an Israeli passport and that his paternal grandparents come from Poland and his mother comes from Morocco. (9)

Not exactly an example of Britishness that when put on the electoral podium is going to inspire the tub-thumping British patriots who are in many ways the stalwarts of UKIP to get out to vote.

This is especially the case when Odze is on record as stating that UKIP was an *'anti-Semitic party'* when it was founded, (10) which will no doubt cause many an eyebrow to be raised in surprise among those familiar with British politics. This apparently hasn't stopped the media accusing UKIP's voters of harbouring anti-Semitic views. (11)

That comment as well as Odze's Israeli citizenship should have immediately worried the leadership of UKIP, but yet safe in their counter-Jihadi hug box; they didn't heed the warning signs that Odze was only patriotic towards Britain in so far as it suited his Jewishness and that his real allegiance was to the world's only Jewish state: Israel.

Thus UKIP were sent desperately scrambling for a political recovery; when Odze was caught boasting about having burnt a copy of the New Testament that he discovered in his synagogue this Pesach (i.e. April 2017) on social media and then lied about not doing only to them apologise when the screenshots of his celebratory post and photos on his official Twitter account were published. (12)

Then in a death knell to Odze's political future as well as his personal life and standing within the frum community: it turned out that – even though he had publicly refused to shake a woman's hand *'for religious reasons'* before – (13) he was an active member of a bondage website and was pretending to be a Roman Catholic priest.

I quote the Daily Mail's summation of his conduct in regards to a non-Jewish woman that he met up with for decidedly kinky non-kosher sex through the site:

'Bizarrely posed as a Roman Catholic priest in his online profile, styling himself 'His Worshipful' and 'The Right Reverend';

Indulged in disturbing sexual role play games;

Bombarded her with sexually explicit text messages and begged her to join him in a threesome with another woman he had met online;

Sent sexually explicit texts on the Sabbath;

Told her his name was Simon, and never revealed who he really was, or that he was married.' (14)

In effect these rather unseemly revelations – which should and would have been exposed by a competent background check on Odze before his candidacy was ever announced – has sent Odze's electoral campaign as well as that of UKIP's flying for six.

Yet the farrago of what the Times of Israel's aptly referred to as *'making headlines for the wrong reasons'* (15) could have been avoided by not cucking and buying into the blindly pro-Israel counter-Jihadi positions in a quest for cheap votes to mask the underlying issues within, and challenges outside of, the party.

Devastating failure is the price of cucking and UKIP will now have to pay that horrific price.

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Hoax Alert: Jewish School Bus Arson in Brooklyn (2017)

Thu, 04 May 2017 17:49:00

In a case fresh of the press in Brooklyn, New York the following has occurred:

'An unidentified man started a fire in a Jewish school's bus in Brooklyn using religious books he found in the vehicle.

The incident from last week in the Williamsburg neighborhood was first reported by the New York media on Wednesday.

The arsonist broke into the emergency exit of the parked bus in the early evening, the New York Daily News reported. Police said he found the religious books in the glove compartment. No one was in the vehicle.

Surveillance cameras captured video of the man, who police described as "light-skinned," and dressed in a sweatsuit and tennis shoes. He remains at large.' (1)

While the JTA doesn't label or try to imply this case of arson was an '*anti-Semitic hate crime*'; similar arson attacks on school buses – such as one in 2016 – (2) have been labelled as such days after they occurred.

The fact remains however this article is preemptive in nature and we need to emphasise that while it is possible that this event is an '*anti-Semitic hate crime*'. The likelihood is that it is not and is just an ordinary case of arson.

After all there is no indication according to the reports from JTA and the NY Daily News that the school bus was targeted, because it was used by jews and that discounts the possibility of it being an '*anti-Semitic hate crime*' unless new credible evidence of such a motivation/specific targeting is presented.

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Jared Kushner: A Corrupt Jewish Kleptocrat?

Thu, 04 May 2017 18:07:00

After I had finished my article *'Jared Kushner: An Unelected Jewish Dictator'* a piece was published by the New York Times, which argued that Kushner was likely corrupt and engaged in shady business deals with Israel's billionaire Steinmetz family. (1)

The article – which likely had to pass through a lot of fact checking and given several green lights for fear of legal repercussions from the Kushner and Steinmetz families – makes the circumstantial case that Kushner is linked to Beny Steinmetz's ongoing woes over alleged corruption surrounding mining contracts in Guinea via Steinmetz's nephew Raz.

The New York Times is careful to not make positive claims, but rather imply corruption and talk about *'potential'* conflicts of interests for Jared Kushner and his unofficial role as the unelected dictator of the United States.

The argument made is simply this:

In 2012 Jared Kushner's *'Kushner Companies'* went on a \$190 million spending spree buying up a large number of apartment buildings in Lower Manhattan. For the \$50 million in deposits required to do this; Kushner turned to an overseas partner who wished to remain anonymous, but who turns out to have been Raz Steinmetz.

Raz Steinmetz was revealed by the famous Panama Papers leak to have access to his uncle Beny's bank accounts and vice versa. Therefore – despite claims that this is *'no longer the case'* by the Steinmetz family – it is possible (and dare I say likely) that Kushner was somewhat involved with Beny Steinmetz – who is the patriarch as far as business is concerned of the Steinmetz family – with Raz as merely the chosen representative.

Thus Kushner may have been aware or benefited from the alleged corruption dealings of Beny Steinmetz in Guinea, which – as the Trump administration is supervising the investigation into Steinmetz's dealings – places Kushner in a serious conflict of interest.

As it happens – as James North has acerbically noted – Steinmetz's lawyer Alan Dershowitz has been implying that the charges against his client are going to get thrown out soon. (2)

Perhaps it just typical Dershowitz huff and puff but the frightening fact is that it could very well be far more; Kushner interfering in the case to protect his one-time business partner from public embarrassment.

Obviously we don't and likely won't even know for sure if this indeed happens, but even the possibility looms ominously like a sword of Damocles for the domestic and international credibility of the Trump administration.

It also doesn't bode well for the public finances if a man who may have engaged in corruption – and whose family has significant previous form for engaging in corruption-related activities – (3) has the power and influence to potentially abuse them at will.

It also suggests that Kushner is unfit to broker any kind of peace deal between Israel and the Palestinians, because – while he has withdrawn from management of *'Kushner Companies'*. He is still a named direct beneficiary of the firm and therefore has a significant source of motivation to support Israel – besides his own militant Jewishness – because that is the base of the fortunes of the Steinmetz family – which necessarily affect his own through the Steinmetz stake in *'Kushner Companies'* – rather than doing what is America's interests.

The issue of whether Beny Steinmetz engaged in corruption is more difficult, because while Frederic Cilins – who was the representative of Steinmetz's BSG Resources in Guinea – is almost certainly guilty of engaging in bribery. (4)

There is no direct evidence that Steinmetz knew of or condoned Cilins' actions, but yet it is difficult to imagine that Steinmetz wasn't at least aware of what was going because of the noise – then as now – around corporate corruption as well as because Cilins wouldn't have been likely to engage in such behaviour without at least tacit approval from the highest levels of management at BSG Resources.

So while we cannot say for sure whether Jared Kushner or Beny Steinmetz engaged in or benefited from corruption. It seems clear that there is a decent circumstantial case for thinking this might indeed have been the case.

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Barack Obama's Post-Presidential Career and the Jewish Elite

Sat, 06 May 2017 15:22:00

Barack Obama, the 44th President of the United States, has long been a controversial figure. He has also long been known as a man who likes to live the high-life of the social elite. Since he formally left office on January 20th 2017; Obama has been very busy.

As Niles Niemuth writes:

‘The former president has spent much of the first three months since he left office in January hobnobbing with the elite of the elite. In February, the Obamas traveled with an entourage of 100 secret service agents and aides to British billionaire Richard Branson’s private Caribbean island.’ (1)

After living it up with the ever obnoxious Branson; Obama promptly took advantage of the kindness of one of his early supporters: David Geffen.

Geffen – who just so happens to be the child of jewish socialists (2) as well as being a voracious homosexual with an appetite for younger non-jewish men – (3) is one of the richest people in the world with a net worth of \$6.5 billion. So when Obama and his wife Michelle were offered the chance to hobnob with the rich and famous – including Tom Hanks and Oprah – on Geffen’s \$590 million dollar yacht *‘The Rising Son’*– bought from personal friend and fellow jewish billionaire Larry Ellison in 2006 – (4) they jumped at it. (5)

Obama isn’t going to be short of a chunk of change himself either in the coming years.

To quote Niemuth once again:

‘A researcher earlier this year suggested that the Obamas “could earn as much as \$242.5 million from speeches, book deals and pensions.” But that modest calculation was based on an estimated \$40 million in book fees for the couple and a \$200,000 fee per appearance. The book deal turned out to be worth far more, \$65 million, and now we see what Wall Street firms and large corporations are prepared to pay the ex-president for his dollops of wisdom.’ (6)

Not exactly a champion of the poor and downtrodden: is he?

Obama also happens to be paying \$22,000 per month to rent a mansion in the Kalorama neighbourhood of Washington D.C. and his neighbours include Jared Kushner – the unelected jewish ruler of the United States – and Jeff Bezos; (7) who may or may not be jewish depending on who you believe.

Isn’t life just peachy for Obama and his jewish friends and associates?

We need some good old-fashioned class war to shake things up a bit.

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Hoax Update: Jewish School Bus Arson in Brooklyn (2017)

Sat, 06 May 2017 15:01:00

Well it turns out that I was right in the preemptive *‘Hoax Alert’* that I published yesterday about the arson case in which a school bus that carried jewish pupils was set on fire using some of their religious learning materials would be labelled an *‘anti-Semitic hate crime’*. (1)

To wit:

‘Mayor Bill de Blasio took to Twitter to denounce the seemingly anti-Semitic act.

"Our city has zero tolerance for violent acts of anti-Semitism," the mayor wrote. "We must stand as one against acts of intimidation." (2)

Except that there is no evidence that this was an *‘anti-Semitic act’* or motivated by whom the school bus was used to transport. The only evidence we have indicates that it was just an ordinary case of arson.

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Michael Berenbaum gets it Right... for Once

Sat, 06 May 2017 15:12:00

Michael Berenbaum – who is himself a *'Holocaust historian'* attached to the United States Holocaust Memorial Museum (USHMM) – recently wrote an interesting piece for the *'Jewish Daily Forward'* commenting on the extraordinary level of ignorance about basic facts of the orthodox *'Holocaust'* theory among senior (and relatively young) Israeli politicians.

I quote the relevant parts as follows:

'Bennet spoke about the ghettos in Warsaw and Lodz but also in Paris and Vienna. Surely the Ministers of Education of France and Austria wondered how little does this man know. There were no ghettos in Paris or Vienna.'

[...]

'He then castigated the Allies for not bombing Auschwitz in 1943 and 1944. Once again, he erred. Unbeknownst to Bennet but not to historians, educators and Auschwitz officials was that Allied bombing was not possible until the spring of 1944. In 1943, Allied troops were not within range, they were not on the Continent. Allied bombing was not possible until the spring of 1944 when the US occupied southern Italy and could fly 528 miles to Auschwitz and return.'

What Bennet clearly does not know is that as late as June 11, 1944, David Ben Gurion and the Yishuv Cabinet voted not to request that Auschwitz be bombed. The minutes reveal their reasoning. "David Ben-Gurion, chairman of the executive, said: "We do not know the truth concerning the entire situation in Poland and it seems that we will be unable to propose anything concerning this matter." What concerned Ben-Gurion and his colleagues was that bombing the camps could cause the death of many Jews or even one Jew.'

[...]

'Bennet was not alone. Last year, at the same ceremony, the Minister of Justice Ayelet Shaked made similar mistakes. She even had the audacity — and the staffing incompetence — to give the same speech twice to an overlapping audience, making elementary mistakes to an academic audience composed of some of the world's most sophisticated Holocaust and legal scholars.' (1)

Berenbaum's broad point is make the case for even more *'Holocaust education'* and specifically that senior Israeli politicians should know the basic outline and places concerned with so momentous an event that in many way forms the basis for modern jewish identity.

He wonders how people can be so ignorant about the basic facts of the theory and I thought I'd elaborate on that a little bit.

Now in the first instance Berenbaum's argument assumes that *'Holocaust'* literature is generally coherent, but this isn't actually the case. The details of the alleged conspiracy and mechanisms used to kill the jews differ a great deal depending on who and what you read.

I'd agree that the facts Berenbaum cites are relatively basic ones with exception that of David Ben-Gurion's decision to oppose bombing Auschwitz, which you won't find cited in many works on the subject even of a manifestly academic variety.

However what Berenbaum fails to comprehend is that – as I have documented almost religiously in my weekly article on *'Holocaust Survivor Stories'* – the *'survivors'* who form the basis of the *'Holocaust'* in most people's minds routinely make fantastic and absurd claims (like the *'living with wolves for three years'* claim of several years ago or the Kushner family claim of living alone in an exposed hole in the ground for three years) and/or assert they did things that *'Holocaust historians'* say could never have happened (like be de-trained, disinfected in a shower and re-trained again without being killed at a secret death camp like Treblinka).

The fact remains that people routinely encounter *'Holocaust Survivor'* stories that differ markedly from the academic narrative and as such that tends to confuse them. Thus you increasingly have people making elementary factual mistakes in regards to allegedly settled *'Holocaust history'*, because there are an abundance of books, testimonies and claims made by proponents of the orthodox *'Holocaust'* theory that assert contradictory or incorrect information. In large part due to the primary source of much of the information (i.e. *'Holocaust Survivors'*) itself being contradictory.

Thus it is not hard to see that the ‘Holocaust’ – whether you believe in the orthodox theory or not – in the popular mind is always going to be more fantasy than fact in the popular imagination, because of the conduct of the very industry that is supposed to be promoting ‘*Holocaust awareness*’ by ‘*educating*’ people about it.

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Why Cucking Doesn't Work: The Case of Gavin McInnes

Sat, 06 May 2017 16:30:00

I've written about Canadian shock-jock Gavin McInnes as well as replied to articles written by him. (1) However when a clip of him saying the following was published then I was – to be fair – poleaxed.

The below is an accurate transcript of what McInnes said on 11th March 2017:

'It's basically a brainwashing trip. I mean, I think the Jewish – the Israeli government paid for this and we had donors too but I think they were mostly Israelis who assumed we are gonna listen to all this shit we get fed. And that is having the reverse effect on me, I'm becoming anti-Semitic.

Like at the Holocaust museum. Or as I called it the [air quotes] "Holocaust museum." No, I'm just kidding. [laughs] At one point the tour guide goes "you know and there are some people who think this didn't happen."

And I felt like – I felt defending the super far-right Nazis, just because of so much brainwashing, and I felt like saying "well, they never said it didn't happen..." what they are saying is that it was much less than six million and that they starved to death. They weren't gassed. That they didn't have supplies. And they starved to death. They were horrible, and there were mass graves, and all the pictures are real and everything but um, uh, it wasn't gassing.

I'm not saying it wasn't gassing, please don't take that clip out of context, but that's what the far-right nuts are saying. Goddamn it too, they show this footage of dead bodies getting bulldozed – I mean, the most graphic footage you've ever seen. Children naked, women emaciated, being thrown in big piles [yuck].

But, there's been a lot of genocides. Mao killed seventy million. This guy – I read about this guy that the Tsarnaev brothers are named after that killed 5% – he's a Moslem he killed something like 5% of the Moslem population – Tsarnaev – anyway, uh, Stalin, you know with the Bolsheviks killed thirty million. But, the Russians don't talk about that, they don't even necessarily see it as a horrible thing.

Holodomor was Ukrainians, I think it was ten million Ukrainians that were killed, that was by Jews, that was by Marxist, Stalinist, Left-wing, commie, socialist Jews.

*See what this fu**ing place is doing to me?*

Even with the Nazis though, wasn't the Treaty of Versailles, wasn't that disproportionately influenced by Jewish intellectuals? And the Treaty of Versailles was the deal Germany got after World War One. It sucked, and Germans hated it, and they were basically told that they had to give all their money back to the allies, you know, to pay this undue penance for World War One.

And that sort of "you suck, you suck, you suck" and also having to pay – to give away all your money to taxes, makes white people mad. And, when they said that Jews are the ones that came up with this stupid plan, they said "well then, I hate Jews."

And then you had the Nazi Party, and then you had World War Two and then you had six million Jews and you have the Holocaust Museum and you have this guy, who won't stop – god, they're so obsessed with the Holocaust. And yes, I know it was bad, don't get me wrong. I'm not pro-Holocaust.

That'd be funny in your Twitter bio if it just "pro-Holocaust." [laughs] But, it's a strange thing. It's like a liberal thing, it's arguably a white thing, but it's a Jewish thing to sort of dwell on the past. And this whole nation-state is talking about [Israeli accent] "75 years ago my people were killed. Always the Jews, always killing us, we are the scapegoats." Sorta getting Russian there.

And then you look at other countries, like Pol Pot and Cambodia and the massacres all over Polynesia and they talk about it like "yeah, that was some crazy times." You know, North Korea they like Kim Jung-Un. And I don't know if it's healthy to dwell.'
(2)

Pretty much everything that McInnes said can be very easily defended by simply referencing the academic literature on each subject as well as the vast assortment of anecdotal and popular literature that is out there.

Israelis are obsessively afraid of 'Nazis'. 'Holocaust Deniers' don't actually'deny' that jews were killed. The Holocaust is relatively insignificant compared to other atrocities in the twentieth century alone. Stalin's atrocities – including the Holodomor - were disproportionately carried out by jews. The Treaty of Versailles was disproportionately influenced by

jewish intellectuals.

All this is true.

However McInnes – whose primary source of income and notoriety is his association with the militantly Zionist jew Ezra Levant's *'The Rebel'* media group – published a retraction video within hours of the publication of his rant in Israel about... well... jews. McInnes also immediately began abusing people like David Duke and Richard Spencer, because... well... they *'took his comments out-of-context'* dontcha know. (3)

We know Levant almost certainly confronted McInnes immediately – and if I know Ezra hysterically – about what he had said in the video. McInnes likely played up the *'I was drunk'* excuse and immediately made the retraction video, wrote a retraction article (4) and played the part of the internet hard man by abusing prominent members of the AltRight on Twitter.

Then came the whole McInnes kvetch about being *'quoted out-of-context'*, which is simply a lie and a horrifically bad one at that. People didn't quote McInnes out of context: McInnes said what he said and did so while drunk, which suggests that these opinions are real. Since alcohol doesn't cause you to make up arguments and thoughts per se, but rather lowers your inhibitions; so that you say that which you'd never dare say normally, because of social censure, fear of economic repercussions etc.

The fact is however that this is too little too late, because the content is out there now and was not only noticed by McInnes' political enemies, (5) but drew condemnation from prominent jewish institutions and community groups. (6)

The fact is that by immediately apologising McInnes lost all of his credibility, because he cucked and refused to stand by that which he clearly said. He refused to defend positions that could have been easily defended and proven to be true.

Had he not cucked; he might have suffered economically a bit, but then McInnes is no stranger to that (7) and would have preserved his reputation for integrity intact. He would also have found new sources of income and more dependable allies who are on the up and up in the form of the AltRight.

Now that McInnes has said things that are extremely transgressive in so ostensibly Judeophilic societies as the United States and Canada. He will always be forced by his opponents to *'explain his denial of the Holocaust'* and previous *'anti-Semitic comments'* and they will always dog him.

Also to be quite frank; the *'out-of-context'* claim only works if you have plausible deniability and since McInnes made a video that contained him clearly speaking such heretical words; it means that anyone with the smallest bit of agency will be able to confirm that McInnes did say what his opponents said he did and that he is a liar as well as a cuck.

How as a shock jock do you recover your reputation when you whole brand is based upon you allegedly speaking truth to power when you go back on what you say and in so doing brazenly lie in such a way that anyone can easily verify it.

In short McInnes cucked and as time goes on his fan base will dwindle, because he is entertaining for only so long before one becomes bored and his intellectual sentiments – such as they are- are overshadowed by his public prostration before the altar of philo-Semitic political correctness.

That is the price of cucking that Gavin McInnes will pay: a slow and painful drift into obscurity, penury and political irrelevance that he so desperately afraid of.

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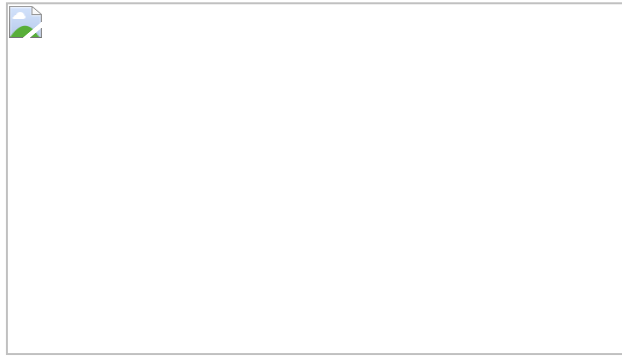
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Corporation of the Week: Goldman Sachs

Wed, 10 May 2017 05:40:00



The award for the most bloated, parasitic corporate entity obsessed with imposing a globalist final solution onto the world goes to: Goldman Sachs.

This week: *'the chief executive of the world's second largest investment bank has warned that London "will stall" because of the risks from the Brexit process.*

Lloyd Blankfein said that his firm, Goldman Sachs, which employs 6,500 people in the UK, had "contingency plans" to move people depending on the outcome of the negotiations.

Mr Blankfein said he hoped the bank would not have to trigger the plans.

He wants to keep as much of its activities in the UK as possible.

In an interview with the BBC, Mr Blankfein revealed the firm had held discussions with different cities across Europe and had looked at increasing office space in a number of locations, thought to include Frankfurt, the financial capital of Germany, and Dublin.

Mr Blankfein said both sides in the Brexit negotiations were playing for very high economic stakes and that there would need to be an implementation period of at least "a couple of years" once the exit deal had been agreed by the spring of 2019.

If there was not, banks like Goldman would have to act "prematurely" and possibly move jobs and activities.' (1)

So in other words: Goldman Sachs wants to roll back Article 50 and Brexit, because... well... they claim it is bad for business, but then... Blankfein has also stridently opposed immigration controls in public for the same reason. (2) As well as manufacture so-called 'evidence' to 'explain' why Europe and North American need to be filled up with peace-loving future suicide bombers from Africa and the Middle East. (3)

In addition to this Goldman Sachs happily employs illegal immigrants as senior figures within its corporate hierarchy (4) among other things.

Lloyd Blankfein is the archetypal globalist being a promoter of open borders and Cultural Marxism in addition to literally being a stereotypical jewish banker.

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Hoax Alert: Bathroom Swastika at Calabasas High School in California

Wed, 10 May 2017 05:52:00

In another case of an alleged '*anti-Semitic hate crime*'; we have the news that:

'A swastika was found inside a bathroom Friday morning at Calabasas High School, school officials said. The school's principal sent an email home to parents informing that of the incident.

The symbol of the Nazi party, which is synonymous with hate and anti-Semitism, was promptly removed but not before upsetting some students and staff members, the email said.

"We immediately removed it, contacted law enforcement and began an investigation," principal CJ Foss said in the email. "We also contacted the Anti-Defamation League for resources and support."

Patch attempted to contact the school as well as the school district for more information but calls were not returned.

In 2011, a similar incident happened at the school. Three students were charged with felony vandalism in that incident. The vandalism in that case was not hate-motivated but was a result of the students being bullied and wanted to hurt their classmates, authorities said.' (1)

So basically the authorities at Calabasas High School discovered a swastika doodle in a toilet and promptly called both the police and professional '*anti-Semitism*' witch hunters; the Anti-Defamation League of B'nai Brith.

That's serious overkill for a simple bathroom doodle.

After all in 2011; they found a swastika and promptly charged children who had been remorselessly bullied with felony vandalism, because... well... muh hate crime. They forgot to actually deal with the root cause of the problem by addressing the brutal bullying of vulnerable children – which probably occurred because they were White – but rather decided to victimise them when they struck back in the only way they knew how against their abusers.

That is a pretty good statement of how bad things have gotten in Weimerica with victims being punished with criminal records, the abusers being rewarded as if they were victims and jewish anti-Semitism witch hunters were immediately brought in to purge any perceived witches or heretical thoughts with even more guilt-inducing victimisation of the persecuted students.

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In Brief: How Rabbi Shmuley Boteach sabotaged Steve Bannon

Wed, 10 May 2017 05:57:00

Rabbi Shmuley Boteach is well-known to anyone who has studied pro-Israel networks of influence in the United States. He is the author of such literary masterpieces as *‘Shalom in the Home’* and *‘Kosher Sex’* as well as also being a prolific defender of Israel in the US’ conservative media.

On Tuesday 25th April 2017; Boteach took and published selfies with senior Trump adviser Steve Bannon, which included one in which the pair are in front of a whiteboard with a hand-written *‘to do’* list on it.

This just so happens to be Steve Bannon’s policy agenda for the foreseeable future and as such Boteach’s carelessness – as well as to an extent Bannon’s – has revealed many policies: some known, some not to the world and Trump’s opponents.
(1)

This may already have consequences since it has provided opponents of Trump’s push to crush the resistance of so-called *‘sanctuary cities’* to immigration legislation by removing their federal subsidies with a legal loophole to defend themselves.
(2)

The fact is that Rabbi Boteach has – through his own rabid self-promotion and ego – sabotaged Steve Bannon and the nationalist agenda for America.

Thanks ever so much Shmuley!

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Ivanka Trump: The Wicked Witch of the Trump Administration

Wed, 10 May 2017 06:20:00

In my previous article on Jared Kushner’s de facto role as the unelected jewish dictator of the United States with Donald Trump as a populist figurehead. (1) I pointed out that his ability to assume this role has not come about through any personal merit, experience or ability, but rather through the fact that he is married to Donald Trump’s favourite daughter and the only *‘non-expendable’* person in the Trump administration. (2)

Yet Ivanka isn’t some sort of shrinking violet in this conspiracy to divert policy away from nationalistic America First policy-making to more of the same old Israel First Cultural Marxism of the Clinton, Bush and Obama eras. Instead Ivanka is fully invested in this perverse abuse of the will of the American people and has become the gate-keeper to the President along with her husband.

Evidence of this can found in the fact that Ivanka was publicly fingered by her brother Eric Trump as being the person behind Donald Trump’s sudden policy u-turn on the Syrian conflict and the subsequent bombing and loss of life that ensued. (3) Despite Ivanka’s desperate denial that this was the case; (4) it seems likely that Eric Trump was telling the truth, because it was only with the rise of Jared Kushner’s and Ivanka’s influence on her father that this sudden change occurred.

It just doesn’t seem likely that anyone else could persuade Donald Trump to do the opposite of his electoral pledges, what he up to that point had frequently spoken about and also made that change in less than forty-eight hours.

Who else, but Ivanka could facilitate so momentous a change in Donald Trump’s thinking in so short a time?

Honestly, I’d love to know.

It has subsequently come out that this isn’t the first time that Ivanka has tried to force her father’s hand politically. When Pussy-gate broke in 2016; Ivanka pushed heavily for Trump to apologise and pay public lip service to feminism. (5) That Trump didn’t – yet he did also falter somewhat at the time – (6) almost certainly helped him win the election, but yet despite Trump’s better judgement winning out over Ivanka in this instance.

It does suggest just how powerful Ivanka was even at that stage.

Now Ivanka is very much the puppet master behind her father with her husband Jared Kushner pulling her strings in turn. Ivanka – who hasn’t much experience of anything let alone government – is reading all of her father’s executive orders and making changes before he signs them, which is quite frankly frightening. (7)

As is the fact that Steven Mnuchin – Trump’s jewish Secretary of the Treasury – is now having weekly meetings with Ivanka to go through all the finances of the United States. (8)

What kind of *‘adviser’* has that much power, but one that is all but controlling the person that they are supposedly advising?

We’ve been had folks.

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Sunday Afternoon Cinema: Bad Moms (2016)

Wed, 10 May 2017 05:34:00

So I settled down to watch the 2016 chick flick *'Bad Moms'* this weekend and what I saw quite frankly appalled me. The film is mostly composed of a brutal propaganda assault on men; since it spends most of its time spitting on motherhood as well as marriage, while suggesting that parental irresponsibility and free love are the way to go.

It also spits on White men in particular with the jewish heroine Mila Kunis at one point telling her White son that she didn't want him to become *'another privileged White boy'*. The villain of the piece is a responsible attractive blonde-haired, blue-eyed woman in the form of Gwendolyn James acted by Christina Applegate.

The entire film is simply a vilification of White people in general and White men in particular.

The worst thing about it; is that despite its numerous attempts. The film isn't even funny most of the time.

It is simply vile.

Don't watch it.

Alex Lewenberg: A Jewish Legal Criminal

Fri, 12 May 2017 06:47:00

Alex Lewenberg, a jewish lawyer specialising in tax and criminal law who has lived and worked in Australia for many years, was disbarred a year ago in 2016 after a legal recording of a conversation with a victim of David Cyprys emerged.

The sense of the conversation concerning Cyprys – a jewish paedophile who raped male children at knife point – was as follows:

'Prominent Melbourne criminal lawyer Alex Lewenberg tells a victim of St Kilda Yeshivah centre sex offender David Cyprys he should not have co-operated with police.

"I am not exactly delighted that another Yid [Jew] would assist police against an accused no matter whatever he is accused of and that is the reason why I was very disappointed," Mr Lewenberg, who was defending Cyprys at the time of the conversation, told the victim.

"Because there is a tradition, if not a religious requirement that you do not assist against Abraham and I was concerned about that ... moser principle. Moser is well known."

Mr Lewenberg was referring to the Jewish tradition of mesirah under which a Jew does not inform secular authorities about another Jew. Members of ultra-orthodox communities who assist police are often ostracised and given the derogatory label of "moser" or informer.' (1)

Since Lewenberg decided that his ethno-religious loyalties were more important than his duty to uphold the law itself as an accredited advocate; it is therefore hardly surprising that he was disbarred by the Victorian Civil and Administrative Tribunal. (2)

However Lewenberg has long had this coming; since he has long had a habit of working on behalf of vicious clients like drug king-pin and alleged murderer Boris *'The Black Diamond'* Beljajev to subvert the Australian state. (3) It was alleged although not proven in 1999-2000 that Lewenberg was the legal adviser for Beljajev's heroin trafficking business following police surveillance of Lewenberg in 1998. (4)

In 2006 Lewenberg was attacked with a baseball bat explicitly for being a vicious little jewish gimp by Kathleen Joan Torres - the wife of one of his gangster clients – who he then of course accused of racism. (5)

In 2009; Lewenberg had his face pummelled with knuckle-dusters by an intruder – also likely linked to his underworld clientele - in his apartment. (6)

Further this isn't the first time that Lewenberg has been disbarred for professional misconduct as he also had his licence to practice law revoked in 1989.

To quote *'The Daily Telegraph'*:

'The controversial lawyer was also banned from practising as a solicitor for two years in 1989 after being found guilty of three charges of serious professional misconduct.

A Supreme Court judge described Mr Lewenberg then as "wilfully reckless of his professional responsibility" and found he had acted disgracefully and dishonorably as a solicitor.' (7)

Sounds like Lewenberg got just a little taste of the future justice that will be coming his way.

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Hoax Alert: Bathroom Swastika at Concord-Carlisle High School (2017)

Fri, 12 May 2017 05:55:00

In another case of an alleged ‘*anti-Semitic hate crime*’; we the following at Concord-Carlisle High School (CCHS) in Connecticut:

‘CCHS Principal Mike Mastrullo wrote in his May 2 blog the swastika was drawn on the wall in a bathroom, and it was brought to the attention of school administration the same day.

Superintendent Diana Rigby stated in an email that the investigation includes the reviewing of tapes from cameras placed throughout the school. Rigby wrote investigators are speaking with students, faculty and staff who may have information.

“Principal Mastrullo has reminded the school community that this deplorable vandalism, discrimination and disrespect will not be tolerated, and CCHS is committed to providing a safe and secure learning environment for all,” Rigby stated.

Racist graffiti was discovered in bathrooms at Concord Middle School in October, November and December, including a swastika.

According to CMS interim Principal Drew Rosenshine, there were two incidents in the boys bathroom in the Peabody building - - racist words written about African-Americans were discovered Oct. 31, and a coin-sized swastika, drawn on a partition stall, was discovered Nov. 4.

Graffiti was also found Dec. 19 in the boys bathroom stall in the Sanborn Building, according to Rosenshine.

Concord School Committee Chairwoman Heather Bout called the swastika found at the high school “abhorrent,” and said this latest incident highlights the importance of the Concord and Regional School Committees forming a task force to look at “inclusivity.” (1)

The problem with this of course – as I have observed elsewhere – (2) is that there is no link between doodling a swastika and ‘*hate crime*’. I used to doodle swastikas on desks at school all the time, but I couldn’t have told you much about the jews other that they were an eternally and inexplicably persecuted people.

The fact that CCHS has found a swastika in a bathroom is no reason to ‘*launch a full investigation*’ any more than the discovery that one of the male students had sex with a girl.

What it does demonstrate however are the school’s priorities: that investigating so-called ‘*bias crimes*’/‘*hate crimes*’ on campus takes priority over the education of the actual students.

Let that sink in a minute and then think to yourself: why?

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Hoax Confirmed: Chesed Shel Emeth Cemetery Vandalism (2016)

Fri, 12 May 2017 06:05:00

Remember in late 2016 when there was a spate of alleged cases of *'anti-Semitic vandalism'* targeting jewish cemeteries across the United States. Well it turns out that they have all been exposed as being hoaxes bar one. That one is the occurrence at Chesed Shel Emeth in St. Louis, which I originally pointed out, was likely nothing to do with *'anti-Semitism'* way back when it occurred. (1)

It turns out I was right:

'A spokesman for the University City Police Department said Monday that the investigation remains open, but there are still no suspects. The Anti-Defamation League is offering a \$10,000 reward for information.'

Feigenbaum says the vandalism was criminal, but she is careful not to label it a hate crime, unless police find evidence.

"It was a complete disregard for history and family," she said. "Everybody has family who have passed away. Everyone. It's just callous and inconsiderate. What was the motivation? Nobody knows yet." (2)

So originally everyone *'knew it was an act motivated by anti-Semitism'*, (3) but now magically *'nobody knows why it was done'* and there is a hesitancy to describe it as a hate crime.

This is further confirmed when we read that:

'On a recent rain-drenched morning, there were few visitors. Unlike the days after the vandalism when hundreds of worried people came to check on the graves of their loved ones. And hundreds more turned out for an interfaith vigil and to hear Vice President Mike Pence and Gov. Eric Greitens denounce the crime.'

The vandalism came amid a torrent of bomb threats to Jewish schools and community centers across the nation.

According to the national Anti-Defamation League, anti-Semitic incidents rose 86 percent during the first quarter of this year.

Karen Aroesty, the organization's regional director, says that it's important to avoid speculation about the motive behind the vandalism, but there's no denying how people felt about the crime.

"Maybe we don't know the intent of the people who chose Chesed Shel Emeth, but we know the impact," she said. "And you can say that the intent might not have been anti-Semitism, but the impact sure feels like it." (4)

However it all comes to a head when we read that:

'Director Anita Feigenbaum says the gravestones that were vandalized were in one of the oldest sections of the 124-year-old cemetery.' (5)

So in other words: all the gravestones that were *'vandalised'* just so happened to be *'in one of the oldest sections'* of the cemetery or put another way: they were the most likely to be vulnerable to say high winds due to erosion and material decay because of their age.

Is that just a coincidence that the *'vandalism'* struck that bit of the cemetery rather than one of the newer bits and that now no one can find these same *'vandals'*?

I think not.

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Success! The British Government cancels Prince Charles’ Visit to Israel

Fri, 12 May 2017 05:49:00

After the publication of my article on the subject; it would appear that the British government has scrapped plans to have Prince Charles – the heir to the British throne – visit Israel. (1)

Naturally I don’t think I had anything to do with it, but rather that common sense has prevailed and that Theresa May and her allies in Britain’s Israel Lobby have – despite their best efforts - been unable to force the foreign office to do something that it simply doesn’t believe is in Britain’s best interests.

The jews are obviously rather upset about the whole thing. (2)

But this goes to show that while the Israel lobbies in the United States and Western Europe are extremely powerful. They aren’t unbeatable by any means, which should encourage all opponents of Israeli exceptionalism to once again renew their efforts to bring the bandit state to heel.

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Boris Steckler: A Jewish War Criminal

Mon, 15 May 2017 09:52:00

It was recently reported that Ukraine has formally indicted one Boris Steckler – a jewish former officer in Stalin’s NKVD – (1) for the 1952 murder of Nil Khasevych and two others. (2)

Khasevych was part of the Ukrainian Insurgent Army (UIA). Who were fighting for freedom against Stalin’s oppression of the Ukrainian people that was brought to the world’s attention by the Ukrainian famine of 1932-1933 and which continued almost without a break until the dictator’s death in 1953.

Steckler – who as recently as 2013 has admitted to being in charge of the search and destroy operation against Khasevych – (3) is maintaining a typically legalistic defence. In so far as he claims that he *‘didn’t kill Khasevych and the other men’* but rather *‘just lead the operation’* and that they *‘killed themselves with a grenade’*. (4)

This is quite frankly a weak defence: Steckler knows that he caused the deaths of Khasevych as it was precisely his job to hunt down and kill them the behest of Joseph Stalin. It matters little if he pulled the trigger himself, whether one of his men did so or they committed suicide to prevent their being captured and tortured by the notorious brutal NKVD interrogators.

The fact remains that Steckler is as guilty as sin and not only that deserves to be taken to the place where he executed Khasevych and be executed in turn but to have his family watch and pay for the bullet that sends him to hell.

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Insurance Fraud: The Congregation Beth Hamedrash Fire in New York (2017)

Mon, 15 May 2017 13:38:00

Yesterday 14th May 2017 the following occurred in New York:

‘The fire engulfed the Congregation Beth Hamedrash synagogue in the Lower East Side.

Social media videos showed heavy flames raging from the top of the building, which appeared to be severely damaged.

East Side residents were urged to keep their windows closed to avoid the hazardous smoke.

The congregation is the oldest for orthodox Russian Jews in the United States, and occupied the 1850s-era building since 1885.

As recently as 2013, the congregation had considered demolishing the building altogether, before a change of heart kept it open.

No people are thought to have been injured in the blaze.’ (1)

You might ask why I would this be the subject of an article, but I think that much is obvious: it could easily be blamed on nameless shameless *‘anti-Semites’* by the jews. So in order to preempt this I decided to dig a little based on the comment in the article in *‘The Daily Star’*.

The key passage is when we read:

‘As recently as 2013, the congregation had considered demolishing the building altogether, before a change of heart kept it open.’

So in other words: in 2013 Congregation Beth Hamedrash was almost demolished.

As it turns out: it was to be replaced by apartments and a small kollel (i.e. study institute), but this move was nixed by a group called the Friends of the Lower East Side. Who successfully campaigned to have the shul kept open.

Also of interest is that Congregation Beth Hamedrash had over a million dollars in grants for its renovation and restoration open, but yet had been deliberately left to go to rack and ruin by its current spiritual leader: Rabbi Mendl Greenbaum. (2) Greenbaum has been campaigning to have Congregation Beth Hamedrash shut down since 2006/2007. (3)

I really don’t think it is a coincidence that a few years after having been forced to keep the synagogue running rather than using the land to build new apartments. It suddenly has a massive fire, which will almost certainly result in its complete demolition and the construction of the apartments.

Not only will Greenbaum likely get a considerable pay out from his insurance provider – assuming he is covered for what the Fire Department designates as the cause – but he can then sell the land to a developer for another hefty pay out.

Does that sound all a bit too convenient to you?

It should, because yesterday’s fire at Congregation Beth Hamedrash stinks of insurance fraud.

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On Carl Bernstein's Revealing Freudian Slip

Mon, 15 May 2017 09:46:00

Recently the Times of Israel commented on the following Freudian slip by famed jewish journalist Carl Bernstein at an international conference in Jerusalem.

I quote:

'But the most dramatic pronouncement on the opening evening of the Jerusalem Press Club's international conference on the Freedom of the Press came from keynote speaker Carl Bernstein, he of Watergate fame, who declared Israel to be the current "epicenter," no less, of world events — "ground zero for today's geopolitics."

Any serious reporter, any would-be TV news anchor, whether from the US, UK or anywhere else, Bernstein declared, needs to spend quality time in Israel and its immediate surroundings, and really understand what is happening here, if they want to understand the world.' (1)

The article continues by placing this comment in its necessary context as follows:

'To that end, rather unexpectedly, he declared that any senior reporter who wants to understand the world today needs to come to Israel and internalize what is happening here. "I do not understand how anyone who covers the White House," he said, or wants to be a news anchor, "can do that without coming here and understanding what is happening here and within a 100 mile radius of here."

Acknowledging, nonetheless, that this was his first visit since 1982, when he covered the Lebanon War, Bernstein — who revealed good-humoredly that he was a regional president in the B'nai B'rith Youth Organization in his teens — said he had always followed what was happening in Israel but that was no substitute for being here.

What was unfolding in the Muslim world, internally and externally, was impacted by developments here. And any reporter who wanted to understand our world — be it DC, Europe, terrorism, or developments in the Muslim world — needed to connect to Israel, he repeated.

Asked during the session what exactly he meant, Bernstein spoke of having gone to Ramallah, witnessed Israel's demographic transformation, and recognized Israel's social changes. "This is the epicenter," he said. "This is ground zero for today's geopolitics."

Pushed after the session by this reporter for some specifics, Bernstein reiterated that "it's a general impression I have: We don't know enough about what emanates from here."

Was he referring to the Palestinian conflict, Israel's grappling with Islamic extremism, its internal relations with its Arab minority, or perhaps its internal religious frictions? "All of the above," Bernstein said, "but also because of the changes in this country that are not perceived outside this county.'" (2)

Now think about this for a moment.

Bernstein is saying one or both of the following things:

A) Israel is the principle source of problems in the Middle East.

B) Israel is the principle geopolitical centre of the world rather than say the United States, Russia or China.

Think about what a confirmed jewish nationalist – being a part of the B'nai Brith means this is almost de rigueur- might really mean when he says that his country – which has a substantial lobby and amen corner in most Western countries – is the centre of the world's politics.

Is he saying Israel effectively runs the world?

You decide.

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Peter Hess' Hilariously Incorrect Claims about the Protocols of Zion

Mon, 15 May 2017 15:16:00

Over at Inverse Peter Hess has written a typical article touching on the Protocols of Zion which showcases the Colonel Blimp mentality of pseudo-sceptics. (1)

To wit:

'Of course, anti-Semitism isn't new, and neither is the notion of a globalist conspiracy. A 1903 book titled The Protocols of the Elders of Zion was a seminal piece of anti-Semitic propaganda.'

This is as true as far as it goes, but it is worth noting that the first mention and description of the Protocols was not in 1903 but 1902, but this is excusable because the text wasn't published until 1903.

'The Russian book, which was eventually exposed as a hoax, recounted an alleged meeting of powerful Jewish leaders as they planned world domination. '

Well no: it hasn't been *'exposed as a hoax'*, but rather claimed to be one based upon several different versions of a common – if long debunked - conspiracy theory that the Okhrana office – the Russian secret police - in Paris decided to fake the text by plagiarising an assortment of different French books.

'The retraction, of course, never got as much coverage as the original story,'

We don't even know who originally wrote the Protocols and there has never been *'a retraction'*.

Well unless you count Philip Graves' 1921 pamphlet alleging that a *'Mr. X'* gave him *'the secret of the plagiarism'* of the Protocols in Istanbul that he compared to translations of the works plagiarised in English, but was allegedly originally composed in French and was only ever published in its original form in Russian.

I guess when you are desperate: that sounds like a *'debunk'* or a *'retraction'*.

Whoops: eh?

'So while this book has long been known to be false, its messages persist. And for many, the fact that the book was exposed as a fraud could even be further proof that its contents are true.'

Except that the Protocols of Zion has never actually been *'exposed as a fraud'*. As it happens; the case that the work is a hoax or a fraud has fallen apart over the years of academic scholarship on the subject.

To give some common examples of fallacious and commonly-believed claims which *'debunk'* the Protocols:

The Marx-Darwin-Nietzsche Quotation, which was added to the text by Sergei Nilus in 1905 and doesn't appear in any earlier edition. (2)

The *'Fear of Modernity'* Claim based on the assertion that the Protocols text referred to Subways when this is actually an English language mis-translation of the Russian word for *'subversion'*. (3)

The *'There are no Old Testament References'* claim when they were removed from the text by Sergei Nilus in 1905 and appear in the earlier editions. (4)

The 1001 Plagiarism Claims, which are absurd given the translations/confusion of different editions used to produce them. (5) Giving the reader a select list of works the author of the Protocols allegedly plagiarised from according to the authors that Hess is basing his claims on gives the lie to the thesis: (6)

Abbe Barruel's *'History of Jacobinism'*

Osman Bey's *'The Conquest of the World by the Jews'*

Osman Bey's *'The Talmud and the Jews'*

Jacob Brafmann's *'The Book of the Kahal'*

Houston Stewart Chamberlain's *'The Foundations of the Nineteenth Century'*

Houston Stewart Chamberlain's '*The Jews*'
 Benjamin Disraeli's '*Coningsby*'
 Edouard Drumont's '*Jewish France*'
 Alexandre Dumas' '*Marquis de Sade*'
 Hermann Goedesche's '*Biarritz*'
 Nicolo Machiavelli's '*The Prince*'
 Eugene Sue's '*The Mysteries of Paris*'
 Eugene Sue's '*The Wandering Jew*'

Yet most forget to mention that the most '*plagiarised*' element of the initial text – as opposed to the later modified text - is Theodor Herzl's '*Der Judenstaat*'. (7)

Strange that...

'What the flat-Earth theory, the globalist theory, and all other conspiracies have in common is their basis in ideology, not in facts.'

This is a classic demonstration of the fallacy of the so-called '*rational sceptics*' in that they don't actually know a great deal about that which they like to prattle – the Protocols of Zion in this case- but instead like to sweep their hand in grandiose fashion like '*the question has been settled*' and '*they did their research*'.

The reality is of course that this isn't scepticism but rather what is called pseudo-scepticism, which is a position characterised by an ideological belief that whatever narrative is pushed by the '*mainstream*' then it is the ipso facto truth.

In this case Hess has simply taken the hypothesis of Norman Cohn – which has been widely criticised and debunked by specialist scholars such as Cesare de Michelis and Pierre-Andree Taguieff, but has been often promoted as '*da twoof*' – as gospel rather than interrogating the literature himself.

This is evident in the fact that Hess is manifestly unaware that the Cohn hypothesis is itself a poorly-evidenced conspiracy theory based upon the much earlier claims of Binjamin Segel in the 1920s about the Russian Okhrana in Paris randomly forging an '*anti-Semitic manifesto*' and then how it accidentally snow-balled into a phenomenon, which rather suggests that he has never read any of the several editions of Cohn's '*Warrant for Genocide*'.

So if the debunk of a conspiracy theory is a conspiracy theory itself: then whatever is a pseudo-sceptic to do?

'If conspiracy theories were driven by fact-based evidence, most of them would be relegated to the same historical dustbin as phrenology, the plum-pudding model of the atom, and the geocentric universe. But the persistence of, say, the flat-Earth conspiracy is proof that ideology — like an attachment to anti-Semitic ideas — is often more powerful than facts.'

Except that '*anti-Semitic ideas*' are driven by fact-based evidence and far less by traditional biases and suspicion of '*the Other*'. The fact is that jews are significantly over-represented among the elite, openly engage in activities to influence people and policies as well as that our system has an overwhelming and unjustifiable Judeo-centric nature.

Think of it this way:

When is the last time you heard of the Holodomor compared to the Holocaust?

You see my point?

The fact is that anti-Semitism is the apogee of reason and is in the ascendant, while the intellectually moribund philo-Semitism of the chattering classes is in the doldrums.

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The Holocaust Industry's Assault on Gamers

Mon, 15 May 2017 10:49:00

The recent announcement that Activision's new addition to the Call of Duty franchise will showcase the so-called '*horrors of the Holocaust*' (1) is part of a wider strategy on the part of the Holocaust Industry to promote so-called '*Holocaust Education*' onto people.

In 2011 Alan Polak of the '*Holocaust Memorial Trust*' wrote an article where he argued - in regards to the role of the '*Holocaust*' in games set during the Second World War - that:

'What is missing here is any serious engagement on the part of the creator, and by extension the player, on what exactly it is they are 'playing' and what the Holocaust means to successive generations.' (2)

Now in 2017 we've got Call of Duty modifying the history and causes of the Second World War.

For the sake of clarity I quote Mashable's summary of what is going to be included and why:

'It's not just a matter of accepting the reality of the Holocaust. The game's 1940s setting is rife with intolerance, from the open hostility of Nazi atrocities to the more insidious reality of living in the "free world" before the Civil Rights movements of the '60s.

"Unfortunately, there was anti-Semitism," Robbins said. "There was racism. It's actually a very big part of our story, the fact that that stuff existed, it was real, and our characters deal with it."

It's even there in your own platoon. The main character's best friend is a fellow rookie soldier named Zussman; he's a Jew from the south side of Chicago and someone Robbins describes as a "fun" character.

"Right out of the gate we tackle the fact head-on that not everyone in the squad is comfortable with the fact that he's Jewish. And that was just a reality of the time. This is something this character has had to deal with his entire life," Robbins said.

That squad-level intolerance comes up again at a later point in the story, after you link up with a group of black American soldiers. As is the case with Zussman, the game doesn't gloss over the fact that some of your fellow soldiers aren't OK with this.

"We make it a story piece. It sort of elevates [the characters], in a way, to overcome this institutional thinking."

Against a narrative backdrop like this, the Holocaust becomes impossible to ignore.

"We absolutely show atrocities," Robbins said. "It's an unfortunate part of the history, but ... you can't tell an authentic, truthful story without going there. So we went there." Robbins referenced the Band of Brothers episode "Why We Fight" here. American soldiers during WWII arrived in Europe without knowing the extent of Nazi atrocities. The episode in question follows one such squad as they discover their first concentration camp.' (3)

In essence Activision has gone full retard, because the focus isn't the conflict of geopolitical interests and the game-changer that was the October revolution in Russia that largely triggered the Second World War, but... well... racism and anti-Semitism. Since as we all know everything prior to Civil Rights was evil and everything after it was good.

By doing this Activision has put themselves in the position of saying that everyone, but the jewish and minority characters are inherently '*good*' because they are '*victims*'. The White guys who actually did most of the fighting and dying on both sides except for in the Axis side in the Pacific theatre are simply branded as '*evil*', because they are White.

This in turn places jews and minority characters on a pedestal, while consigning White characters to the gutter. Activision's agenda on this score is clearly anti-White, but also more insidiously: it is overly trying to introduce the politics of social justice into its gaming franchise, which in turn it hopes are going to boost its image and sales.

The fact is that I doubt very much that most gamers want to have another round of '*Holocaust Education*' in their lives as they – like myself – have had at least one ride around the merry-go-round on this score already and that was more than enough.

But no: instead we are going to see social justice infiltrating the games that we immerse ourselves in to get away from an already insane world.

Previously we have had '*Nazi-bashing*' games like the popular Wolfenstein franchise; (4) whose main character was lately claimed to have been '*of jewish descent*' all along (although curiously no one told anyone that until recently). (5) In addition to some games that have explicitly used the '*Holocaust*' as a backdrop for the story, but haven't really gone into the details of it. (6)

This insertion in a popular gaming franchise like Call of Duty; is all the more odious because if it is successful. Then you can bet your bottom dollar that the '*Holocaust*' and a Social Justice Warrior interpretation of history will spread across other popular gaming franchises.

We have to fight this.

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Sir Thomas Browne on the Jews

Tue, 18 Jul 2017 21:38:00

The seventeenth century English physician and polymath Sir Thomas Browne is an interesting figure who deserves to be studied more than he has hitherto been. What I want to focus on in this article is Browne’s views on the subject of jews and Judaism not his contributions to science and philosophy, which are considerable and better known.

There is no lack of source material on this point since Browne frequently mentions the jewish people and their religious ideas in his various works. These range from citing jewish authors of whose opinion he approved such as one he named as Marcus Leo (1) and Moses Maimonides (the Rambam), (2) remarking on certain Cherubim being of *'jewish type'* (3) and jews of antiquity having long hair (4) as well as discussing the intricacies of dating Biblical events via the Hebrew calendar and astrology. (5)

Browne was very aware of jewish thought as he routinely cites jewish sources, but was also very aware of jewish critiques of Christianity. (6)

If we are to conceive of anti-Semitism – as is intellectually fashionable at the moment - as an irrational uneducated ideology that is based on ignorance of jewish ideas and texts. (7) Then Browne presents a startling contradiction to this narrative, because – as we have seen – he was intimately familiar with the opinions of jewish writers, prominent rabbis and anti-Christian texts. Yet his condemnation of both jews and Judaism was consistent, educated and brutal all at the same time.

He argued that the jews should be ashamed of their poor interpretation of the Old Testament, because Judaism was – in his estimation - itself inherently idolatrous and a form of ethnic supremacist superstition. (8)

This superstitious and ethnic supremacist nature lead them to make mistakes such as viewing King Herod as the Messiah, (9) because they were busy trying to apply the Old Testament prophecies to the *'literal and temporal situation'*. (10) Browne argued that the jews applied this logic to their dealings with Jesus; who they deliberately reinterpreted Old Testament prophecies falsely to attack and undermine. (11) While also directly contradicting themselves in both their attacks on Jesus’ teachings as well as against those of non-jewish pagans. (12)

It is to the jews and not the Romans that Browne assigns the fault for the crucifixion of Jesus and he also makes it very clear that he views the jews as the eternal enemies of Christianity. (13) Despite outwardly professing not to hate them for their *'idolatries'* and *'blasphemies'*. (14)

Yet Browne also celebrated as well as advocated that Christians should take jewesses to wife and make them *'good women'* by both Christian example and also impregnating them with Christian children. (15) The resultant *'extermination by assimilation'* rather belies Browne’s assertion that he did not hate them for their *'idolatries'* and *'blasphemies'*. (16)

Thus to him; the elimination of the jews as a people by intermarriage and assimilation is but a natural consequence of the jewish crime of Deicide. (17)

Browne also correctly deduced that Islam shares an awful lot of commonality with jews (18) as it is but a bastardised copy of Judaism. Hence he sees Judaism and Islam as being almost interchangeable religiously – despite their obvious ritual differences – because Islam is but Judaism with a summarised version of the Old Testament in the form of the Quran and the addition of a new prophet in the form of Mohammed. (19)

Therefore to Browne both jews and Muslims are the inveterate enemies of Christianity, but are also closely related theologically which would suggest that Browne’s view was that Islam was the product of jewish inspiration and could be argued to be a jewish conspiracy to destroy Christianity and the West once and for all.

Thus we can see that so learned a man as Sir Thomas Browne advocated a worldview that many today would consider both anti-Semitic – which it is in a broad sense – and reminiscent of German reformer Martin Luther’s views on the subject as well as those common among Europeans before 1945.

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Bernie Sanders: Corrupt Zionist and Fake Socialist

Wed, 19 Jul 2017 20:23:00

Former US Presidential Candidate and current US Senator for Vermont Bernie Sanders is no stranger to controversy. Nor is the fact that he is openly and proudly jewish controversial. (1)

What is controversial about Sanders is the tension between his avowedly socialist beliefs (2) and the simple fact that he is a millionaire with no financial worries whatsoever.

Although the claim that Sanders bought a \$172,000 Audi A8 are false as far as I can see. (3)

The truth is not far off.

In 2015 Bernie had a \$200,000 income, which placed him in the top four percent of the US population and on which he paid a tax rate of a mere 13.5 percent. (4)

This is hardly the kind of income that a self-avowed socialist should have. Since Bernie could work for less as jewish billionaire Michael Bloomberg did when he became the Mayor of New York City. (5) Despite professing himself to be a believer in the socialist maxim of *'from each according to their ability and to each according to their need'*. Bernie appears to think that he *'needs'* \$200,000 a year when he could easily live – like many of his followers do – on less than \$40,000 a year.

Time and Fortune have also both calculated that Bernie has a \$1 million nest egg in annuities that he is sitting on. (6) So he really doesn't need the money.

Oh and did I mention that Bernie made \$1 million alone in 2016? (7)

Hell he is even still making over two thousand dollars a year on the sales of an obscure album of folk music that he produced in 1987! (8)

Having just literally joined the one percent that he is supposed to be fighting against; Bernie also displays a level of avariciousness that would make Bernie Madoff feel uncomfortable.

He owns three homes, (9) including a beachfront vacation property in the Lake Champlain Islands that he recently purchased for a whopping \$600,000. (10)

Not exactly slumming it in the Projects or Suburbia with the 99 percent now is he?

This ruthless acquisitiveness isn't limited to Sanders himself either. Since his wife Jane O'Meara Sanders got a \$200,000 golden handshake for agreeing to quietly leave her position as the President of Burlington College in 2011 and it was subsequently revealed that her financial mismanagement lead the institution to collapse in 2014. (11)

Unsurprising the FBI began investigating her for corruption in early 2016, (12) which she is desperately trying to fight against by claiming that the investigation is motivated by *'sexism'* not by any potential wrongdoing on her part. (13)

Bernie has not only failed to distance himself from his wife's conduct, but has actually endorsed it by defending her and claiming that she has done nothing wrong. (14)

All this rather indicates that Bernie is not part of the *'people who have ignored and been left behind'* who he is supposed to be the champion of, but rather a corrupt hypocrite who mouths socialist platitudes, but fails to even put the rudiments of his political philosophy into practice.

Bernie's motivation for being a socialist then is not likely to do with righting economic inequality and building a more egalitarian society, but rather in his jewishness. As Bernie declared in a recent talk in Brooklyn; he *'implored the graduating Bulldogs to stand up to hateful rhetoric, as someone whose own childhood was shaped by his family fleeing anti-Semitism and the Holocaust'*. (15)

So in other words; Bernie's socialism is less a dedication to righting the economic wrongs and injustices that abound in America and the world more broadly, but rather a way to fight against *'anti-Semitism'* and prevent a repeat of the so-called *'Holocaust'*. He wants to do this by *'fighting racism'* and flooding the United States and Europe with immigrants to promote *'diversity and tolerance'*, (16) which achieves the goal by eliminating the ability of nationalism to rise once again among

European peoples to threaten the Jewish people by modifying the racial demographics of the population to make such political parties unelectable.

That Bernie's socialism is merely a modified form of Jewish nationalism (which can be broadly equated with Zionism) is suggested by the fact that he routinely defends Israel from criticism. (17)

The difference between Bernie and the louder right-wing Zionists is that Bernie isn't interested in expropriating any more Palestinian land or getting involved in military adventures in Gaza and the West Bank. (18) Since while he appointed anti-Zionists such as James Zogby and Cornel West as part of his official campaign staff; (19) he quietly got rid of anti-Zionist activists – such as Simone Zimmerman - who worked on his day-to-day operations of his campaign at the behest of the Israel Lobby. (20)

This suggests that Bernie isn't really opposed to Zionism per se, but yet wants to imply that he is as it is necessary sop to his left-wing and strongly anti-Zionist activist base. Rather Bernie supports Israel and Zionism, but doesn't want to expand Israel any further and wishes to leave the Palestinians alone unless they directly threaten the Jewish state's existence and integrity. Hence Bernie's continual defence of Israel in the media, while condemning its actions in regard to the Occupied Territories.

Any other explanation simply doesn't make sense.

Thus we can say that Bernie isn't some '*anti-Semite*' who wants to reopen Auschwitz as FrontPageMag likes to claim, (21) but rather a corrupt Zionist and fake socialist.

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In Praise of General Vasily Vovk and Pilot Nadiya Savchenko

Wed, 19 Jul 2017 19:40:00

Two Ukrainian military personnel deserve praise this week for speaking out against the jews.

Firstly retired Security Service General Vasily Vovk who: *'threatened to "destroy" the country's Jews. Vovk, who still holds a senior reserve rank with the Security Service of Ukraine, posted on Facebook:*

"I am completely against Jews," and "You are not Ukrainians and I will destroy you along with Rabinovich" – an apparent reference to Vadim Rabinovich, a Ukrainian Jewish businessman and politician.' (1)

Also we have Nadiya Savchenko, a Ukrainian fighter jet pilot famously captured by the Russian military after her plane was shot down.

'During the 112 interview on Saturday, which was conducted in Ukrainian, Savchenko said, "I have nothing against Jews. I do not like 'kikes.'" She later said Jews possess "80 percent of the power when they only account for 2 percent of the population."

In expressing neutrality to Jews, she used the word "evreiv," which speakers both of Ukrainian and Russian is a neutral designation. But later she used the term "zhidiv," which in Russian is a pejorative for Jews, akin to "kike" in English.' (2)

There is hope yet my friends... there is hope.

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Jane Austen and the Jews

Wed, 19 Jul 2017 20:06:00

Recently the Jewish Daily Forward published a piece by Elsa Solender called ‘*The Secret Jewish History of Jane Austen*’ and you’d be forgiven for thinking it was a serious article regarding its ostensible subject matter.

The only two paragraphs that really relates to Austen’s views on the subject are:

‘As far as we know, Jane Austen never met a Jew, although “Jewry Street,” memorializing Jewish moneylenders and merchants before the expulsion of Jews from England in 1290, runs through the city of Winchester, where she breathed her last before her 42nd birthday, probably a victim of Addison’s Disease.

Austen gives us one vulgar character (in “Northanger Abbey”) who is churlish enough to characterize another as “rich as a Jew.” Otherwise, Jews go unmentioned in the Austen canon, which includes, besides the six best known works of fiction, one unpublished epistolary novella (“Lady Susan”), two uncompleted novels (“Sanditon” and “The Watsons”) letters, prayers, poems and juvenile works.’ (1)

This is accurate enough as far as it goes, but as you can see; there is no actual jewish connection to Jane Austen other than that single negative reference to jews in ‘*Northanger Abbey*’.

Solender rather dishonestly tries invent one by warbling about how jews have ‘*reimagined*’ Austen’s works and have been prominent among the official Austen enthusiasts in the United States, but that doesn’t have any relevance or reference to Austen herself, because they were alive one to two centuries after she died.

That is like saying Hegel was jewish, because many of his Young Hegelian followers and disciples were members of the tribe. It just doesn’t make any sense to anyone with an ounce of brains.

It doesn’t stop Solender or Talya Zax – in a companion article – (2) arguing that because the jews wish to appropriate Austen for themselves that she is some kind of spiritual jewess though.

Oh well.

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Hoax Alert: The Dissatisfied Krav Maga Enthusiast of Spokane (2017)

Fri, 04 Aug 2017 21:01:00

Recently in Washington state the following occurred:

A hateful sign, full of racism and prejudices, was posted at a Spokane business late Thursday night.

Krav Maga Spokane says the man who posted the sign was caught on security footage. And now, the police are investigating the sign as a hate crime.

The owners at Krav Maga, an Israeli-born method of self defense, have no problem protecting themselves. So naturally, they're speaking up, and saying that the hate message will not be tolerated.

At Krav Maga Spokane, everyone is welcome. Krav Maga is a no rules method of self defense, with roots in Israel.

It's where Brayson Buckner trains and inspires.

"It's for everybody," said Buckner. "We have lots of walks of life that train with us....moms and dads and doctors and lawyers and construction workers. So it's for everybody."

Even the suspect, who was caught on camera early Friday morning outside the training gym, is welcome.

"If you have a problem and want to chat about it, we are here Monday through Friday," said Buckner. "Come and have a talk."

Just before 3 a.m., security cameras captured a man squatting low to the ground, near the front door of Krav Maga. A few hours later, Krav Maga employees found the hateful sign, degrading the Jewish religion, among other profanities.

Buckner said he's not sure why anyone would write such a hateful message.

"If I had to guess, first and foremost, out of insecurities," Buckner said. "And second, maybe there is some kind of religious, or political belief that he has. Unless we have a chance to talk to him, which maybe he'll want to chat with us someday, we don't know."

Krav Maga has no religious or political affiliation. Police are investigating the incident.' (1)

The text on the sign – not stated in the article but provided by the video with some words blurred out so I have interpolated the missing words – read as follows:

'F[uck] Krav Maga

You Jew B[itch] Whores

(You ain't s[hit])' (2)

Now to any sane person; it is quite clear that this is an attack more against Krav Maga in general or this specific Krav Maga training facility. We can see that in the fact that the writer of the sign clearly dislikes Krav Maga as well as associates it with jews.

Despite the claims in the news article that Krav Maga *'no religious or political affiliation'*; this is nonsense, because Krav Maga is a martial art created and designed for jews to *'defend against anti-Semites'* and was (and is) primarily practised as a martial art in Israel and its armed forces.

The idea that such a status means that it has *'no religious or political affiliation'* is just utter nonsense.

The fact that said Krav Maga training facility felt that it needed to state as much publicly indicates that it almost certainly does have a *'religious or political affiliation'* and not the inverse.

This is also suggested by the reference to *'jew b[itch] whores'* in the sign, because Krav Maga trainers and authorities are almost without exception jews and more often than not Israelis.

The likelihood is that this sign was written and affixed by a dissatisfied former student of Krav Maga at either this training facility or another.

What other explanation makes sense of the sign?

Anti-Semitism doesn't make any sense; since then why attack Krav Maga in general as the sign does?

Anti-Zionism doesn't make any sense; since then why make no reference to Israel or Zionism on the sign?

Thus the only real explanation left is that the writer was a disgruntled former Krav Maga enthusiast.

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Orit Hashay: Feminist Icon, Misandrist and Jew

Fri, 04 Aug 2017 21:16:00

Israeli entrepreneur Orit Hashay has become a bit of a feminist icon over the last few years. She has been named in such lists as Forbes' *'10 Female Founders To Watch Out Of Israel'* in 2013, TechCrunch's *'Three Israeli Femme-preneurs to Keep an Eye On'*, Globes Israel's *'Top 50 Most Influential Women'* in 2012, and Tech Network's *'Top 100 Girls in Tech Throughout Europe'* in 2012. (1)

The thing about Hashay is that like many feminist icons; she isn't very good at the whole logical thinking thing. That may or may not be because she is female, but I tend to doubt it personally. I would rather locate her... shall we say... confusion with the fact that she spends her time grubbing for shekels rather than thinking (and I should know the difference being both an academic and a business owner).

Hashay's company *'Brayola'* is innocuous enough as it acts like a search engine for women looking for underwear – generally bras but they do extend their services to other products – that actually fit based upon analysing the bras that they already own that they state are the most comfortable to wear. (2)

However Hashay didn't just stop at creating a company which grosses \$30 million per annum, (3) but instead decided to use it as a political platform for her to espouse her feminist views to anyone who would listen.

In an interview with CNBC she stated that after pitching her business idea to angel investors while six months pregnant (and obviously so) so became upset at the fact that these hard-nosed businessmen took the view that her priorities might change once she had had her baby. (4)

This apparently led Hashay to become completely irresponsible since she spent the last weeks of her pregnancy coding (5) and a mere two hours after giving birth to her son Daniel; she was back at work. (6) One month after giving birth she launched her new website Brayola and three months later she was fund-raising at a business convention. (7)

Not only is this irresponsible conduct on her part, but it is idiotic since – as most mothers will tell you – the first days after a baby is born is when the mother bonds with him or her and it is a very special time that you simply cannot get back. Hashay simply ignored this and the fact that women are often extremely prone to emotion and mood swings after giving birth. (8) Instead she continued to make business decisions which could easily have proven disastrous because she almost certainly wasn't thinking straight at that point, but which she is extremely fortunate turned out fine.

In 2015 Hashay wrote in an article on her blog on *'SheKnows'* that *'maternity leave isn't the same for everyone'* (I paraphrase) citing Marissa Mayer as her example and claiming that women should be able to have maternity leave for as long or for as little as they want within reason. (9)

That in itself is fine, but in an interview with the Observer in June 2017; Hashay explained that in her view the healthy work limit of women should be 34 hours a week, while men's should be 47 hours. (10)

She claims that this is based on an Australian study – which again is fine and I am not going to go through the study as the claims of feminist literature hold little to no interest for me personally – but fails to note that men – and as a father who works more than 47 hours a week myself I should know – also spend a lot of time helping out at home after working a full day.

Hashay also reckons that women should have such perks as *'maternity leave, on-site childcare and flexible paid time off'* (no mention of the same perks for men however), (11) while also recycling the classic bit of counterfactual tripe that *'there aren't enough women in the tech industry'* (12) and claiming that women *'need the crack the glass ceiling'*. (13)

She also refused to have a man as her business partner claiming that he *'wouldn't have a passion for bras'*, (14) which – if you can imagine the spittle-flecked furore that would have occurred if someone told Hashay that *'women didn't have a passion for technology'* – is a statement that is clearly misandric. If one but takes her at her own claim that men and women are the same and that *'gender bias'* and *'prejudice'* towards different occupations/professions is inculcated during early childhood. (15)

So where did Hashay – if we are to use her own premises – learn such vile man-hating views?

Perhaps she learned it from the ultra-Orthodox community in that was born into and grew up in? (16)

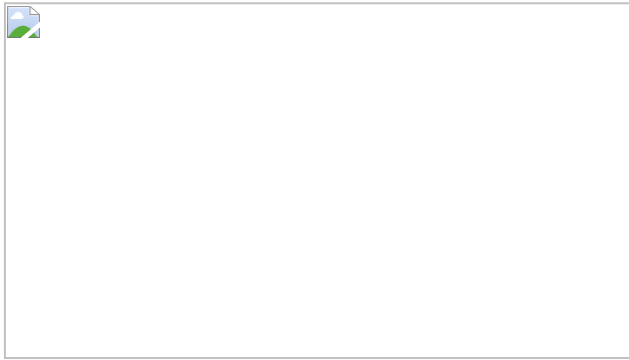
Why yes, because – as anyone who has studied the ultra-Orthodox well knows – they are Judaism version of Islamic State and impose a strict and brutal regime, which allows for child molestation, domestic abuse, rape and forced marriage of wives and daughters within (as well as outside) their community. (17)

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Corporation of the Week: Manischewitz

Sat, 05 Aug 2017 20:00:00



This week’s award for Corporation of the Week goes to the Manischewitz Company, which produces kosher food and the famous kosher wine of the same name.

Why?

Well they have announced the following:

‘American kosher food and beverage manufacturing firm The Manischewitz Company plans to shutter its plant in Newark, NJ and cut 169 positions this September, according to a notice filed by the company with the state announcing its intention to close the site.

“At a challenging time in the retail and grocery business, we have made the decision to close our plant in Newark,” a Manischewitz spokesperson told NJBIZ.com. “Beginning this fall, our products will be made at more modern New Jersey facilities.”

Manischewitz, self-billed as the “the number one maker of matzo and unleavened bread in the world,” has operated a plant, as well as its headquarters, in Newark since 2006. The firm said it plans to help the impacted production employees find new positions, while executive management workers are slated to remain at their present site.

According to NJBIZ.com’s report, the food and beverage maker employed 300 workers in 2016.’ (1)

Given that kosher food/wine can only be produced by jews or gentiles under direct constant jewish supervision. This suggests that a bunch of jews just lost their jobs and are not doubt shedding tears into their glasses of sweet kosher wine.

Sometimes capitalism is just beautiful.

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(1) <http://www.powderbulksolids.com/news/Kosher-Food-Firm-Manischewitz-to-Shutter-Plant-in-Newark-07-17-2017>

Hoax Alert: The Half-Dozen Headstones of Melrose (2017)

Sat, 05 Aug 2017 20:04:00

The Boston Globe is reporting that the following occurred in the 19th century jewish cemetery at Melrose, Massachusetts:

'About a half-dozen headstones were knocked over at a historic Jewish cemetery in Melrose early Thursday, officials said.

"I am deeply saddened and outraged by this vandalism and potential hate crime," Mayor Robert J. Dolan said. "Cemeteries are sacred grounds. Any malicious destruction is deeply saddening and must be given the full attention of law enforcement to bring the individuals responsible to account for this horrible act."

The Netherlands Cemetery, at 40 Linwood Ave., was established in 1859 by members of the Greater Boston Dutch Jewish community. It is the third-oldest Jewish cemetery in Massachusetts, Dolan said in a statement, and about 475 people are buried there.

A witness reported seeing three young males with skateboards kicking over tombstones and then running away around 3 a.m., a statement by city officials said. The witness described the suspects as a slender white male, a slender black male, and a heavy white male wearing glasses.

No graffiti or materials associated with anti-Semitism were found, officials said.

The families of the individuals whose headstones were overturned had not been notified late Thursday, because the markers had to be righted before the inscriptions could be read, said Stan Kaplan, executive director of the Jewish Cemetery Association of Massachusetts, which operates the cemetery.

A number of Dutch Jews, including relatives of the philosopher Baruch Spinoza, are buried there, he said.

"Obviously, any time a cemetery is vandalized, it's outrageous in every way," whether it is a hate crime or vandalism, Dolan said.

The early morning discovery added to "an uptick in behavior that is unacceptable" in Melrose, he said.

Robert Trestan, executive director of the New England Anti-Defamation League, said desecrating a graveyard "profoundly affects" a community.

"Memorials of any kind represent people's lives and history," Trestan said. "Assaults in those particular places cause a lot of pain, irrespective of motive." (1)

The problem here is obvious in that there is absolutely no evidence that this is an '*anti-Semitic hate crime*', because there is no graffiti or indications of such being the motivation behind the alleged vandalism.

The cemetery is obviously extremely vulnerable to vandalism since it is surrounded by houses - that in turn explains why there was a witness at 3 a.m. –and as such it shouldn't be unexpected that this would occur. In addition to the fact that this alleged vandalism wouldn't be necessarily motivated by anti-jewish sentiment just because a jewish cemetery was targeted.

The fact that the jews are trying to spin this as an '*anti-Semitic hate crime*' speaks directly to both how paranoid they have come as well as that their sense that the tide is turning against them.

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(1) <https://www.bostonglobe.com/metro/2017/07/27/historic-jewish-cemetery-melrose-vandalized-potential-hate-crime/dl7oTpn9m0guSn0yrYIPXK/story.html>

The Jewish Influence behind the Soviet Republic of Alsace-Lorraine of November 1918

Sat, 05 Aug 2017 20:40:00

The Soviet Republic of Alsace-Lorraine was a very short historical event – in fact it only lasted fourteen days – when after the declaration of the Republic of the Councils by the jewish revolutionary Kurt Eisner in Bavaria was heard in Strasbourg. (1)

It was decided – largely by sailors involved in the 1918 Kiel Mutiny – on 8th November 1918 to set up a Soldiers Council (i.e. Soviet) in Strasbourg and to declare Alsace-Lorraine to be a Soviet Republic, which caused a ripple effect of numerous Soviets spring up in towns and cities across the province. (2)

Interestingly it was the local socialist leader Jacques Peirotes who asked the French government to send in troops to reoccupy Alsace-Lorraine despite the fact that he was a committed socialist and thus would have been expected to have supported the left-wing revolutionaries.

The fact though is that he didn't and this is likely because he saw Alsace-Lorraine as being part of France. (3)

When the French troops marched in Strasbourg on the 22nd November 1918 under General Henri Gouraud; they immediately rounded up the revolutionaries and put down any attempts to strike. (4)

Thus re-establishing control over the situation, but what is of note to us is that the influence behind the attempt to create a Soviet Republic in Alsace-Lorraine was Kurt Eisner's incredibly jewish Republic of Councils in Bavaria. (5)

Therefore it may reasonably be said that the short-lived Soviet Republic of Alsace-Lorraine was inspired by jews.

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(1) See my article: <https://semiticcontroversies.blogspot.com/2017/06/the-jews-behind-bavarian-soviet.html>

(2) <http://www.twofistedhistory.com/blog/post/the-short-lived-soviet-republic-of-alsace-lorraine>

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(5) See: <https://semiticcontroversies.blogspot.com/2017/06/the-jews-behind-bavarian-soviet.html>

Hoax Alert: The Edmonton Dumpster Fire Conspiracy (2017)

Sun, 06 Aug 2017 17:58:00

We have a significant dearth in alleged *'anti-Semitic hate crimes'* recently with jews focused less on spray painting swastikas on their porch so they can Oy Vey about *'hate'* loudly, but rather running for any available cover in an increasingly jew-wise world.

However that has changed with a fresh incident being reported by the Jewish Daily Forward.

To wit:

'Canadian police are investigating whether a dumpster outside a Jewish school was intentionally set on fire.

The Edmonton Fire Department responded on Saturday night to a call about a fire in a recycling bin outside the Talmud Torah School, a public school focusing on Hebrew and Jewish studies, The Edmonton Journal reported. The school, which serves around 200 students from preschool to ninth grade, was not damaged.

Investigators in Edmonton, the capital of the Alberta province and located in midwestern Canada, believe the dumpster may have been set on fire intentionally and police are taking over the investigation, according to The Journal.

On Sunday, a security guard discovered a burnt garbage bag by the school that had been set on fire. That fire damaged part of the school facade, but investigators could not say if the two fires were related.' (1)

How one arrives at the conclusion that because a recycling bin outside the Talmud Torah School was set light and previously a bag of rubbish had been set fire to next to school causing slight damage to the building. That it is therefore part of an *'anti-Semitic conspiracy'* to set fire to said school I don't know.

I mean if said *'anti-Semitic conspiracy'* exists then it is utterly incompetent, because in two attempts its members haven't even managed to work out how to make a Molotov cocktail or two and throw them through the windows of school.

The obvious explanation that this is just an individual (or maybe a group) being a bit of a pyromaniac hasn't occurred to them, but then logic is completely irrelevant where jewish paranoia is concerned: isn't it?

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(1) <http://forward.com/fast-forward/377325/was-dumpster-fire-outside-jewish-school-intentionally-set/>; also see <http://www.cjnews.com/news/canada/police-investigating-dumpster-fire-edmonton-jewish-school>

The Jews behind the 1919 Spartacist Uprising in Berlin

Sun, 06 Aug 2017 21:11:00

The Spartacist Uprising of January 1919 in Berlin, Germany is often treated with kid gloves by historians, while the nationalists who suppressed it are openly vilified as proto-Nazi monsters. (1)

The reality however is that the nationalists – aka the Freikorps – were in many respects the heroes of the affair, because by their prompt action they put down one of Lenin's best hopes for spreading the Bolshevik revolution across Europe and ultimately the world. (2)

The roots of the Spartacist Uprising lie in the split between the pro and anti-war factions of the German Socialist Party (SPD). In 1914 the lone voice in the SPD against voting war credits to German government was a radical socialist deputy named Karl Liebknecht. Despite often being thought of as being of Jewish origin; this was not in fact the case. (3)

Liebknecht spent the entire First World War – even when in prison – mobilising as many people against the war as he could and preaching that their real enemies weren't the Allies, but rather their '*class enemies*' at home. (4)

Things began moving more quickly in January 1916 when anonymous letters signed '*Spartacus*' began circulating that preached this same message to their primarily working class readership. (5)

These were written by Leo Jogiches, Paul Levi, Karl Liebknecht, Rosa Luxemburg, Franz Mehring, Clara Zetkin among others, (6) but were all based off of Rosa Luxemburg's – a Jewish Marxist theorist from Poland – pamphlet '*The Crisis of German Social Democracy*' that was signed '*Junius*' and published in December 1915. (7)

Of these individuals: Leo Jogiches, Paul Levi and Rosa Luxemburg were Jewish.

These Spartacus letters continued to be written and circulated to the end of the war – giving some credence to the supposed '*Stab in the Back*' legend – despite Jogiches, Liebknecht and Luxemburg being imprisoned for sedition by the Imperial German authorities. (8)

Following the German surrender at the end of the First World War in November 1918; Kaiser Wilhelm II went into exile and Chancellor Max von Baden handed over control of the German government to Friedrich Ebert – Chairman of the SPD and head of its pro-war faction – leading to the rise of the so-called Council Republic between November 1918 and parliamentary elections in January 1919. (9)

This was where popular committees sprang up and effectively ran the local administration that previously had been controlled by the Imperial German government and its local administrative proxies. The Spartacists – Jogiches, Liebknecht and Luxemburg having been released by a general amnesty for political prisoners declared by Friedrich Ebert's new socialist government on 9th November 1918 – (10) interpreted these – somewhat correctly – as being a German version of the Soviets which had been in power between the February and October revolutions of 1917 in Russia. (11)

This belief – in addition to his further political radicalisation – was partly the cause for Karl Liebknecht's enthusiastic cable to Lenin in Moscow in which he declared that: '*The revolution of the German proletariat has begun. This revolution will save the Russian revolution from all attack and will sweep away all the foundations of the imperialist world.*' (12)

Thus we can see that the political situation was escalating rapidly from a radical change in government and the power structure to outright communist revolution by the confederates of Vladimir Lenin.

When the newly-minted Social Democratic Chancellor Friedrich Ebert moved on 1st December 1918 to secure the support of the still powerful Reichswehr in exchange for putting the kibosh on any '*radical political changes*'; it stopped Jogiches, Liebknecht and Luxemburg's communist revolution in its tracks. (13)

This was because in order to secure the communist revolution that they had worked so long to achieve; they needed the situation to further deteriorate so that – in the words of Marx and Engels – '*the proletariat will see they have nothing to lose but their chains*'.

Following this rapprochement between Ebert's Social Democratic government and the conservative mainstay of the Reichswehr; the Spartacists and their followers engaged in periodic small-scale violence against their '*class enemies*' and even attempted to break into the Chancellery building on 13th December 1918. (14)

However it was not until the Independent Social Democratic Party (USPD) appointees withdrew from government in mid-December 1918 and more specifically the dismissal of Emil Einhorn from his position as police chief and his subsequent refusal to vacate the post on 4th January 1919. (15) That things really began to slide towards an armed uprising.

Liebknecht and Luxembourg among others (including Leo Jogiches, Paul Levi and Clara Zetkin as well as USPD and radical Trade Union representatives) met and agreed that *'the revolution was at stake'* and called for a public demonstration against the SPD's collaboration with *'reactionaries'* and *'class enemies'*. (16)

The response took both the Spartacists and USPD leaders by complete surprise by its sheer scale given that they were used to a relatively small scale response from loyal party members and a few hangers-on rather than the massive truly proletarian response they received to their summons. (17)

An astonishing 200,000 workers – some armed – came out in support of the call. (18)

This in turn caused the Spartacists and USPD leadership to develop a sense that now was the time for a communist revolution to be launched.

As Jewish Spartacist Rosa Levine-Meyer later summed up the mood: *'The response of the workers, right down to those of the SPD, was overwhelming and the government was entirely helpless.'* (19)

This belief that the time was right to launch a full-scale communist uprising was given voice in an emergency meeting of Spartacists, USPD leaders and radical trade unionists on the night of the 5-6th January 1919. (20)

The result of these talks – primarily lead by Liebknecht with both Jogiches and Luxembourg opposing the resolution – was the decision to call the workers once again out on to the street with the explicit objective of leading them in a revolution. (21)

This should not be understood to mean – as Berduc has rightly pointed out – that Luxembourg was not fully on board with a violent communist revolution, but rather she believed – correctly as it happens – that the rising that Liebknecht so successfully persuaded the meeting to endorse was premature and doomed to fail, because it didn't currently have the support of the masses. (22)

Despite their reservations however Luxembourg and the other Spartacists such as Jogiches fully committed themselves to the uprising, (23) which was done with the full knowledge of Lenin's Jewish plenipotentiary for bringing about communist revolution in Germany: Karl Radek. (24)

This was not what they had hoped it would be – despite Marxist historians glossing over this rather significant detail and making it sound bigger than it actually was – (25) and a mere 10,000 people heeded Liebknecht and Luxembourg's call for revolution. (26)

This nondescript mob promptly began to disperse having realised they didn't have the necessary numbers, but a radical splinter group didn't and instead mounted an armed takeover of the SPD's main office and print works. (27) They also managed to post some snipers in and around the city. (28)

The *'revolution'* when it came was thus something of a damp squid and the enemies of the radical left – both on the right and moderate left – immediately began calling for the Spartacists to be executed wholesale. (29)

Reacting to events and the public mood; Chancellor Ebert's government promptly called in all the Reichswehr and Freikorps units in the area to deal with the Spartacist rebels and they began to arrest every left-wing activist they could find (30) as well as clear out the communist rabble from their strongholds with armoured cars and machine guns. (31)

It is perhaps ironic – considering their revolution's Jewishness – that Luxembourg and Liebknecht took refuge from the nationalist onslaught with the Jewish Marcussohn family in Berlin's middle class and heavily Jewish Wilmersdorf district. (32)

On 15th January 1919 Luxembourg and Liebknecht were famously apprehended by the Freikorps. Then promptly tried and summarily executed with the consent of Ebert's government on 16th January 1919. (33)

What we can see from the foregoing discussion is not only was the Spartacist uprising unpopular among the working classes that it claimed to be liberating, but that most of its leaders were in fact Jewish.

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 - (2) Robert Service, 2008, *Comrades: Communism: A World History*, 1st Edition, Pan: London, p. 85
 - (3) <https://semiticcontroversies.blogspot.com/2011/06/in-brief-karl-liebknecht-not-jew.html>; also see the failure to mention his being so in Adolf Ehrt, 1990, [1933], *Communism in Germany: The Communist Conspiracy on the Eve of the 1933 National Revolution*, 1st Edition, Noontide Press: Costa Mesa, p. 16
 - (4) Manuel Berduc, 2016, *Against Putschism: Paul Levi's Politics, the Comintern, and the Problems of a European Revolution 1918-1923*, Bachelors Thesis: University of Minnesota, p. 17
 - (5) Ibid, p. 18
 - (6) Ibid; Howard Sachar, 2003, *Dreamland: Europeans and Jews in the Aftermath of the Great War*, 1st Edition, Vintage: New York, p. 225
 - (7) Sachar, Op. Cit., pp. 217; 225
 - (8) Ibid, p. 225
 - (9) Pierre Broue, 2006, *The German Revolution, 1917-1923*, 1st Edition, Haymarket: Chicago, pp. 158-159
 - (10) Sachar, Op. Cit., p. 226
 - (11) Broue, Op. Cit., pp. 158-159
 - (12) Service, Op. Cit., p. 86
 - (13) Sachar, Op. Cit., p. 225
 - (14) Ibid, pp. 225; 227
 - (15) Ibid, p. 225; Berduc, Op. Cit., pp. 29-30
 - (16) Berduc, Op. Cit., p. 30; Chris Harman, 1997, *The Lost Revolution: Germany 1918 to 1923*, 2nd Edition, Bookmarks: London, p. 73
 - (17) Berduc, Op. Cit., pp. 30-31; Harman, Op. Cit., pp. 73-75
 - (18) Broue, Op. Cit., pp. 241-242
 - (19) Harman, Op. Cit., p. 77
 - (20) Sachar, Op. Cit., p. 227
 - (21) Ibid.; Berduc, Op. Cit., pp. 31-32
 - (22) Berduc, Op. Cit., pp. 31-32
 - (23) Sachar, Op. Cit., p. 227
 - (24) Harman, Op. Cit., p. 77
 - (25) Ibid, pp. 77-81
 - (26) Berduc, Op. Cit. p. 32
 - (27) Ibid, pp. 23-33
 - (28) Harman, Op. Cit., p. 77
 - (29) Berduc, Op. Cit., pp. 32-33
 - (30) Ibid, p. 33
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Hoax Alert: Strange Coincidences in Colorado Springs (2017)

Mon, 07 Aug 2017 21:04:00

JTA is reporting another so-called '*anti-Semitic hate crime*'. This time it has allegedly occurred in Colorado Springs, Colorado.

To wit:

'Anti-Semitic messages and a swastika were spray-painted on the building and sign of a synagogue in Colorado Springs, Colorado.

The messages were discovered on Friday morning at the Temple Beit Torah. In addition to the synagogue, nearby cars, homes and buildings also were vandalized, the Colorado Spring Gazette reported.

In addition to a swastika, the words "sig heil," a misspelling of the Nazi salute sieg heil, was painted on the synagogue's sign, according to the report.

"I'm deeply saddened, and yet I'm not surprised," the temple's spiritual leader, Rabbi Steven Kaye, told the Gazette.

"America has come so far in diversity and including people, but in the last year, we've seen a lot of hate talk about people who don't fit what they think Americans should look like," he said.

There has been a significant increase in anti-Semitic acts in Colorado in the past two years, the local office of the Anti-Defamation League told the newspaper. An unnamed spokesman said that there were 18 acts of anti-Semitism in the area in 2015, and 45 last year.

In June, two men were caught on surveillance video putting a sticker with an anti-Israel message on the door the Chabad Lubavitch of Southern Colorado in Colorado Springs. The message read "Fight terror, nuke Israel." One of the men took a photo of the sign before leaving the scene.

A neighbor who lives across the street from the synagogue told local media that he tried to scrub off the hateful message, but could not remove everything. His wife's car also was vandalized with the spray-paint.' (1)

This narrative superficially sounds kosher, but it begins to fall apart upon closer inspection.

In the first instance when one looks at the narrative; the last paragraph stands out like a sore thumb.

Why did the '*neighbour who lives across the street*' get their '*wife's car*' vandalised if this was an '*anti-Semitic hate crime*' targeting jews specifically. Is he or she jewish? How did the vandals know? If neither were jewish then why would the vandals targeted them and say not others.

That seems rather strange as why would exponents of jew hate hurt their own cause by randomly targeting local people - Temple Beit Torah being in the middle of a residential neighbourhood - who probably aren't connected to the synagogue.

In the second; said '*anti-Semitic vandals*' don't even know how to spell the German word '*Sieg*' but rather spell it how a jew from Brooklyn would pronounce it: '*Sig*'.

In the third; a little digging suggests that Temple Beit Torah is heavily involved in '*communal outreach*' to non-jews and has significant expenditures in this direction, which it has been looking to offset by fundraising earlier this year. (2)

This is supported by the fact that Rabbi Steven Kaye is only a temporary rabbi – as he is actually primarily associated with a synagogue in Denver – and has been so since the last full-time Rabbi – one Donald Levy – left for Australia in 2010. (3)

It is also not hard to see – given the language of a 2014 article on the synagogue by Intermountain Jewish News – that the congregation has long had financial issues that have likely been exacerbated over time. (4)

Nor is it the first time that Temple Beit Torah has been hit by undetected '*anti-Semitic vandals*' at times of financial crisis; since the problems unleashed by Levy's resignation in 2010 was brought to an end by '*non-jewish communal support*' following a mysterious bit of '*anti-Semitic vandalism*' in 2011. (5)

Seem like a bit of a happy coincidence that stereotypical and misspelled ‘*anti-Semitic graffiti*’ suddenly reoccurs when Temple Beit Torah is apparently once again in financial straits: does it not?

Why yes it does.

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(1) <http://www.jta.org/2017/08/06/news-opinion/united-states/anti-semitic-graffiti-painted-on-colorado-springs-synagogue>
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(3) <https://www.ijn.com/volunteer-driven-temple-beit-torah-perseveres-thrives/>
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(5) Ibid.

Why Cucking Doesn't Work: The Case of Oskar Groening

Mon, 07 Aug 2017 21:32:00

Oskar Groening – the so-called '*Bookkeeper of Auschwitz*' – is someone that growing up in the late 1990s and early 2000s as I did you couldn't help but be aware of. He was often wheeled out by what Norman Finkelstein has rightly called the '*Holocaust Industry*' whenever 'proof of the Holocaust' was required.

Groening was famously heavily featured alongside his supposed jewish victims in the BBC's acclaimed miniseries '*Auschwitz: The Nazis and the Final Solution*'. During his interviews he made it a point not only to '*recount his role*' in the so-called '*Final Solution*', but to also claim that '*Holocaust Deniers*' are '*wrong*' because '*he was there*' so '*he knows what happened*'. Despite explicitly stating on several occasions in other interview snippets featured in the same miniseries that he '*didn't know*' what was '*going on*' (probably because it wasn't actually going on).

In spite of this rather active attempt to propagate the '*Holocaust*' as a way to rehabilitate himself by being of use to the jews and even the defence of prominent '*Holocaust Survivor*' Eva Kor (who thinks he should be wheeled around schools as a travelling '*Holocaust*' exhibit). (1)

Groening has been mercilessly pursued by jews seeking vengeance against himself for... well... doing the books at Auschwitz. So much so that they have managed to wangle having him tried, convicted and sent to prison of spite of him being ninety-six years old – normally reason enough not to send anyone to prison - in order to try to and slake their eternal unquenchable thirst for vengeance against so-called '*Nazis*' for but a moment. (2)

This old man has been betrayed and imprisoned by jews who have extracted any and all use from him and now desire to emotionally, physically and mentally abuse him until he dies. At which time they may well decide to try and abuse his corpse as well.

That is the price of cucking on the Jewish Question.

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The Anglo-Saxon Chronicle on the Jews

Wed, 09 Aug 2017 20:31:00

In the Peterborough Manuscript of the Anglo-Saxon Chronicle for the year 1137 we read:

‘Now we wish to tell some part of what happened in King Stephen’s time. In his time the Jews of Norwich bought a Christian child before Easter, and tortured him with the same tortures with which our Lord was tortured, and on Good Friday hanged him on a cross for love of our Lord and afterwards burying him – imagined him concealed, but our Lord showed that he was a holy martyr, and the monks took him and buried him reverently in the minster, and through our Lord he performs wonderful and manifold miracles; and he is called St. William.’ (1)

I present this quotation here without significant elaboration, but I will be going into the jewish ritual murder (aka the *‘Blood Libel’*) of William of Norwich – that which is the subject of this entry in the manuscript – in detail soon.

However I just wanted to put this little tidbit out there for others to use in their own research.

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Count Anton Arco Valley and the Murder of Kurt Eisner

Wed, 16 Aug 2017 20:20:00

Count Anton Arco Valley or more properly Count Anton von Padua Alfred Emil Hubert Georg Graf von Arco auf Valley is a largely forgotten individual. He is remembered at all for two principle reasons:

- A) He was moved rooms to make way for Adolf Hitler in Landsberg prison. (1)
- B) He shot and killed left-wing jewish politician Kurt Eisner on 21st February 1919. (2)

This last act was one of the principle reasons for the rise of the jewish-dominated Soviet Republic of Bavaria as I have previously explained in a separate article. (3)

The reason for Arco Valley's assassination of Eisner is often described as being motivated by Arco Valley regarded Eisner 'as a communist jew' – correctly as it happens despite the occasional hack poo-pooing the idea – (4) and as an 'anti-Semitic nationalist' Arco Valley thus had all the motivation he needed. (5)

The reality however is more prosaic.

Arco Valley was half-jewish ethnically-speaking, but in halakhic terms he was actually a pure-bred jew because his mother was jewish. Her name was Emily von Oppenheim and she was a scion of the famous German jewish banking dynasty of the same name. (6)

He actually assassinated Eisner, because he was rejected by the nationalist Thule Society in Munich because of the fact he was jew. (7)

Thus he apparently decided that he would 'show them' how 'patriotic' he was by killing a jewish communist leader, but the fact that all this achieved was to cause Eisner's left-wing jewish successors and supporters to round up as many Thule Society members as they could find and murder them. (8)

Combined with Arco Valley's sudden conversion to middle of the road conservatism after the murder in addition to his subsequent public threat to assassinate Adolf Hitler in 1933. (9)

Then it calls into question the sincerity of Arco Valley's so-called 'anti-Semitic nationalism' – despite being sometimes labelled a Catholic – (10) as motivation for his famous deed, because – despite his protestations in court and praise of other nationalists – (11) there doesn't appear to be a basis for it and the result was the murder of the leading members of the group who rejected him because he was jewish.

Is that accidental or did Arco-Valley murder Eisner in the knowledge that the response would likely see those who had rejected him being murdered as 'counter-revolutionaries' in the resulting 'red terror'?

Thus revenging himself upon the 'evil anti-Semitic proto-Nazis' who had so wrong him by not allowing them into their society.

It seems pretty likely that – given his anti-nationalist political affiliations and openly expressed desire to murder a fellow 'anti-Semitic nationalist' in 1933 after he had completed his sentence – that he did precisely this.

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(2) Cf. <http://semiticcontroversies.blogspot.com/2017/06/the-jews-behind-bavarian-soviet.html>
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(10) See for example Erik von Kuehnelt-Leddihn, 2007, [1952], *'Liberty or Equality: The Challenge of Our Times'*, 1st Edition, The Ludwig von Mises Institute: Auburn, p. 334, n. 651

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Jewish Darwin Award (Honourable Mention): New York Hasid Traps Himself in his Own Safe

Wed, 16 Aug 2017 17:49:00



The Times of Israel is reporting that the following occurred recently:

A Brooklyn man avoided being crushed to death under a falling safe by quickly jumping inside, where he remained trapped with a Torah scroll until rescue workers set him free, the New York Post reported Monday.

The close call happened at the Rabbinical College Yeshiva of Machzikai Hadas in Borough Park as the man, who is Orthodox and was dressed in traditional hasidic garb, was installing a large steel security safe to store Torah scrolls.

According to the report, there have been several thefts in the Flatbush area, and the yeshiva had been a victim in the past.

As the worker installed the three foot by eight foot safe which was estimated to weigh over a ton, it began to tip over onto him.

Thinking quickly, the man sought safety in the only place within reach — inside the safe. He dove inside and found himself trapped alongside a large red-covered Torah scroll.

Firefighters arrived at the scene and after 45 minutes were able to prop it up enough for the smiling and relieved man to slide out to safety.

“Everyone was surprised at how it turned out, that this large safe fell on top of this person — and he literally came out of it safe and sound,” one police source said, according to the report.

Hatzolah paramedics took the man to the hospital for a checkup and he was found to be unharmed.’ (1)

I know that being ‘buried alive’ is a method of committing Kiddush Hashem (‘Sanctification of the Name’ aka jewish martyrdom), but it is a bit extreme to try and do it under a safe in the presence of a Torah scroll.

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March for Life

Wed, 16 Aug 2017 17:41:00

March of Life – or Marsch des Lebens – is a German organisation of so-called '*descendants of Nazi perpetrators*' that spends its time '*speaking out against anti-Semitism*' and promoting the idea that six million innocent jews died for your sins. So therefore you – like they – must worship and obey the eternally persecuted but blameless chosen people of the creator the universe. (1)

The members of March of Life take their self-imposed identity as '*descendants of Nazis*' very seriously indeed. As they ape '*Holocaust Survivors*' and provide a complementary narrative that has as of yet not been significantly exploited by the Holocaust industry. However this appears to be changing as so-called '*Holocaust Survivors*' continue to die fat and happy in droves due to simple old age.

Hence March for Life has been drawn into '*meeting students*' in Israel itself to effectively flagellate themselves publicly for the '*crimes*' of their parents and/or grandparents. (3)

This self-flagellation can also take the form of apologising in public to a jew because said German individual lived in '*their*' house (4) as well as writing debasing letters to '*Holocaust Survivors*' telling them awful they are because their grandfather didn't like jews trying to steal his patrimony. (5)

I suspect that this – not so-called '*Second Generation Holocaust Survivors*' – (6) will be the way that the jews go in trying to continue to exploit the '*Holocaust*' gravy train further into the twenty-first century.

Only time will tell.

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(2) <http://www.jerusalemonline.com/news/world-news/the-jewish-world/watch-descendants-of-nazis-fight-against-anti-semitism-28780>

(3) Ibid.

(4) <http://www.timesofisrael.com/nazi-sympathizers-grandchild-apologizes-to-survivor-whose-house-her-family-lived-in/>

(5) <https://www.thejc.com/news/world/granddaughter-of-nazi-sympathisers-writes-apology-letter-to-shoah-survivor-1.439995>

(6) For example: <http://jewishnews.timesofisrael.com/second-generation-survivor-i-had-visions-haunting-me-for-days/>

Hoax Alert: Showering before Swimming in Switzerland (2017)

Thu, 17 Aug 2017 19:15:00

There has been a lot of outrage recently in Arosa, Switzerland because... well... jews don't like being asked to behave like civilised human beings.

However I am getting ahead of myself the facts of the case are helpfully provided by the Guardian as follows:

'Israel has lodged official complaints after a hotel in Switzerland posted signs telling Jewish guests to shower before using the pool and restricted their access to a kitchen freezer.

The Paradies apartment hotel in the Alpine village of Arosa, in eastern Switzerland, has been accused of antisemitism after a guest posted to Facebook a picture of a notice near the hotel pool.

"To our Jewish guests, women, men and children, please take a shower before you go swimming," it said, adding: "If you break the rules I'm forced to [close] the swimming pool for you."

A second notice, in the kitchen, instructed "our Jewish guests" that they could only access the facility's freezer between 10 and 11am and between 4.30 and 5.30pm. "I hope you understand that our team does not like being disturbed all the time," it said.

The story was published by Israeli papers, prompting a harsh reaction from Israeli officials.

Israel's deputy foreign minister, Tzipi Hotovely, described the notices as "an antisemitic act of the worst and ugliest kind".

Jacob Keidar, Israel's ambassador to Switzerland, reportedly contacted the hotel and later informed Hotovely that the signs had been removed.

But she was not satisfied and has reportedly demanded formal condemnation from the Swiss government.

A Swiss foreign ministry spokesman said in an email that the ministry had been in contact with Keidar and had "outlined to him that Switzerland condemns racism, antisemitism and discrimination in any form".

The Paradies manager, Ruth Thomann, who signed the notices, insisted to the Swiss newspaper 20Minutes that she was not antisemitic, and acknowledged that her "choice of words was a mistake".

She told the Blick newspaper that the apartment hotel currently had a lot of Jewish clients, and that other guests had complained that some of them did not shower before using the pool and had asked her to do something.

"I wrote something naive on that poster," she was quoted as saying, admitting that it would have been better simply to address all guests with the same message.

The hotel is reportedly very popular with ultra-orthodox Jewish guests because it has been accommodating to their needs, including providing access to a freezer to store kosher food.

Thomann told Blick that because the freezer was in a staff room, she had felt compelled to set times when the Jewish guests could access it to ensure staff could enjoy their "lunch and dinner in peace".

On Tuesday the Simon Wiesenthal Centre, which confronts anti-Semitism and promotes human rights, published a letter asking Switzerland to "close [the] hotel of hate and penalise its management".

It called on Booking.com to remove the hotel from its directory "and explain the antisemitic cause of the removal on your website". (1)

Notice that the problem here: the hotel often accommodates ultra-Orthodox jews and apparently this demographic have shall we say... a sense of entitlement.

Ruth Thomann – the manager of the hotel – has quite clearly articulated that the two notices were put up specifically in response to two unique behaviours common to ultra-Orthodox jewish guests.

These were:

A) Not showering before using the swimming people. Thus creating a significant hygiene issue for the hotel and causing problems for other guests.

B) Trying to force to access a communal fridge freezer at any time day or night without any consideration of other guests or staff.

What is outrageous about Thomann objecting to that?

The fact that she used the words '*Jewish guests*' not just the word '*guests*' is the crux of the charge of '*anti-Semitism*' that has been laid at her door. However this is easily dealt with by pointing out that Thomann is not a native English speaker - thus didn't realise that specific qualification would be taken badly - and only jewish guests behaved in this way in her hotel.

Thus she was quite justified to write '*Jewish guests*' on the sign, because she was simply being honest not trying to offend anybody.

The fact is that despite her well-meaning if confused apology; (2) Thomann and her hotel are now being investigated by her own government egged on by international jewish organisations for the crime of daring to ask a jew to respect non-jews by conforming to common social forms and norms.

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- (2) <https://www.jta.org/2017/08/14/news-opinion/world/swiss-hotelier-sorry-for-signs-telling-jews-to-shower-before-entering-pool>
- (3) <http://www.jns.org/news-briefs/2017/8/15/swiss-government-denounces-anti-semitism-after-outrage-over-hotel-sign#.WZVFxIV97cs>
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Strabo and Jewish Female Genital Mutilation (FGM)

Thu, 17 Aug 2017 23:13:00

In his *'Geography'* the Greek classical author Strabo writes in his description of the jews that:

'From superstition arose abstinence from flesh, from the eating of which it is now the custom to refrain, circumcision, cliterodectomy, and other practices which the people observe.' (1)

I am informed by a noted classicist and good friend of mine that the original Greek literally means *'excisions'* and refers to the female body. (2) Therefore the translation of *'female circumcision'* would have perhaps been more apposite as the use of *'cliterodectomy'* forces one to think a moment about what that suggests and look it up in a dictionary for confirmation. *'Cliterodectomy'* might be technically accurate, but it doesn't convey the same point as the more meaningful *'female genital mutilation'* or *'female circumcision'* would.

There is a strong possibility that jews were engaging in this practice - now thankfully largely relegated to sub-Saharan Africa - as a companion ritual to Brit Milah (male circumcision); much like how the Bat Mitzvah is the female version of the male Bar Mitzvah.

The evidence for this is Strabo's declaration above and the fact the Ethiopian jews – the Beta Israel – have long engaged in the practice. (3)

As the Beta Israel are generally viewed as being descended in part from the Israelites of the Tanakh; it is reasonable to point out that while this practice could have come from the customs of surrounding tribal peoples in Africa. We have no actual evidence that this occurred and it would significantly go against Judaism itself to adopt *'pagan religious customs'*, especially ones touching on the very basis of Judaism itself: the election of Israel by Yahweh.

Cohen's counterpoint to the evidence of Strabo – that the Greek geographer viewed the jews as being Egyptians and thus assumed that they like their Egyptian forebears engaged in the practice for religious reasons – (4) is flawed precisely because this argument assumes that the jews didn't freely borrow cultural and religious customs and ideas from the Egyptians.

Simply reading the book of Exodus in the Written Torah clearly demonstrates that the Israelites adopted a great many Egyptian customs – such as the military use of smoke and fire signals (*'the pillars of cloud and fire'*) – (5) and the fact that before and during the lengthy Egyptian occupation of Palestine. The local inhabitants – including the jews – borrowed significantly from Egyptian customs – especially among the social and economic elite – (6) from their earliest contacts with the Egyptians as attested by a considerable mass of archaeological evidence. (7)

This widespread adoption of Egyptian cultural and religious customs by the inhabitants of Palestine therefore suggests that Strabo's comment must be taken seriously and not discarded as an incorrect assumption on Strabo's part as Cohen has argued.

The customs of the Beta Israel in Ethiopia then supports the idea that some – if not all – jews did at some point in their existence as a people engage in the practice of cliterodectomy or female genital mutilation for religious reasons.

If you think about it: it makes a perverted sort of sense in that if the male jew bears the mark of covenant then so should the female jew, but the female jew hasn't had a mark of any kind for so long that people seem to have forgotten about the possibility of this having originally been the case among at some of the tribes of Israel.

References

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(3) Ibid, p. 54

(4) Ibid, p. 61

(5) Exod. 13:21

(6) Carolyn Higginbotham, 2000, *'Egyptianization and Elite Emulation in Ramesside Palestine: Governance and Accommodation of the Imperial Periphery'*, 1st Edition, Brill: Leiden, p. 138

(7) Amnon Ben-Tor, 1992, *The Early Bronze Age*, pp. 94- 95 in Amnon Ben-Tor (Ed.), 1992, *The Archaeology of Ancient Israel*, 1st Edition, Yale University Press: New Haven

Yom Kippur and the March for Racial Justice

Thu, 17 Aug 2017 18:50:00

There has recently been a bit of a storm in a tea cup about the so-called '*March for Racial Justice*' in Washington D.C. – basically a public meet up for '*Make America Brown Again*' activists - when it was announced to be held on 30th September this year. This happens to be this year's date for the Yom Kippur holiday (the Day of Atonement in Judaism) and predictably jews got rather upset because it meant that '*large numbers of activists*' wouldn't be able to attend. (1)

Apparently lots of religious jews are planning to attend this '*March for Racial Justice*': who knew?

The fact that organisers explained that they were unaware that it was Yom Kippur and had simply made an innocent mistake as well as adding that they still wanted jews to attend as they felt able. (2)

Has only enraged the jews who have been all but charging that this is a form of '*anti-Semitism*' with actress and prominent White genocide activist Mayim Bialik leading the charge. (3)

The fact is that the '*March for Racial Justice*' are damned if they do and damned if they don't, because unless they find an available date for the event that has no religious holidays on it. Then quite frankly they are never going to win.

Yet jews (and probably Muslims) are the only groups that would be upset by this.

I wouldn't expect Roman Catholics to get upset if say the '*March for Racial Justice*' was scheduled on the Assumption of Mary for example. Yet when you do something that doesn't explicitly accommodate jews in every way they desire then you are labelled as being somehow morally defective by the mainstream media.

I guess we know whose interests the mainstream media operates then: don't we?

References

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(3) <http://forward.com/fast-forward/380010/mayim-bialik-blasts-absurd-yom-kippur-date-for-racial-justice-march/>; also see <http://www.timesofisrael.com/march-for-racial-justice-wont-change-yom-kippur-date-but-wants-to-include-jews/>; <http://www.jpost.com/Diaspora/DC-justice-march-scheduled-for-Yom-Kippur-irks-Jews-502494>

Hoax Confirmed: The Sensitive Synagogue of Somerton (2017)

Fri, 18 Aug 2017 16:48:00

In Somerton, Philadelphia police are apparently hunting a rather unique suspect in an *'anti-Semitic hate crime'* case.

I quote the Jewish Daily Forward for the details:

'Police in Philadelphia are asking for the public's help in nabbing a man who urinated on the steps of a local synagogue and made an obscene gesture toward the house of worship.'

According to CBS News, Congregation Beth Solomon in the Somerton section of Philadelphia was attacked in the early hours of Sunday morning by the unidentified young man, who walked up to the building and urinated on the steps to the entrance.

"We are revolted by this most recent display of anti-Semitism in Northeast Philadelphia," Nancy K. Baron-Baer, the regional director of the Anti-Defamation League, told CBS.

"We've seen vandalism targeting Jewish institutions in the region before, but this latest incident turns the stomach. The amount of hate a person must feel to desecrate a house of worship in this way is incomprehensible and contemptible."

The ADL that this is the third vandalism incident that Beth Solomon has suffered in the past year.' (1)

Now excuse me for applying a little bit of sceptical reasoning to this titbit of histrionic rubbish, but if a man *'walks up to'* a building then *'makes an obscene gesture'* – whatever that is – and whips his penis out to urinate on the steps of a building in the *'early hours of the morning'*.

Then unless you have evidence to the contrary it rather suggests it is a drunk and/or homeless man who had an urgent need to urinate not a member of the apparently omnipresent international Nazi conspiracy to upset the jews.

As was confirmed when the Jewish Exponent provided the following update on this story:

'The man who flashed a middle finger to Congregation Beth Solomon's security cameras before urinating on its walls has turned himself in to police.'

The incident took place at the Northeast Philadelphia synagogue on Sunday at 12:30 a.m. Following his actions, the man ran down the synagogue steps, then drove off in a white four-door sedan.

He turned himself in alongside his attorney Tuesday night, reported CBS Philly.

Sheidali Dzhililov, 23, is charged with ethnic intimidation, indecent exposure, institutional vandalism, desecration of objects, open lewdness, harassment and disorderly conduct, according to the Philadelphia Police Department.' (2)

What is important here is not what was said, but rather what was not said. Dzhililov hasn't admitted to conducting any *'anti-Semitic hate crime'*; he has simply turned himself in because of the histrionic manhunt that was looking for him because he urinated on a synagogue.

I do love the idea that peeing on a synagogue's steps is a form of *'attack'* – the narrative that the Forward is pushing – though it means through logical extension that if you cause a jew to break a fingernail then you are guilty of an anti-Semitic terrorist attack.

And the jews wonder why people don't take their howls about *'anti-Semitism'* particularly seriously anymore...

References

(1) <http://forward.com/fast-forward/380009/police-hunt-man-who-urinated-on-philly-synagogue-steps/>

(2) <http://jewishexponent.com/2017/08/16/man-accused-urinating-synagogue-turns/>

Addendum to Jewish Team Owners in the National Football League (NFL) (2017)

Wed, 27 Sep 2017 18:48:00

As an addition to my recent article '*Jewish Team Owners in the National Football League (NFL) (2017)*'; (1) I thought that I would take the time to clear up a few issues that arose during my research.

By way of beginning; Stan Kroenke – current owner of the Los Angeles Rams – has been claimed to be of jewish origin, but as far as I can he is not. (2)

The same is true of Alex Spanos – current owner of the Los Angeles Chargers – who has also been claimed to be a jew, but is in fact of Greek Christian origin. (3) He is however a protégé of Robert Kraft; the jewish owner of the New England Patriots. (4)

Finally Woody Johnson – current owner of the New York Jets – is closely-linked to jews as his first wife (from 1977 to 2001) was one Nancy Sale – who is jewish – (5) but is not himself one.

References

(1) <http://semiticcontroversies.blogspot.com/2017/09/jewish-team-owners-in-national-football.html>

(2) <http://www.jewishcomment.com/cgi-bin/news.cgi?id=11&command=shownews&newsid=1158>

(3) Larry Rutman, 2013, '*American Jews and America's Game: Voices of a Growing Legacy in Baseball*', 1st Edition, University of Nebraska Press: Lincoln, p. 294

(4) <http://www.sandiegouniontribune.com/sports/chargers/sdut-guide-to-32-nfl-owners-la-chargers-rams-raiders-2015sep11-story.html>

(5) <http://www.dailymail.co.uk/news/article-4017400/NY-Jets-Woody-Johnson-favored-Ambassador-Great-Britain-Trump-rich-party-boy-crippled-drunkenly-fell-cliff-cut-tragic-daughter-came-lesbian.html>

Hoax Alert: Anti-Semitic Bullying at St. Teresa's Academy (2017)

Wed, 27 Sep 2017 18:43:00

In yet another so-called '*anti-Semitic hate crime*'; we have the case of so-called '*anti-Semitic bullying*' at St. Teresa's Academy – a prestigious Roman Catholic School – in Kansas.

I quote KCUR for the details:

'The students from St. Teresa's Academy who posted photos of themselves drinking from cups arranged in the shape of a swastika are bullying the teenage girl who reported them.

That's according to frustrated classmates who reached out to KCUR to say St. Teresa's response to alleged anti-Semitism has been wholly inadequate.

"They will come up to her in the halls and make passive aggressive comments like, 'Snitch,'" says Katie Gregory, who is friends with the student who reported her classmates for underage drinking and hate speech. "One girl told her and said she had better stop talking about the situation."

Editor's note: KCUR is not naming the students who posed with the swastika or sharing screenshots of the Snapchat photos because the girls are minors.

Gregory, a junior, says school administrators have sent two emails to parents but haven't said anything to students. She says she hasn't heard school officials use the word "swastika," either.

Earlier this week, as news of the incident spread through alumnae circles, the morning prayer at the private Catholic school was for forgiveness.

"It was only a week or so after the incident occurred, so I thought that was a little bit insensitive to go over the intercom and speak to the whole school about forgiveness when the girls involved haven't even apologized," Gregory says.

As KCUR reported yesterday, the email sent to St. Teresa's parents on Monday focused on the underage drinking and downplayed the swastika the girls involved built out of plastic cups while playing beer pong. The incident occurred off campus earlier this month.

"Because of the privacy and legal issues involved, we are unable to report every detail. ... After careful and complete review by the STA administrative team and in accordance with school policies, the students involved were disciplined," the email read in part.

However, it's been widely reported that the students received a one-day in-school suspension to reflect on their actions. They were also asked to write letters to the colleges they will attend.

But Gregory says even that's not a big deal because the students involved are fellow juniors, only one of whom has committed to a school.

She echoed the comments of alumnae who say far harsher punishments have been doled out for less serious infractions. Gregory says last year, a group of students received three days of in-school suspension for going off campus to get lunch from Subway and McDonald's – and that administrators regularly dole out in-school suspensions for dress code violations such as having a nose piercing or wearing red socks.

"In comparison to the punishment these girls received for posing with a swastika – and especially captioning it 'Girls night!' – I don't feel like it's proportionate," Gregory says.

Gregory adds that what's especially disheartening for her is that these are the same students that learned about the Holocaust with her.

"I sat with them when we learned history and what the symbol means and who died and who was targeted and what happened to them. We learned in graphic detail the torture that some of these people went through," Gregory says. "To see them disrespect that is just so disheartening." (1)

So let's get the story straight:

- A) Female Students are photographed playing Nazi versus Jew Beer Pong outside of school hours and off campus.
- B) A female jewish fellow student gets offended and reports them to the school claiming '*anti-Semitism*'.
- C) Students concerned are subject to disproportionate punishments by St. Teresa's Academy that includes the deliberate sabotage of their university track choices.
- D) Students become angry and begin a revenge campaign against the jewess.
- E) Jewess claims they are subjecting her to '*anti-Semitic bullying*'.

So basically the jewess concerned is like the little tittle-tattle who reports the cool kids for smoking behind the bike sheds and then wonders why she is then beaten up even more.

The students concerned weren't originally being '*anti-Semitic*' and they were just having fun in the way that teenagers often do. They then proceeded to be heavily punished as if they were literal Nazis and then seem to have thought that if they are going to be treated like Nazis. Then they may as well behave like Nazis do in the movies.

So they proceed to taunt and find ways to get back at said jewess; who then sees it all as further '*anti-Semitism*' when it is nothing but the pranks that teenagers usually engage in. However by so doing she may have in fact given the students concerned a lesson in the nature of the jews that will cause them to become literal Nazis.

Ironic: isn't it?

References

(1) <http://kcur.org/post/st-teresas-students-say-classmate-who-reported-swastika-photos-being-harassed#stream/>; also see <http://www.jpost.com/Diaspora/Antisemitism/Swastika-beer-pong-is-highlight-of-Kansas-Catholic-schoolgirl-soiree-505800>

Jewish Team Owners in the National Basketball Association (NBA) (2017)

Wed, 27 Sep 2017 18:55:00

Following US President Donald Trump’s comments about the disrespect shown by the NFL’s - as well as the NBA’s - players – as well as some of team officials and even owners – to the American flag. I thought it would be educational to run the numbers concerning just how many NBA team owners – who ultimately have the power to stop such public displays of national disrespect if they so choose – are jewish.

The NBA’s teams and their owners are as follows:

Atlanta Hawks: Anthony ‘Tony’ Ressler

Boston Celtics: Boston Basketball Partners LLC

Brooklyn Nets: Mikhail Prokhorov

Charlotte Hornets: Michael Jordan

Chicago Bulls: Jerry Reinsdorf

Cleveland Cavaliers: Jeff Cohen, Daniel Gilbert, Gordon Gund and Usher Raymond

Dallas Mavericks: Mark Cuban

Denver Nuggets: Ann Walton Kroenke

Detroit Pistons: Tom Gores

Golden State Warriors: Joseph‘Joe’ Lacob and Peter Guber

Houston Rockets: Leslie Alexander

Indiana Pacers: Pacers Basketball LLC (aka Herbert Simon)

Los Angeles Clippers: Steve Ballmer

Los Angeles Lakers: Philip Anschutz, Buss Family Trusts, Edward Roski and Patrick Soon-Shiong

Memphis Grizzlies: Robert Pera

Miami Heat: Micky Arison

Milwaukee Bucks: Jamie Dinan, Wes Edens and Marc Lasry

Minnesota Timberwolves: Glen Taylor

New Orleans Pelicans: Nba Media Ventures LLC

New York Knicks: The Madison Square Garden Company (aka James Dolan)

Oklahoma City Thunder: Professional Basketball Club (aka Clay Bennett)

Orlando Magic: Richard DeVos Sr.

Phoenix Suns: Robert Sarver

Philadelphia 76ers: Joshua Harris

Portland Trail Blazers: Paul Allen

Sacramento Kings: Vivek Ranadivé

San Antonio Spurs: Spurs Sports & Entertainment (aka Peter Holt)

Toronto Raptors: Maple Leaf Sports & Entertainment (aka Lawrence 'Larry' Tanenbaum)

Washington Wizards: Theodore 'Ted' Leonsis

Utah Jazz: Gail Miller

Of these 39 the following 17 are jews:

Anthony 'Tony' Ressler (Atlanta Hawks) (1)

Mikhail Prokhorov (Brooklyn Nets) (2)

Jerry Reinsdorf (Chicago Bulls) (3)

Jeff Cohen (Cleveland Cavaliers) (4)

Daniel Gilbert (Cleveland Cavaliers) (5)

Mark Cuban (Dallas Mavericks) (6)

Peter Guber (Golden State Warriors) (7)

Joseph 'Joe' Lacob (Golden State Warriors) (8)

Leslie Alexander (Houston Rockets) (9)

Herbert Simon (Indiana Pacers) (10)

Steve Ballmer (Los Angeles Clippers) (11)

Micky Arison (Miami Heat) (12)

Marc Lasry (Milwaukee Bucks) (13)

Clay Bennett (Oklahoma City Thunder) (14)

Joshua Harris (Philadelphia 76ers) (15)

Robert Sarver (Phoenix Suns) (16)

Lawrence 'Larry' Tanenbaum (Toronto Raptors) (17)

So in other words 43.6 percent of NBA team owners are jewish, which – given that jews represent but 3 percent of the US population – (18) is just shy of a 1450 percent overrepresentation. This is up from a mere 33 percent in 2006. (19)

Oh and just to add insult to injury in this representation; the current Commissioner of the NBA Adam Silver is jewish (20) as was his long-serving predecessor David Stern (who was NBA Commissioner between 1984 and 2014). (21)

As Shapiro notes: jews are '*the most noticeable in this ethnic progression in sports ownership.*' (22)

These jewish owners aren't really passionate about America or basketball; since they view their NBA acquisitions as business investments that they use to generate money to funnel back to jewish communal organisations in the United States as well as sending their profits overseas to Israel. (23)

To quote Shapiro once again:

‘The Jewish owners of sports teams have been open about their ethnic and religious ties, and many of them are major benefactors to Jewish institutions.’ (24)

So one has to wonder how loyal are these individuals to America?

The answer to that is not at all.

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(18)<http://www.jewishvirtuallibrary.org/jewish-population-in-the-united-states-by-state>
(19)Shapiro, Op. Cit., p. 95
(20)<http://www.jpost.com/Israel-News/Sports/Who-was-the-most-influential-Jew-in-sports-this-past-year-Vote-Now-463627>
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(22)Ibid, p. 96,
(23)Ibid, p. 99
(24)Ibid.

Addendum to Jewish Team Owners in the National Basketball Association (NBA) (2017)

Thu, 28 Sep 2017 17:55:00

As an addition to my recent article'*Jewish Team Owners in the National Basketball Association (NBA) (2017)*'; (1) I thought that I would take the time to clear up an issue that arose during my research.

That is that Tom Gores – the owner of the Detroit Pistons – was born in Israel, but is not actually jewish. Since his father was Greek and his mother was Lebanese. (2) I can find no evidence which contradicts this and thus I have to conclude that it is true.

References

- (1) <http://semiticcontroversies.blogspot.com/2017/09/jewish-team-owners-in-national.html>
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Hoax Alert: Blind in Brooklyn (2017)

Thu, 28 Sep 2017 18:00:00

Yet another alleged *'anti-Semitic hate crime'* has occurred. This time is an alleged assault in Brooklyn, New York on a blind Hasidic woman.

According to Yeshiva World:

'A Jewish woman walking on Eastern Parkway was suddenly and unprovokedly accosted by a woman, who grabbed her wig off her head and shouted an anti-Semitic expletive at her.

The incident occurred on Monday afternoon at around 2:30pm on Eastern Parkway near Albany Avenue. The victim, a 62-year-old Jewish woman, was accosted by a woman who grabbed and pulled off her wig while yelling expletives at her.

*"You f***ing Jew" she yelled, in a completely unprovoked attack, then pulled her wig off and walked away with it.*

The victim, who cannot see very well, walked into the police precinct a while later to report the crime but could not provide specific details about the perpetrator. "I was walking and suddenly she was standing in front of me and yelling" the victim said, describing the attacker as a woman but unable to provide other details.

"The incident is being treated as a possible bias crime and will be investigated by the hate crimes task force" a police source said, adding that a search for surveillance footage is currently ongoing. Shomrim volunteers were seen assisting in the search.'
(1)

Now despite the reward placed by the Anti-Defamation League of B'nai B'rith; (2) there are two very obvious problems with this narrative of the event.

Firstly there appear to be no other witnesses to the alleged attack, which on occurred on Eastern Parkway – one of the main and busiest roads in Brooklyn for both foot and motorised traffic – at 2.30 pm in the afternoon is simply implausible. This is especially the case as the attack was both loud – with the attacker described as screaming – and sustained (i.e. it was more than momentary).

Secondly the victim is herself legally blind – not exactly conducive to a good description of the attacker – and didn't report the attack until quite sometime after it had occurred, which is rather odd.

The fact that we apparently have no witnesses to a loud physical attack on one of the busiest streets in Brooklyn and the alleged victim didn't bother to report the attack immediately as would and should normally have been the case.

All goes to show that this is likely yet another hoax and the alleged attack didn't actually happen.

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Jewish Team Owners in the National Hockey League (NHL) (2017)

Thu, 28 Sep 2017 18:26:00

Following US President Donald Trump’s comments about the disrespect shown by the NFL’s - as well as the NHL’s - players – as well as some of team officials and even owners – to the American flag. I thought it would be educational to run the numbers concerning just how many NHL team owners – who ultimately have the power to stop such public displays of national disrespect if they so choose – are jewish.

The NHL’s teams and their owners are as follows:

Anaheim Ducks: Henry Samueli and Susan Samueli

Arizona Coyotes: Andrew Barroway

Boston Bruins: Jeremy Jacobs

Buffalo Sabres: Terrence ‘Terry’ Pegula

Calgary Flames: N. Murray Edwards

Carolina Hurricanes: Peter Karmanos Jr.

Chicago Blackhawks: William Rockwell ‘Rocky’ Wirtz

Colorado Avalanche: Ann Walton Kroenke

Columbus Blue Jackets: John P. McConnell

Dallas Stars: Tom Gaglardi

Detroit Red Wings: Olympia Entertainment aka Marion Bayoff Ilitch

Edmonton Oilers: Daryl Katz

Florida Panthers: Vincent ‘Vinnie’ Viola

Los Angeles Kings: Philip Anschutz and Edward Roski

Minnesota Wild: Craig Leipold

Montreal Canadiens: Molson Family

Nashville Predators: Thomas Cigarran and David Freeman

New Jersey Devils: Joshua Harris

New York Islanders: Jonathan Joseph ‘Jon’ Ledecky, Scott Malkin and Charles Wang

New York Rangers: The Madison Square Garden Company aka James Dolan

Ottawa Senators: Eugene Melnyk

Philadelphia Flyers: Comcast Spectacor aka Edward Malcolm ‘Ed’ Snider

Pittsburgh Penguins: Ronald Burkle and Mario Lemieux

San Jose Sharks: Hasso Plattner

St. Louis Blues: Tom Stillman

Tampa Bay Lightning: Jeffrey ‘Jeff’ Vinik

Toronto Maple Leafs: Maple Leaf Sports & Entertainment aka Lawrence ‘Larry’ Tanenbaum

Vancouver Canucks: Francesco Aquilini

Vegas Golden Knights: William P. Foley II and Maloof Family

Washington Capitals: Theodore ‘Ted’ Leonsis

Winnipeg Jets: True North Sports & Entertainment aka Mark Chipman

Of these 38 the following 11 are jews:

Henry Samueli (Anaheim Ducks) (1)

Susan Samueli (Anaheim Ducks) (2)

Jeremy Jacobs (Boston Bruins) (3)

Daryl Katz (Edmonton Oilers) (4)

David Freeman (Nashville Predators) (5)

Joshua Harris (New Jersey Devils) (6)

Joseph ‘Jon’ Ledecky (New York Islanders) (7)

Scott Malkin (New York Islanders) (8)

Edward Malcolm ‘Ed’ Snider (Philadelphia Flyers) (9)

Jeffrey ‘Jeff’ Vinik (Tampa Bay Lightning) (10)

Lawrence ‘Larry’ Tanenbaum (Toronto Maple Leafs) (11)

So in other words 28.9 percent of NHL team owners are jewish, which – given that jews represent but 3 percent of the US population – (12) is just shy of a 1000 percent overrepresentation.

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Is Reality Winner Jewish?

Sun, 01 Oct 2017 12:11:00

Reality Winner – the former NSA contractor currently held in association with the leak of an intelligence report on Russian Election Hacking from the NSA – it turns out could be jewish.

I've certainly seen it bandied about that she might be and '*Winner*' is a surname that has been used by jews in the Anglophone world. (1) However a recent report from the Daily Mail has added some further evidence that Reality Winner is jewish.

This is found in the side note that Winner is a vegan; who also follows a strict kosher diet. (2)

Now as I've pointed out before; (3) vegan food is de facto kosher – i.e. it doesn't have to be kashruth certified per se – so Winner insistence that she needs to be served strictly kosher vegan food suggests that there is more to that need than personal preference (as there would be no need if she simply just wished to keep broadly kosher).

In other words: Winner is keeping strictly kosher because she has a religious reason to do so. The only reason for this – unless she was either a Seventh Day Adventist or Muslim (neither of which require the highest standard of kashruth that she is demanding) – is that Winner is a practising jew.

So in summary then: Reality Winner has a surname used by jews and is keeping strictly kosher in prison even when she doesn't really need to.

Thus the likelihood is that she is indeed jewish.

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(1) For example Michael Winner (https://en.wikipedia.org/wiki/Michael_Winner)

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Stupid Stuff Jews Say

Sun, 01 Oct 2017 12:04:00

In another edition of Stupid Stuff Jews Say; we begin with the claim by the Times of Israel that the use of the word ‘GOY’ on driver’s licence plates in the United States is part of an anti-Semitic conspiracy by the AltRight or just Hasidim having fun. The author – one Marshall Weiss - simply cannot decide which of these is true. (1)

He’s also noticed that there is a new trend towards ‘OY’ on licence plates in the US too and is distinctly nervous about it. (2)

While jews are currently also having a very serious debate about whether a smoked salmon sandwich – which as you know is an exclusively jewish thing and the goyim aren’t permitted to eat such luxurious fare – called ‘*The Swindler*’ is part of an international neo-Nazi conspiracy to normalise anti-Semitism or not. (3)

Anti-Semitism is such a serious business don’t you know.

So serious is it that you cannot have a fancy dress costume that reminds the jews of the ‘*Holocaust*’ in any way, shape or form even if it is clearly not particularly authentic. (4)

It just triggers those feelings about Grandpa Shlomo’s miraculous survival of his trip on the Holocoaster.

Hell it is so serious that jewish Deli’s can get into trouble for ‘*anti-Semitism*’ for using cartoons featuring Nazis in their advertising. (5)

Bonkers: huh?

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(1) <https://www.timesofisrael.com/bureau-of-motor-vehicles-sends-a-jew-on-a-goy-ride/>
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(4) <http://www.liverpoolecho.co.uk/news/liverpool-news/liverpool-costume-shop-under-fire-13570233>
(5) <http://chicago.cbslocal.com/2017/09/04/jewish-deli-blasted-for-facebook-post-featuring-nazi-cartoon/>

The Jewish Supremacism of the Aleinu Prayer

Mon, 02 Oct 2017 19:03:00

The Aleinu prayer – or more properly the Aleinu leshabei'ach (*'It is our Duty to Praise God'*) prayer – is one that is said daily by jews when the Ark is closed. (1) In my recent article on the subject I demonstrated that it was conceived of – as well as used – being an anti-gentile and specifically anti-Christian prayer. (2)

What I didn't include within that article was the rather obvious jewish supremacism in the Aleinu prayer itself, which deficiency I propose to remedy here.

To recap the Aleinu prayer runs as follows:

'It is our duty to praise the Master of all,

To ascribe greatness to the Author of creation,

Who has not made us like the nations of the lands,

Nor placed us like the families of the earth;

Who has not made our portion like theirs,

Nor our destiny like all their multitudes.

For they worship vanity and emptiness,

And pray to a god who cannot save.

But we bow in worship and thank,

The Supreme King of kings,

The Holy One, Blessed be He,

Who extends the heavens and establishes the earth,

Whose throne of glory is in the heavens above,

And whose power's Presence is in the highest of heights,

He is our God; there is no other.

Truly He is our King, there is none else,

As it is written in His Torah:

"You shall know and take to heart this day,

That the Lord is God,

In the heavens above,

And on earth below. There is no other." (3)

Now re-read the following lines:

'It is our duty to praise the Master of all,

To ascribe greatness to the Author of creation,

Who has not made us like the nations of the lands,

Nor placed us like the families of the earth;

Who has not made our portion like theirs,

Nor our destiny like all their multitudes.'

If we summarise and simplify this language we get the following:

The Creator and Master of the Universe has created the jewish people as a tribe of human beings who are completely different as well as superior to the various tribes of non-jews. Their destiny is of a different order.

Since as the Aleinu prayer says:

'For they worship vanity and emptiness,

And pray to a god who cannot save.'

So in other words; Yahweh – the jewish deity – is the only god who is real and *'can save'*, but yet as we learned earlier. He will only save the jewish people not those who aren't jewish because the former are his tribe and the latter *'worship vanity and emptiness'*.

Thus in the Aleinu prayer; jews identify as an exclusive biological group (i.e. a tribe), as the chosen people of the creator and master of the universe as well as stating that they have a different (i.e. superior) destiny to non-jews.

If that isn't jewish supremacist sentiment then I don't know what is.

References

- (1) Joshua Kohn, 1973, *'The Synagogue in Jewish Life'*, 1st Edition, Ktav: New York, p. 123; Tzvee Zhavy, 2000, *'Jewish Piety'*, p. 183 in Jacob Neusner, Alan Avery-Peck (Ed.), 2000, *'The Blackwell Companion to Judaism'*, 1st Edition, Blackwell: Oxford
 - (2) <http://semiticcontroversies.blogspot.com/2017/09/is-judaisms-aleinu-prayer-anti-christian.html>
 - (3) From Jonathan Sacks, 2009, *'The Koren Sacks Siddur'*, 1st Edition, Koren: Jerusalem
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Jewish Team Owners in Major League Baseball (MLB) (2017)

Tue, 03 Oct 2017 20:37:00

Following US President Donald Trump’s comments about the disrespect shown by the NFL’s - as well as the MLB’s - players – as well as some of team officials and even owners – to the American flag. I thought it would be educational to run the numbers concerning just how many MLB team owners – who ultimately have the power to stop such public displays of national disrespect if they so choose – are jewish.

The MLB’s teams and their owners are as follows:

Arizona Diamondbacks: Earl ‘Ken’ Kendrick

Atlanta Braves: Liberty Media (aka John Malone)

Baltimore Orioles: Peter Angelos

Boston Red Sox: John William Henry II

Chicago Cubs: the Ricketts Family

Chicago White Sox: Jerry Reinsdorf

Cincinnati Reds: Robert ‘Bob’ Castellini

Cleveland Indians: Lawrence ‘Larry’ Dolan

Colorado Rockies: Charles ‘Charlie’ Monfort and Richard ‘Dick’ Monfort

Detroit Tigers: Marian Ilitch

Houston Astros: James‘Jim’ Crane

Kansas City Royals: David Glass

Los Angeles Angels: Arturo ‘Arte’ Moreno

Los Angeles Dodgers: Guggenheim Baseball Management

Miami Marlins: David Jeter, Michael Jordan and Bruce Sherman

Milwaukee Brewers: Mark Attanasio

Minnesota Twins: Jim Pohlad

New York Mets: Fred Wilpon

New York Yankees: Hal Steinbrenner

Oakland Athletics: John Fisher

Philadelphia Phillies: John Middleton

Pittsburgh Pirates: Robert Nutting

San Diego Padres: Family Business Dynamics Inc aka Ronald ‘Ron’ Fowler

San Francisco Giants: San Francisco Baseball Associated aka Charles Johnson

Seattle Mariners: Baseball Club of Seattle aka John Stanton

St. Louis Cardinals: William DeWitt Jr.

Tampa Blue Rays: Stuart Sternberg

Texas Rangers: Rangers Baseball Express LLC (aka Ray Davis and Bob Simpson)

Toronto Blue Jays: Rogers Communications (aka Alan D. Horn)

Washington Nationals: Theodore ‘Ted’ Lerner

Of these 34 the following 7 are jews:

Jerry Reinsdorf (Chicago White Sox) (1)

The Guggenheim Family (Los Angeles Dodgers) (2)

Bruce Sherman (Miami Marlins) (3)

Fred Wilpon (New York Mets) (4)

John Fisher (Oakland Athletics) (5)

Stuart Sternberg (Tampa Blue Rays) (6)

Theodore ‘Ted’ Lerner (Washington Nationals) (7)

So in other words 20.6 percent of MLB team owners are jewish, which – given that jews represent but 3 percent of the US population – (8) is just shy of a 700 percent overrepresentation.

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(3) <http://www.miamiherald.com/sports/mlb/miami-marlins/article166847967.html>
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(7) <http://www.jpost.com/printarticle.aspx?id=20891>
(8) <http://www.jewishvirtuallibrary.org/jewish-population-in-the-united-states-by-state>

Why Cucking Doesn't Work: The Case of Jonas Fricker

Tue, 03 Oct 2017 20:28:00

When Swiss Green Party Member of Parliament Jonas Fricker said in the Lower House of the Swiss Parliament on 28th September that: *'The (Nazi) deportees had only a slight chance to survive. As for the pigs, they are condemned to certain death'*. (1)

I rather doubt that he realised what a storm he'd just kicked up. After all Fricker is making a valid and perfectly true point from a radical environmentalist/animal rights advocate perspective; in that jews sent to Auschwitz often came back alive, while pigs sent to an abattoir have an almost zero chance of doing so.

That rhetoric and the comparison of jews to pigs – which jews invariably found offensive because the pig has long been viewed as the most ritually unclean animal in Judaism – (2) caused a storm of indignation from jews resident in Switzerland as well as further afield.

By 30th September Fricker had submitted his resignation to his party and from his parliamentary seat writing that:

"This comparison was hurtful and unfortunate. Resigning my mandate to parliament is the strongest signal that I can send," Fricker wrote, the news website Swissinfo reported. He also wrote that he considers the Holocaust to be a "crime without comparison." (3)

What Fricker doesn't get is that he did nothing wrong. He made a valid comparison and had he stood by his beliefs. Then he wouldn't have let the alleged *'special victimhood'* of the jews stand between him and what he professes to believe is the truth.

As it is Fricker cucked – he does look like Hugh Hefner and Austin Powers' love child – and began bleating about how the *'Holocaust'* is a *'crime without comparison'* and has now sabotaged his own political career as well as his party's political position in Switzerland for some time to come.

What did he gain?

Nothing.

What did he lose?

Everything.

References

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(2) On this see Daphne Barak-Erez, 2007, *'Outlawed Pigs: Law, Religion, and Culture in Israel'*, 1st Edition, University of Wisconsin Press: Madison

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An Example of Modern Day Jewish Book Burning

Wed, 04 Oct 2017 19:08:00

I saw the following in the *Jewish News*’ subsidiary of the *‘Times of Israel’* and I simply had to highlight and briefly comment upon it.

To wit:

‘A Jewish rights group has urged a Polish state historical institute to sack an official who has published several books by British Holocaust denier David Irving.

The Simon Wiesenthal Centre said the official, Arkadiusz Wingert, published books by Irving between 2009 and 2014.

Mr Wingert is now the deputy director of the publishing office of the Institute of National Remembrance, a state body that investigates crimes in Poland during the Second World War and the subsequent communist era.

“If the (institute) is to maintain any shred of credibility it must end its relationship with Wingert immediately and stop all efforts aimed at undermining the history of the Holocaust in Poland,” Mark Weitzman, director of government affairs for the US-based Wiesenthal centre, said in a statement.

The history institute has defended hiring Mr Wingert, arguing that none of the works that Mr Wingert published violated Polish law, which makes Holocaust denial a crime.

It also noted that the Polish editions of Irving’s works Mr Wingert had already been published elsewhere first.

Irving is a revisionist historian who has declared that the Auschwitz gas chambers were a hoax.

He has been declared guilty of Holocaust denial by courts in Britain and Austria, where he served a 13-month prison sentence.’
(1)

So the Simon Wiesenthal Center is upset that a Polish publisher named Arkadiusz Wingert reproduced works by well-known historian David Irving – who has expressed vaguely heretical views on the *‘Holocaust’* before (even though he has long since publicly recanted) (2) - that don’t *‘deny the Holocaust’*– whatever that is supposed to mean – and are just well-researched works of historical scholarship.

It thus wants the Polish Institute of National Remembrance to fire Wingert because he published books that don’t mention a thesis they are upset about. This is basically akin to branding Irving (and by extension Wingert) as a modern day heretic and burning his books so they cannot *‘corrupt public morals’*.

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(1) <http://jewishnews.timesofisrael.com/polish-body-urged-to-sack-official-who-published-david-irvings-books/>

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Hoax Alert: A Bakery in Brooklyn (2017)

Wed, 04 Oct 2017 19:32:00

The following alleged*‘anti-Semitic hate crime’* was recently brought to my attention by Great Coons on the Purity Spiral.

According to the Jewish Daily Forward:

‘An anti-Semitic flyer that threatens Jews sent to a kosher bakery in Brooklyn is under investigation by police.

*The notice sent to the Weiss Bakery in the haredi Orthodox neighborhood of Boro Park this week read: “MAKE AMERICA GREAT AGAIN!!! JUDEN RAUS (jews out). N*****S AND F*****S MUST BURN IN HELL. CHRISTIAN IDENTITY IS BACK.” Above the words is a black swastika surrounded by a white circle on a red background*

Weiss Bakery contacted Assemblyman Dov Hikind (D-Brooklyn) after receiving the flyer, the New York news channel PIX 11 reported. Hikind helped the bakery file a police complaint.

“In light of what’s going on the world, all threats must be taken very seriously,” said Hikind. “We’re not waiting for an incident before addressing a threat.”

Hikind posted a copy of the flyer on his Twitter feed.

Acting Brooklyn District Attorney Eric Gonzalez said that his office is aware that the flyer also was sent to other locations and that the incidents are under investigation.’ (1)

Now there are several things here which indicate that this is a badly contrived hoax:

Firstly there is the fact that this flyer was printed, but yet was both addressed by hand and hand delivered which are odd things to do (i.e. to print the flyer but address and deliver the envelope by hand rather than print the address on the envelope and send it in the post).

Secondly the flyer was only *‘delivered’* to a single obscure jewish bakery, which defeats the point of a flyer - which should be delivered to many addresses not just one - but makes sense if it was meant to generate sympathy and/or additional custom.

Thirdly the flyer is a weird mishmash of stereotypical *‘neo-Nazi’* statements only one of which has anything to do with the ostensible target (i.e. jews).

When you put the poor and highly stereotypical construction of the flyer along with the fact that only one seems to have delivered and that one was done by hand as well as addressed in the same way. It suggests that this flyer was created by someone who isn’t a *‘neo-Nazi’* but rather trying to pretend to be and that there was never any intention to mass distribute this flyer (i.e. the fact it was hand addressed, delivered by hand and also only one address has received one).

Then the only person who can be said to benefit from the flyer is the jewish bakery that received it; as is also evidenced by the fact that they didn’t get their local Shomrim involved nor went directly to the police, but rather to a well-known ultra-Orthodox council member.

The fact is that the case only makes sense if you look at it as a contrived way to gain free marketing and extra business (via sympathy etc) for the jewish bakery not as an *‘anti-Semitic propaganda campaign’*.

References

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Jewish Criminality: A Jewish Deli Steals a Customer’s Money

Wed, 04 Oct 2017 19:14:00

The following is being reported as having occurred in Fair Lawn, New Jersey:

A Fair Lawn resident paid \$913 for \$228 worth of food at the Kosher Nosh Deli, in spite of attempts to get the overpayment reversed.

A representative of the restaurant said he felt it was more of a banking issue that has probably been resolved.

"I'm here for the community," the restaurant representative said on the phone on Oct. 3. "I would never overcharge anyone."

Sept. 25, a Fair Lawn resident purchased goods at the Kosher Nosh Deli on Prospect Street worth \$228.25 but inadvertently used her daughter’s debit card, according to a Glen Rock Police report.

The transaction was declined twice before the customer realized her error. The woman then paid with her own debit card.

Shortly thereafter, her daughter found both transactions on her ATM card had gone through totaling \$456.50.

At the recommendation of her bank, the woman returned to Kosher Nosh to resolve the issue. When the cashier attempted to rectify the matter, the manager allegedly reversed the transaction.

This resulted in another \$456.50 deducted from the daughter's account and paid to Kosher Nosh.

The complainant has filed a dispute through the bank in an attempt to have a total of \$913 returned to her account.’ (1)

So basically the jewish-owned Kosher Nosh Deli took mistakenly \$456.50 from the customer and then when informed of the mistake; the jewish manager not only refused to refund the cash but actively reversed an employee’s transaction to process that refund.

In other words; the jews concerned are stealing.

But then jews do think that property belonging to non-jews really belongs to them.

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The Cost of Free Kosher School Lunches in New York City

Wed, 04 Oct 2017 19:43:00

Following the announcement by New York City Mayor Bill de Blasio of a free school lunch program that is being rolled out with federal funding from 6th October; there has been an absolute furore among jews as well as Muslims.

The reason is simple: they aren't officially kosher or halal certified.

To quote the New York Daily News:

'City schools do offer vegetarian meals, which may satisfy some kosher and halal food requirements. But Jewish and Muslim leaders say those meals still fall short because they haven't been certified by a religious authority.' (1)

The principal complaint *'on behalf of 30,000 Yeshiva students'* is the Orthodox Union and its leader Allen Fagin.

To quote the New York Daily News once more:

""The mayor is openly discriminating against students in nonpublic and religious schools," said Allen Fagin, CEO of the Orthodox Union, a Jewish nonprofit group based in Manhattan.

"He is failing children in classrooms across his city," Fagin added.' (2)

What the New York Daily News rather pointedly fails to mention is that the Orthodox Union has a rather large dog in this fight, because it is the world's premier kashruth certification organisation (3) and is likely to benefit financially from New York City purchasing 30,000 meals a deal for jewish Yeshiva students.

To put that in some sort of financial perspective; at the State University of New York in Albany a kosher dinner costs \$3 more than a non-kosher dinner. (4) If we assume that there are 260 days (i.e. average working days) per year that this service would be provided and that it would be given to an additional 30,000 jewish Yeshiva students.

Then it would cost an extra \$23,400,000 per year (\$3 x 30,000 Students x 260 Days) or \$90,000 per day (\$3 x 30,000 Students) on top of the cost that feeding 30,000 extra students for 260 days a year, which would probably put the cost per year to something between \$50,000,000 to \$100,000,000 as a guestimate.

This is why kosher and halal means shouldn't be provided.

Let the jews and Muslims eat de facto vegetarian food instead.

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Hoax Alert: 'Jewish whores' in Manchester Township (2017)

Fri, 06 Oct 2017 16:35:00

The following alleged 'anti-Semitic hate crime' has occurred in Manchester Township, New Jersey:

'The words "Jewish Whores," spray-painted in white on a small bridge near her Manchester Township neighborhood, halted Amy Milsten in her tracks.

"I kind of stopped in disbelief," Milsten said. "I couldn't believe it ... It was kind of a shocking thing to find in our neighborhood."

Milsten, 47, said she was walking with her daughter, Rachel, 10, and their dog between 6 and 6:30 p.m. when they came upon the anti-Semitic graffiti on Sept. 23. The bridge allows access over a creek and connects the neighborhoods of New Brittany and New Brittany II, she said.

"It's kind of just ironic that I saw it, because we are the only Jewish family in the entire development, as far as I know," she said.

Milsten said despite that, along with the fact that she passes by the area quite often while running or walking her dog, she does not feel the message was directed toward her or her family.

"I don't think that it was for us," she said. "I believe it was just coincidence."

Rachel Milsten, who has keen observation skills, found some ripped-up pieces of paper nearby, in which the words "school rules" were written. Milsten suspects whoever wrote the slur may have been angry at something that may have happened at their respective school.

After finding the slur, Milsten and her daughter reported it to the homeowner association president, and spoke with Northern York County Regional Police on Sept. 25, providing an officer with photos.

Milsten said Rachel was stunned at the slur, asking, "Why do people do this?" and remained upset for the rest of the day.

Still, at 10 years old, Rachel is cognizant of the ugliness that can arise in the world, Milsten said.

"She's aware of things going on in the world, she's aware of the bigotry, anti-Semitism and racism that exists," Milsten said.' (1)

So let's summarise the claims here:

Amy Milstein is walking her dog with her ten year old daughter Rachel at 6 to 6.30 p.m. on 23rd September over a small bridge where she found the words 'Jewish Whores' spray-painted in white on the pathway over said bridge.

She claims that she found ripped up bits of paper nearby with 'School Rules' written on them and thinks that the 'Jewish Whores' graffiti wasn't targeted at her (despite hers being the only jewish family in the area), but rather that it had something today with an incident at a nearby school.

Now you'd right in thinking this version of events is simply insane.

We have no reason to believe that the ripped up bits of paper and the graffiti are related despite Milstein's claims.

The fact that the Milstein's happen to be the only jewish family in the area and also happen to be the first to discover said graffiti also rings alarm bells.

It just too much of a coincidence to be likely as is the fact that Milstein immediately ran to the media to shriek about 'anti-Semitism' and 'hate'. The likelihood then is that Amy Milstein did this graffiti herself – say in the morning while walking her dog – and then 'found it' in the copy of her young daughter in the evening.

Sounds rather more plausible than her story: doesn't it?

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Israel, the Kurds and the Creation of Kurdistan

Fri, 06 Oct 2017 16:44:00

(2nd Edition)

Before Saddam Hussein went after the Kurds in the 1980s – most famously in the Anfal genocide – they were a people that were barely known outside of the Middle East and then usually only because the great Muslim general Saladin is believed to have been one.

With the advent of Syrian Civil War and more specifically the rise of Islamic State and its drive north and the genocide of the Yazidis; the Kurds gained a never before seen level of international recognition with innumerable media puff pieces by written about them and their soldiers in their battle with the jihadis.

The Kurds have been quick to capitalise on this in trying to establish an independent state – something they have been trying to do for more than a century – which they are pleased to call Kurdistan.

Any diligent researcher would quickly note however that the Kurds are actually engaged in a piece of imperialism in that they have admitted that they want to conquer Mosul – not a historically Kurdish area but rather a mixed one with an awful lot of Assyrian Christians [long the subject of organised ethnic cleansing by the Kurds] – (1) so that they can gain Mosul's large oil revenues to enrich the prospective independent state of Kurdistan. (2)

Interestingly Israel – with its ethnic cleansing of the Palestinians during the War of Independence/Nakba – is the model that the Kurds are using both to gain independence (i.e. via politically-motivated terrorism and the use of ethnic cleansing) and propagandistically because they recognise the fundamental power of the Israeli brand in the United States in particular. (3)

Israel has reciprocated the Kurds interest by supporting the Kurds in their goal for independence (4) as well as being the first and as yet only state to officially recognise an independent Kurdistan. (5)

This is despite fierce opposition to such an idea from Iran, Iraq, Syria and Turkey - who all would prospectively lose swathes of territory - as well as Russia and the United States. (6)

The Jewish state's logic is not difficult to discern.

Iran and Syria are avowed enemies of Israel, while Iraq has traditionally been an enemy and Turkey is probably the biggest military threat to Israel in the region outside of Iran. During the Syrian Civil War; Israel has long sought to divide and weaken these countries, but Iran, Iraq and Syria in particular because they are significant regional threats. (7)

Indeed Israel has long seen the Kurdish aspirations to independence as being a key to its goal of a Israel-dominated Middle East (8) and as long ago as the 1960s and 1970s the Mossad were arming Kurdish guerrillas and terrorists to promote this vision via the mechanism of creating internal instability in their enemies territories. (9) This appears to have begun afresh by 2010 and continued to the present time, (10) which means that not only is Israel arming terrorists but is happily enabling the ethnic cleansing of the Assyrian Christians by the Kurds.

Thus it is little surprise that Israeli media (11) and its fanatical partisans abroad – such as Alan Dershowitz – (12) have suddenly '*discovered*' the '*righteous cause*' of the Kurds. That has been frankly labelled as being '*hollow*' by the Times of Israel (13) and which is clearly part of a Jewish-lead plot – along with continuing to demand that the United States topples Syrian President Bashar al-Assad with a ground invasion – (14) to improve Israel's regional position in the wake of its failure of its Islamic State and Syrian Rebel proxies.

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Hoax Alert: The Sanctimonious Sukkah (2017)

Mon, 09 Oct 2017 17:21:00

According to the New Mercury the following *'anti-Semitic hate crime'* has occurred at Kansas State University:

'Someone destroyed a Jewish religious structure on the K-State campus over the weekend in what officials believe was an act of antisemitism.'

Gregory Newmark, co-adviser for Hillel, the university's Jewish organization, and an assistant professor at K-State, said the Department of Housing and Dining last week built a hut called a Sukkah as a diversity initiative to recognize the eight-day Jewish holiday of Sukkot.

The hut is a temporary dwelling meant to be a gathering place for anyone in the community and a place for people who practice Judaism to eat their meals, Newmark said. The Hillel group bought and assembled the 8-by-12-foot structure Wednesday afternoon near the Kramer Dining Center.

On Friday night, someone had carried the structure to the parking lot, destroyed it and left the pieces around the car of the organizer, Glen Buickerood, a graduate student who works on diversity initiatives for Housing and Dining.

Buickerood said in an email that the sukkah had been staked down and an informational poster identifying it was post on the sukkah. Because of those things, Newmark said they believe the act was meant to be anti-semitic.

"This was meant to be a place where everyone was welcome, and someone just ripped it down," Newmark said.

He said every other campus he's worked on has built a sukkah without incident. Organizers said they filed a report with the K-State Police Department. The police did not immediately return calls for comment on Saturday. K-State in April reported antisemitic signs posted on campus on Holocaust Remembrance Day. The university also has reported other discriminatory signs posted on campus as recently as September.

Newmark said the fact that the Jewish community at K-State is so small makes such acts more scary.' (1)

Notice that the claim that this is *'anti-Semitic'* has been made by the jewish organiser and post-graduate student Glen Buickerood, because it was marked as a jewish religious structure by a poster.

The fact that it has been destroyed wouldn't in and of itself suggest that it was *'anti-Semitic'* in any way shape or form, because such drunken student pranks are common on just about any campus in the Western world.

Yet the fact that the alleged *'anti-Semitic vandals'* carried the structure to the parking lot, destroyed it there and then threw them around Buickerood's car suggests malice aforethought.

The problems with this though are obvious.

1) Why move the structure if you just want to destroy it?

2) How did they knew which car was Buickerood's?

Odd: isn't it?

Why would you move the Sukkah (literally *'booth'*) to a parking lot rather than destroy it in situ?

It doesn't make much sense as the only two plausible explanations are that it was less public – which seems unlikely for a presumably well-lit and occasionally frequented car park – or that it would be easier to clean up.

The latter seems more likely for the reason that I have just alluded to, which in turn suggests that the person who *'destroyed it'* wanted to do it in such a way that would be easy to clean up. That in turn suggests that one of the organisers - such as Glen Buickerood – are likely to have been responsible.

Also how would anyone but Buickerood know exactly where his car was parked?

Factor in that Buickerood just so happens to be studying how to increase *'diversity'* and *'inclusivity'* and we can immediately see that Buickerood is the only identified party thus far who has the knowledge, motivate and opportunity to carry out this

so-called‘*anti-Semitic hate crime*’.

Coincidence?

I seriously doubt it.

Scratch another‘*anti-Semitic hate crime*’ hoax.

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Why Gas Chambers are Hilarious

Mon, 09 Oct 2017 18:21:00

Recently ‘veteran Hollywood comedian Mel Brooks has said he can find comedy in almost everything, but that he would never use “gas chambers” or the death of the Jews in the Second World War for humour.

The producer and director, known for his plethora of acclaimed comedy movies, added he believes “we have become stupidly politically correct” as a society.

[...]

Brooks told BBC Radio 4’s Today programme when asked if there was anything he would not parody: “I personally would never touch gas chambers or the death of children or Jews at the hands of the Nazis.

[...]

“We have become stupidly politically correct, which is the death of comedy,” Brooks said.
“It’s not good for comedy. Comedy has to walk a thin line, take risks.’ (1)

The problem with this is of course that humour is inherently transgressive and subversive. The idea that there are things that you can and cannot laugh at unless you wish to be awoken by the police smashing in your door is one that is inherently at odds with what comedy is all about.

The simple fact of the matter is that the ‘Holocaust’ is funny in and of itself. You have the claims of blood spurting out of the ground at Babi Yar, the Holocoaster and even a Pedal-Powered Brain-Bashing machine.

Yet it is more than just that; the idea that you cannot make fun of shoving jews into gas chambers and ovens actually renders it more funny not less. Since humour is transgressive and subversive in nature, because that is what people find funny within a social context. Comedy says that which cannot be said in such a way that it is difficult to clamp down on and offers an outlet from the rest of a life walking on eggshells around such sacred cows as the ‘Holocaust’.

That is why gas chambers are not only funny; they are absolutely hilarious.

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Harvey Weinstein and the Rape of Non-Jewish Women in Hollywood

Fri, 13 Oct 2017 20:18:00

Jewish Hollywood mogul Harvey Weinstein has been in the news a lot recently after the New Yorker printed a superb piece of investigative journalism by Jodi Kantor and Megan Twohey. Where they detailed how Weinstein had long abused his position as the founder and head of the Weinstein Company as well as formerly Miramax to sexually abuse and molest female employees and starlets. (1)

This should be no particular surprise since jews have long had quite the problem with rape and sexual molestation within the ranks of their tribe. (2) What hasn't been mentioned in the multitude of media coverage - and I'd almost say deliberately played down and ignored – is that Weinstein and his defenders are almost without exception jewish and his victims non-jewish.

Take for example his principal attorney and public advocate Lisa Bloom – daughter of jewish actress Gloria Allred (nee Bloom) – (3) and staunch public defender of Weinstein's '*integrity*' jewish fashion mogul Donna Karan – founder of the famous brand DKNY - who suggested that the non-jewish women were simply '*asking for it*'. (4)

While jewish groups that have been supported by Weinstein – such as the famous Simon Wiesenthal Centre which awarded him its second '*Truth to Power Award*' in 2015 for '*humanitarian work*' with '*Shoah survivors*'– have not only not condemned Weinstein, but actually refused to rescind their awards. (5)

Compare that to his known victims, which have included:

Laura Madden in 1991 (6)

Rosanna Arquette in the early 1990s (7)

Miro Sorvino in 1995 (8)

Asia Argento in 1997 (9)

Ashley Judd in 1997 (10)

Rose McGowan in 1997 (11)

Zelda Perkins in 1998 (12)

Lucia Evans (nee Stoller) in 2004 (13)

Lauren Sivan in 2007 (14)

Emma de Caunes in 2010 (15)

Jessica Barth in 2011 (16)

Emily Nestor in 2014 (17)

Ambra Battilana Gutierrez in 2015 (18)

Lauren O'Connor in 2015 (19)

Notice a trend?

Well that's because none of the women that we know that Weinstein sexually assaulted, molested and raped were jewish. They are all non-jewish and even more specifically: of European origin or extraction.

Evidently this is a distinct preference on Weinstein's part since both of his wives – former Mrs Weinstein Eve Chilton and the current Mrs Weinstein Georgina Chapman – have both been non-jews of European origin or extraction. (20)

We also know for a fact that Weinstein's jewishness is also a factor in his sexual exploitation and rape of these non-jewish women.

Since as Kantor and Twohey wrote in their article in the New Yorker:

'Mr. Weinstein was a volcanic personality, though, given to fits of rage and personal lashings of male and female employees alike. When a female guest of his had to wait for a hotel room upgrade, he yelled that Ms. O'Connor would be better off marrying a "fat, rich Jewish" man because she was probably just good for "being a wife" and "making babies," she wrote in her memo. (He added some expletives, she said.) His treatment of women was sometimes written off as just another form of toxicity, according to multiple former employees.' (21)

In other words; non-jewish women should have sex with – and preferably marry – *'fat, rich jewish men'* because that is all they as non-jews – and probably shiksas (literally *'non-jewish whores who secretly crave sex with jewish men'* according to jewish culture as well as Judaism itself) – are capable of doing. Thus Weinstein feels entitled to their *'sexual labour'*, (22) because he is a jew – i.e. a powerful member of God's chosen people – and they are a sub-human vessel that should honoured to be raped and sexually humiliated by a jewish man.

The idea that his jewishness is incidental to his conduct is put to bed by the fact that he specifically states that the *'fat, rich man'* should be *'Jewish'* when he had no need to do so and dismisses the claim that it was just a *'power'* or *'class'* thing.

Why mention jewishness if it isn't a factor and why aren't there any jewish victims?

That isn't likely to be a coincidence no matter which way you wish to slice the evidence.

The fact that he has only now been ousted from his own creation – the Weinstein Company – (23) is actually evidence of this, because his brother – Ben – and his own fellow jewish directors and executives knew exactly what Weinstein was up to, but refused to do anything about it. (24)

After all; the victims were just non-jewish women.

Who cares about them: right?

No matter how desperate the jewish media is to reclaim the narrative as a feminist cause celebre and *'proof of rape culture'*; (25) the fact remains that Weinstein sexually assaulted and raped non-jewish women of European origin and/or extraction not Mexicans, Chinese or Indians.

That is no accident.

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Hoax Alert: A Hasidic Hate Crime (2017)

Fri, 13 Oct 2017 19:53:00

According to the New York Daily News the following *'anti-Semitic hate crime'* has occurred in Brooklyn, New York:

'A 26-year-old woman attacked a pair of teenage girls heading to an event for Hasidic Jews in Crown Heights, then beat up a man who tried to stop the attack, police sources said Friday.'

'Shannon Polak confronted the girls, who are 14 and 15, on Kingston Ave. near Empire Boulevard just before 11 p.m. Thursday, according to cops. She asked the girls where they were going – and when they told her, asked them if “they really believe in that,” sources said.'

'She started pushing the girls, pulling their hair and tried to choke one of them, police said.'

'A 20-year-old Hasidic man tried to intervene, but Polak repeatedly punched him in the face, according to cops.'

'Police were called and Polak was arrested a few minutes later.'

'She was charged with assault. The NYPD's Hate Crimes Task Force is investigating. Polak lives on Long Island and has no prior arrests, officials said.'

'The victims did not need medical treatment.' (1)

Now this incident clearly occurred, but it is being misrepresented.

The devil is as always in the detail.

The key is Shannon Polak's question to the two Hasidic girls of whether *'they really believe in that'* or put another way Polak was questioning why two little girls would adhere to and practice ultra-Orthodox Judaism, which is notorious for its repressive attitudes towards women.

So in essence Polak was likely an agnostic/atheist as well as probably being of Jewish origin as well – the surname Polak being a common enough one among Jews – which would make the alleged *'anti-Semitic hate crime'* more in the vein of an assault by an irreligious person against a religious one.

That of course isn't *'anti-Semitism'*, but rather anti-Judaism.

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Israel and the Mandalay Bay Massacre in Las Vegas

Sat, 14 Oct 2017 10:40:00

In the aftermath of the massacre which killed 58 and wounded 489 committed by Stephen Paddock from his hotel room at Mandalay Bay and Casino on 1st October 2017. There have been several things of note that have happened.

Firstly is the fact that Israel's Hasbara propagandists in the United States immediately jumped on the massacre as a piece of political and emotional leverage in a piece of cynical agitprop. This was aided by the fact that Las Vegas' long-time jewish mayor – and whose similarly jewish husband was the mayor for many years before her – Carolyn Goodman decided to tell all and sundry how *'Israel lives with this every day'*. (1)

This is – of course – nonsense; since Israel has never had a terror attack where 58 people were killed and circa 400 wounded. What Israel *'has to deal with'* is nothing on the same scale; it has stabbings and the occasional car ramming, but nothing like that which Europe is currently experiencing and absolutely incomparable to the massacre in Las Vegas.

Thus we can quickly see the claim for the cynical bit of political leverage that it is, which any moral person should view with utter disgust.

Secondly is the fact that Greg Morelli – the jewish owner of Max's Deli in Chicago – decidedly to openly celebrate the mass murder of White Americans. (2)

Thirdly and similarly Hayley Geftman-Gold – a jewish legal executive at CBS – both celebrated and praised the mass murder of White Americans because of their race and perceived political affiliations on Facebook. (3) She was promptly fired by CBS. (4)

I don't know what more proof any White American needs that jews hate both them and America.

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Elie Wiesel: A Sex Criminal?

Tue, 31 Oct 2017 22:29:00

Elie Wiesel –‘*Holocaust Survivor*’ and author of the best-seller ‘*Night*’– has long been regarded along with the late Simon Wiesenthal as being the proverbial patron saint of the ‘Holocaust’.

Yet in the wake of the discovered that jewish Hollywood mogul Harvey Weinstein was a serial rapist and fairly diabolical pervert. (1) Allegations of a similar nature against Wiesel have also begun to emerge.

Dr. Jennifer Listman – an anthropological geneticist – of prestigious New York University has gone public with the following claim.

I quote:

‘When I was 19 years old, Elie Weisel grabbed my ass. It was a calculated act and worse than you think; he mistook me for an ultra-religious underage girl who was unlikely to tell anyone about it.

[...]

The incident occurred in a hotel ballroom in 1989, she said, whilst attending a large fundraising dinner for a Jewish charity. Listman said she was dressed “modestly” and “appeared younger than my age... I looked about 14 at the time, maybe less”.

She said Wiesel was guest speaker at the event honouring her then-boyfriend’s late father, and the groping occurred during the line-up for an official photograph, when Wiesel “jumped” in between her and her boyfriend.

Listman said Wiesel put his hands on each of their shoulders, but slowly began dropping his hand down her back, as the photographer lined up the photo.

“The hand moved lower. It moved again. This happened slowly, over a period of seconds; a physical impossibility that is possible under such circumstances. I was in disbelief.

“The photographer snapped the photo. Simultaneously, Elie Wiesel’s right hand had reached my right ass cheek, which he squeezed. The photo was over, the photographer leaned back, the group separated, smiling at each other, and Elie Wiesel immediately ran, disappearing straight into the crowd of over 1,000 people.” (2)

Now you’d be justified in being sceptical about this charge, but think about it a minute.

Listman hasn’t claimed Wiesel raped her or anything, but rather posits a verifiable scenario of a photo taken – which I am sure she will be asked to provide in due course – and Wiesel taking the opportunity to cop a feel of her buttocks. Her assertion that he thought her to be younger than she was is plausible, but difficult to prove unless she can demonstrate that she did indeed look much younger than her nineteen years at the time.

Even then the fact that she attended the dinner with her then boyfriend – who presumably looked his age and was around nineteen at the time – may preclude this, but then this part of Listman’s story is speculation.

However the charge itself has the ring of truth to it, because it isn’t overstated and is relatively verifiable.

We’ll see how this plays out, but my gut feeling is that Listman is telling the truth about what happened.

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Hoax Update: The Beth Shalom Cemetery Vandalism (2016)

Thu, 02 Nov 2017 21:06:00

Now I am many things, but never let it said I am honest and happy to admit where I have read a situation incorrectly. Such is the case of the vandalism at Beth Shalom Cemetery in New York State that occurred in October, 2016. (1)

To quote the Jewish Daily Forward:

'A teen was indicted for the anti-Semitic vandalism of a Jewish cemetery in New York state's Orange County.

The wall of the Beth Shalom Cemetery in the Town of Warwick, was spray painted with anti-Semitic graffiti including swastikas, "Heil Hitler," and Nazi SS symbols more than a year ago on Oct. 9, 2016. Warwick is located about 90 minutes north of Manhattan.

On Monday, the Orange County District Attorney's Office indicted Eric Carbonaro, 18, of Warwick, on charges of fifth-degree conspiracy as a hate crime and two counts of tampering with physical evidence, both felonies.

A conspiracy count in the indictment charges that Carbonaro conspired with others to commit third-degree criminal mischief as a hate crime, and also includes the evidence tampering charge.

The indictment states that Carbonaro deleted photos and other information about the vandal attack from the phones of two other people, according to the Times Herald-Record. This includes a meme that read "secretly spray paints Jewish cemetery and gets away with it," according to the report, citing the indictment.

Two alleged co-conspirators were not named in the indictment.

"There is no room for this type of hateful desecration of religious property here in Orange County," District Attorney David Hoovler said in a statement. "These anti-Semitic symbols and messages do not reflect the values of the overwhelming majority of Orange County and Warwick residents."(2)

Yet this is one incident of dozens that I have covered – many of which have been born out later as hoaxes contrived by the local jewish community such the famous occurrence at Mount Carmel Cemetery in Philadelphia – and it remains an indisputable fact that most of these so-called *'anti-Semitic hate crimes'* are poorly contrived hoaxes.

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Mark Halperin: Political Journalist and Pervert

Thu, 02 Nov 2017 21:15:00

The Times of Israel is reporting that:

‘Veteran journalist Mark Halperin apologized for what he terms “inappropriate” behavior, after five women claimed he sexually harassed them while he was a top ABC News executive.

The co-author of the best-selling book “Game Change” told CNN Wednesday night that he is “deeply sorry” and is taking a “step back” from day-to-day work to deal with the situation. Halperin is currently an analyst for NBC News.

His statement came after CNN reported allegations that Halperin propositioned, fondled and pushed himself against five women in the early 2000s, when he was ABC News’ political director.

The women, who asked to remain anonymous, said they didn’t report Halperin’s conduct because they feared retribution or were embarrassed.

Halperin, who is Jewish, said he pursued relationships, sometimes with junior co-workers, but CNN said he denies the groping allegations.’ (1)

The number of victims has subsequently increased from five to twelve in recent days, (2) but the fact this is yet another case of a jew in a position of both perceived and actual authority abusing it to sexually molest non-jewish women. All goes to suggest that this isn’t some aberration but rather par the course among the jewish community.

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Jewish Influence in the Personal DNA Testing Industry

Sat, 04 Nov 2017 08:21:00

On the request of a reader; I decided to look into the world of personal DNA testing.

What I found surprised me, because as you know the personal DNA testing marketing is largely dominated by 23andMe, (1) which was founded in 2006 by Paul Cusenza, Linda Avey and Anne Wojcicki. Cusenza left the company in 2007 and Avey followed his example in 2009 leaving Wojcicki in charge as the remaining founder and CEO of the company.

Now while Avey and Cusenza aren't jewish; Wojcicki most certainly is. (2) Further to that in 2007; Wojcicki received a large amount of funding from a venture capitalist consortium led by Google co-founder Sergey Brin – who is similarly jewish – who she had just happened to marry earlier that year. (3)

This in itself – as well as various doubts concerning the integrity and validity of the analysis of the test data provided to customers (4) as well as Brin and Wojcicki's strong left-wing politics – (5) suggests that this domination of the market is not likely to be benign or apolitical in nature.

23andMe's main competitor is AncestryDNA, which is Ancestry.com's response to 23andMe's product. AncestryDNA is run by Tim Sullivan – a globalist who wants to dissolve all borders and flood Europe and North America with third world immigrants – (6) and owned by ModusLink Global Solutions (aka James Boucher) and Permira (aka Nicholas Ferguson). Neither of these two individuals is jewish, but Ferguson is extremely pro-Israel and has close links to Murdoch media empire as the Chairman of its flagship BSkyB corporate entity. (7)

The third and most recent competitor to 23andMe is Geno 2.0 produced and marketed by National Geographic via its Editor in Chief Susan Goldberg – who is jewish – (8) and likely at the instigation of its globalist CEO Gary Knell. Who also happens to be a member of the Council for Foreign Relations.

This means in effect that two of the three big Personal DNA Testing companies are significantly influenced by jewish interests and that the main market player 23andMe can be reasonably described as a highly-politicised left-wing business run and owned by jews.

Compare this to medical end of the personal DNA testing industry that 23andMe is currently withdrawing from (9) and in which it had five principle competitors: (10) CardioDX (run by Khush Mehta), Counsyl (run by Ramji Srinivasan and Eric Evans), Guardant Health (run by Helmy Eltoukhy and Amir Ali Hajhossein Talasaz), Knome (run by Wolfgang Daum) and Navigenics (run by David Agus and Dietrich Stephan).

Of these individuals only David Agus is jewish. (11)

This suggests that jews are not really interested in the part of the industry, which is try to actually help its customers but are very, very keen on the more political part of the industry. In which they can preach to their majority European and White American customers that they are all '*mixed race*' and that there are no '*pure Europeans*'.

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Pedowood: Hollywood and its Jewish Pedophile Problem

Sun, 05 Nov 2017 15:01:00

When Elijah Wood made a short but highly explosive comment to the Sunday Times about the existence of a paedophile ring in Hollywood: the world sat up and took notice. (1)

After the Jimmy Savile affair in England – did you know that Jimmy Savile was a strident Zionist and a staple of the pro-Israeli fund raiser circuit by the way - (2) which was utterly toxic for the British political establishment. There is a great deal of fear about what future allegations of this kind might uncover and what the fallout in a time of populist right wing political uprisings would look like.

Therefore Wood was very, very quick to *'clarify'* his comments and claim that he was referring to a documentary - *'An Open Secret'* by Amy Berg - that he had just viewed not anything he *'had personally experienced'*. (3)

This sounds like damage control to me.

Why would you make a reference to a highly emotive subject based on a documentary – although the Jewish Daily Forward weirdly claims it was a reference to the Jimmy Savile affair not the Berg documentary – (4) you had just seen in an interview to a major newspaper and not realize what was going to happen?

I mean come on.

Either Wood is a bit dim or he knows something about that to which he referred.

Naturally it is quite possible that Wood was just being the former and engaged his mouth before his brain had had time to warm up from its stupor. However his scrambling response to deny the predictable results of his comment as well as his own status as a young actor in Hollywood suggest it could be much more than that.

This is because we know that there have been recent verified instances of just this sort of paedophilia and child rape in Hollywood. For example the Hollywood Reporter summarizes the case of Marc Collins-Rector, Chad Shackley and Brock Pierce as follows:

'Among the accused are Marc Collins-Rector, Chad Shackley and Brock Pierce, the infamous co-founders of Digital Entertainment Network — a studio that amassed nearly \$100 million in investment from the likes of David Geffen and Michael Huffington, but which is perhaps best known for throwing raging gay Hollywood parties. Only later did it come out that dozens of teen boys were sexually assaulted at these parties, some of them at gunpoint.

After being indicted in 2000 by a grand jury, the trio fled to Spain but were arrested two years later. Guns, machetes and child pornography were found among their belongings. Collins-Rector was eventually extradited to the U.S., pleaded guilty to eight charges of child enticement and was ordered to register as a sex offender.' (5)

Another is the case of the director Victor Salva – of Jeepers Creepers fame – who was convicted for raping twelve year old Nathan Forrest Winters in 1988 and has continued to work in Hollywood since his release, while claiming that it was *'just a mistake'* that should be put down to a *'dysfunctional youth'* on his part. (6)

Since that time Salva has been repeatedly defended (7) by jewish dominated media outlets like Buzzfeed. (8)

Salva isn't unique however in continuing his career in Hollywood after being convicted for sexually molesting children. Prominent actor Brian Peck's 2004 conviction for molesting a male Nickelodeon child star seems to have done no professional harm whatsoever as immediately after his release he was given a part in Disney's 2006-2007 *'The Suite Life of Zack & Cody'* as well as an uncredited role in the 2009 children's movie *'Jack and the Beanstalk'*. (9)

It is only with the spotlight of attention and the demand for answers from the American people following the disclosure that jewish Hollywood mogul Harvey Weinstein raped and sexually assaulted dozens if not hundreds of non-jewish actresses and female employees from the 1980s to the present day that Hollywood hasn't been able to bury these issues.

A good example is the case of Hollywood talent agent Tyler Grasham; who was publicly accused by filmmaker and former child actor Blaise Godbe of getting him drunk and promptly raping him in 2007. (10)

Historically however Hollywood has deployed a lot of financial and legal muscle against those who accuse its fraternity's

members of engaging in sexual assault of any kind; whether that be against men, women or children. (11) This included protecting Harvey Weinstein. (12)

It is worth noting that in the early days of the charges made against Weinstein; Hollywood tried to do exactly this along with various members of the fashion industry like the jewish founder of DKNY Donna Karan. (13) Jewish Hollywood figures from director Oliver Stone (14) to celebrity lawyer Lisa Bloom (15) and actress Mayim Bialik, (16) while jewish media outlets attacked any suggestion that this was a widespread problem in tinsel town. (17)

However once the enormity of what Weinstein had done had got out; the scandal took on a life of its own with primarily jewish individuals - such as directors James Toback (18) and Brett Ratner, (19) and actor Dustin Hoffman (20) – across both Hollywood and the wider media spectrum – other examples include Leon Wieseltier of the *'New Republic'* (21) and *'Holocaust'* saint Elie Wiesel (22) – being accused and then forced to admit their sexual exploitation of the many non-jews in their power.

Then Hollywood pulled back from trying to defend those that they regarded as *'lost'* and instead focused on consolidating their defences in and around the idea that these are just aberrations and that there is no culture of abuse in tinsel town.

The major line they have drawn is on the subject of paedophilia and child molestation, because they are well aware that should Hollywood be shown to have been actively covering up in any significant way for paedophiles and child molesters. Then there will not only be hell to pay, but it could well mean the destruction of big Hollywood studios and those who depend on them for work.

It would in essence spell the end of Hollywood as we know it.

Self-preservation is key and Hollywood is prepared to fight to death on the subject of paedophilia and child molestation to prevent the idea of its complicity becoming common currency. Perhaps the most important figure in terms of the suggestion that Hollywood is covering up for a high profile paedophiles in its midst is Corey Feldman.

Feldman is a jewish former child actor who claims that he was sexually abused by an assortment of Hollywood figures. One of whom we know was the now convicted jewish child molester and former Hollywood child talent agent Marty Weiss. (23)

He has also stated that his friend and fellow jewish child actor Corey Haim was sexually abused worse than he was which helped cause and fuel the drug addiction which ultimately cost Haim his life. (24) This is despite Haim's mother coming out every now and again to publicly denounce Feldman and accuse him of being a con-artist. (25)

Supporting evidence for her charge can be seen to come from Feldman's fundraising activities, (26) but the fact that Feldman has begun to be more explicit recently about the as yet unnamed figures that sexually abused him (27) and has now agreed to publicly name them on air somewhat deflates the argument that he is a fraud. (28)

If Feldman in fact does this – and now is the best time he could do it with the Harvey Weinstein affair still raging – then it would prove his contention that he hasn't named names, because his abuses wouldn't be charged due to the California statute of limitations expiring and his parallel fear of being sued to death by big Hollywood names and studios using high-powered lawyers. (29)

Both are valid concerns for Feldman, but there is also the problem of his claim that he told the Santa Barbara Police Department who they were in 1993, (30) which said law enforcement agency has explicitly denied was the case and stated they remain open to his information. (31)

Despite all this I would argue that on balance Feldman is likely to actually be telling the truth – albeit seeking to personally profit while doing so – because his description of a paedophiles operating as an *'open secret'* within Hollywood (32) tallies with how Harvey Weinstein et al operated until they were exposed recently.

In addition Feldman has never wavered or changed his story, which is rather odd if he was indeed just a fraudster out to con money out of the gullible via publicity as is usually charged against him. (33)

This is also suggested by Feldman's surprising and unwavering defence of the late pop superstar Michael Jackson from charges of paedophilia and child molestation, (34) which - if he was a con artist just out for the money - he would have assuredly echoed the belief of many – including this author – that Jackson was indeed guilty of this.

Then we've got the fact that Hollywood obviously doesn't have a problem with convicted child molesters like Victor Salva and Brian Peck working in the industry and indeed major studios have gone out of their way to give them work.

This, as Gabe Hoffman has adroitly pointed out, directly contradicts Hollywood's narrative, because either Hollywood supports child molesters or it doesn't. (35) It cannot give recently released child molesters like Peck major new projects working with children or promote the movies of child molesters on the run like Jewish director Roman Polanski (36) and think that this means it is *'taking a stand'* against paedophiles and child molesters. When this in fact suggests that Hollywood has an extremely permissive attitude to children being sexually exploited and raped at will by an assortment of its members.

Couple this to the fact that we are seeing a wave of further denunciations of Hollywood stars like Jewish director Roman Polanski – for raping a ten year old in 1975 - (37) and Bryan Singer – for raping an underage boy in 2000 (38) and this is the second accusation of this type against him in recent years. (39)

Add to that the fresh victims allegedly coming forward to testify against Hollywood figures that sexually molested them while they were children/under the age of consent (40) and you quickly come to understand that Hollywood's long-term styling of Christian priests as active or passive paedophiles and child molesters is actually a classic case of Freudian projection. (41)

The fact is – as Gabe Hoffman has said – that the Weinstein scandal is likely but the tip of a much larger iceberg (42) and it is our duty as patriotic Americans to drain the fetid stinking swamp that is tinsel town once and for all.

What is left unstated by Hoffman of course is that the majority of those publicly identified as paedophiles/child molesters in Hollywood are Jewish.

Who would have thought it?

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Is Joe Briggs anti-Semitic?

Tue, 14 Nov 2017 00:42:00

The Jewish Daily Forward is reporting that:

A Georgia city council candidate defended himself against allegations of anti-Semitism last week, saying that his tweets describing Zionists as “cockroaches” and calls for Jews to be removed from the White House do not make him racist.

“I’m absolutely not racist in the very least,” Joe Briggs told the Atlanta Journal-Constitution.

Briggs, a 59-year-old engineer who is running for a city council post in a suburb of Atlanta, has been tweeting about Jews and Israel over the last year. The posts, which came to light in the lead up to Tuesday’s election, are critical of Israel’s government and its role in American politics, but also criticize Jews more broadly. Briggs once wrote: “zionists in Israel far worse than anything described in Mein Kampf. Get over it.”

“Get the Jews out of the White House and out of POTUS’ ear,” Briggs wrote in a tweet from September about Iran.

“At least the Nazis assimilated and contributed to US society,” Briggs also tweeted.

A few days later, he wrote, “The problem is that Jews don’t care about racism — because they are racist. They only care about racism directed towards them. Square that.”

Dov Wilker, the director of the American Jewish Committee’s Atlanta office, called Briggs’ comments “severely offensive and insulting.”

“Especially any comment about Jews as bugs or cockroaches is an indication, it’s classic anti-Zionist trope,” Wilker told the newspaper.’ (1)

Now the problem with Dov Wilker’s contention that the Briggs’ comparison of the members of the Israel Lobby in the United States to cockroaches is anti-Semitic is very simply that there is nothing within said analogy to suggest that he hates jews based upon their ancestry, which is the definition and concomitant logical test of whether something is anti-Semitic or not.

All that Briggs’ remarks demonstrate is that he is stridently opposed to both Israel and its primarily jewish agents working in the Israel Lobby in the United States. Criticism of jews for supporting Israel, because it is the world’s only jewish state is also not in any way, shape or form anti-Semitic.

Thus Joe Briggs is not anti-Semitic although he is ardently anti-Zionist.

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Thomas Becket and the Jews

Tue, 14 Nov 2017 01:02:00

The English Saint and former Archbishop of Canterbury Thomas Becket is one of the most important figures in the traditional version of English history taught to school children in the United Kingdom. His piety and '*the many before the few*' attitude has won him many friends, which was heightened by the perception that Becket died a martyr. When Henry II's Knights Richard le Breton, Reginald FitzUrse, Hugh de Morville and William de Tracey confronted and then murdered Becket on the steps of the high altar in Canterbury Cathedral allegedly on the implicit or explicit orders – depending who you believe- of the King.

What isn't known about Becket however is that he was an also a foe of the jews and more specifically of the jewish moneylenders that increasingly dominated England during his lifetime. Who Henry II had turned into a means to raise money by placing an unbearable burden of taxation on to his people and forcing them to use jewish moneylenders to pay what they owed to the Crown. (1)

Henry II was the first to implement this system of tallage (2) and formalised the already extent principle of royal ownership of the jews. (3) That jews dominated the kingdom of England's financial system at this time is evidenced by the fact that they were the kingdom's wealthiest citizens, (4) principle moneylenders to both Church (5) and State (6) and also effectively ran the all-important Royal Mint. (7)

During both his secular and ecclesiastical career Becket consistently opposed the jews and sermonised against them. Despite the fact that in order to support Henry II's military campaigns in France – such as that around Toulouse in 1159 – he negotiated with jewish moneylenders on the King's behalf. (8) He took the success of these campaigns so personally that he was prepared to put aside his own personal views on the iniquity of the jews and suffer to deal with them on the King's behalf as well as incur half the debts in some cases in his own name for the sake of the kingdom. (9)

The fact that Becket was killed – likely on Henry's explicit orders despite the common belief that this an implicit or even accidental request – while opposing King Henry's attempt to subject the Catholic Church in his domains to the same jewish-dominated taxation system that had already begun to ruin England's barons and gentry – and which would in time trigger a massive revolt against King John and famously lead to the signing of Magna Carta – (10) necessarily suggests that Becket may have even murdered at the behest of the jews.

Since the four knights concerned were likely themselves in heavy debt to jewish moneylenders – as were most in the kingdom of England at that time – and thus would have been easy for their creditors to manipulate into assassinating their most powerful opponent in the kingdom.

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Hoax Alert: The Special Needs Swastika (2017)

Thu, 16 Nov 2017 22:50:00

According to the Jewish Daily Forward the following has occurred in Atlanta:

A Swastika and other symbols were spray-painted on a playground for children with special needs in Georgia.

A pentagram and images of genitals were also painted at In Harmony Pediatric Therapy, which is currently building a large new play area at their new building in Cherokee County.

"It's horrible, it's everything we're not for. We are for kids, we try to be the sunshine in their day because these parents and these kids have a lot going on," co-owner Jennifer Puckett told local TV station Fox 5 Atlanta.

The organization offers speech, physical, occupational and physical therapy. They have now installed security cameras and county police will be patrolling the area more often.' (1)

Now I am not surprised that this should be reported as a so-called '*anti-Semitic hate crime*' despite the fact that it is patently ludicrous to do so. The reason for this is because even the Jewish Daily Forward's summary clearly states that the swastika was just one of three '*offensive symbols*' that also included a pentagram and a penis.

So in other words; someone (or some persons) broke into the playground of '*In Harmony Pediatric Therapy*' and spray painted three symbols that were likely to trigger a response from the organisation itself and the media more broadly.

This in and of itself informs us that this isn't an '*anti-Semitic hate crime*', but rather is simply people – likely local teenagers – trolling this organisation and the media.

Scratch another hoax.

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Israel and Saudi Arabia's Campaign to Destabilise Lebanon

Thu, 16 Nov 2017 23:04:00

For those who closely follow the situation in the Middle East and particularly that surrounding the ongoing Syrian Civil War; the recent purges in Saudi Arabia (1) and then the shock resignation of the Prime Minister Saad Hariri while on official business in Saudi Arabia on 4th November and his public denunciation of Hezbollah. (2)

Really was a watershed moment, because an awful lot of people doubt that Hariri is acting of his own accord but rather has been illegally placed under house arrest by the Saudi government and forced to manufacture a political crisis in Lebanon by resigning and then denouncing one of the most powerful political forces – who also happen to be avowed foes of Saudi Arabia – in the country. (3)

Even the propagandists of the Israel Lobby like Michael Totten in *'Middle East Affairs'* have come round to the conclusion that this is exactly what has happened. (4)

This contention has been further strengthened by the absolute shock and indignation expressed by Lebanon's Sunni community – Saudi Arabia's only allies in the country – at the occurrence, (5) while Lebanon's President Michel Aoun has openly declared that he believes Hariri has been kidnapped and is being held against his will by Saudi authorities. (6)

The Saudi motive is obvious enough.

Iran has emerged as the main beneficiary of the winding down Syrian Civil War with its Lebanese allies Hezbollah and its own Revolutionary Guard having gain a huge amount of combat experience and tested both tactics and military hardware in supporting Syrian President Bashar al-Assad. (7)

This places Saudi Arabia – who have deployed their own forces for several years against Iranian backed Shi'ite rebels in occupied Yemen – (8) in a very real predicament as Iran has reportedly established permanent forward operating bases in southern Syria. (9)

This base – assuming for the sake of argument that these allegations are correct (they do make perfect sense however) – would allow Iran to directly supply Saudi Arabia's foes in Lebanon in the form of Hezbollah. It would also allow the Iranian Revolutionary Guard and Hezbollah direct access to the Sunni heartlands in Western Iraq, the Hashemite Kingdom of Jordan and provide a staging post for potential operations into the largely unguarded west of Saudi Arabia itself.

Obviously this is not a desirable situation for the Saudis particularly for a prince as jingoistic as the young Crown Prince Mohammed bin Salman. (10) Prince Salman however needs a powerful regional allies to help him address this change in the balance of power in the region, because – let's face it – the Saudi military is not exactly a powerful army despite its modern equipment as its consistent failure against poorly-armed but determined Houthi rebels in Yemen has so pointedly proven.

This ally is not a traditional one for the Saudis, but rather is a regional rival and sometime enemy yet one with as much to lose by the expansion of Iranian influence and power projection capabilities as Saudi Arabia. (11)

In other words: the state of Israel.

Israel has demonstrated publically that it is happy to assist a Saudi military attack on Lebanon with intelligence and maybe even its own forces. (12) It is happy to ally with the Saudis to destabilise its northern neighbour and economic competitor as well as the home turf of one of its most implacable enemies: Hezbollah.

It would also fit nicely into Israel's push to annex more territory and to attempt to settle one million Israelis in the north of the country. (13)

Indeed Israel co-sponsored a UN Human Rights Council resolution condemning Hezbollah and Iran's ally Syrian President Bashar al-Assad with Saudi Arabia for the first time in history on 14th November. (14)

While Saudi-Israeli relations are rumoured to be going to be normalised soon (15) and it is also widely-believed that the only thing holding Israel and Saudi Arabia from launching a full-scale assault on Lebanon is the United States, which is fully exercising its diplomatic muscle to prevent an escalation of the war in the Middle East. (16)

What we are seeing is a piece of Judeo-Islamic imperialism that must be crushed in its infancy lest they light a taper to the

whole region and the Syrian Civil War be but a precursor to a war of unprecedented scale in the Middle East that the combined operations of the Israel and Saudi lobbies in the United States will do their utmost to ensure that the US military ends up expending as yet untold mountains of blood and treasure to win.

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Jeffrey Tambor: Jewish Sex Pest

Thu, 16 Nov 2017 21:48:00

Yet another individual in Hollywood has been charged with sex-related crimes by their victims. This time it is the jewish actor Jeffrey Tambor.

To wit:

‘Amazon Studios is investigating sexual harassmtnt allegations against Jewish “Transparent” star Jeffrey Tambor.

The entertainment website Deadline first reported the investigation on Wednesday. Tambor, 73, has won two Emmys portraying the transgender matriarch of a Jewish California family in “Transparent.” He is accused by his former assistant, Van Barnes, a 42-year-old transgender actress, of groping her, making sexual comments and propositioning her.

Barnes made the accusations in a private Facebook post that does not identify Tambor by name, Deadline reported.

Tambor denies the allegations.

“I am aware that a former disgruntled assistant of mine has made a private post implying that I had acted in an improper manner toward her,” Tambor said in a statement first provided to Deadline. “I adamantly and vehemently reject and deny any and all implication and allegation that I have ever engaged in any improper behavior toward this person or any other person I have ever worked with. I am appalled and distressed by this baseless allegation.”

“Transparent” is on a regularly scheduled hiatus following a season largely set in Israel.

“Anything that would diminish the level of respect, safety and inclusion so fundamental to our workplace is completely antithetical to our principles,” she wrote. “We are cooperating with the investigation into this matter.”

Tambor is the latest in a series of high-profile Hollywood figures who have been accused of sexual harassmtnt and other related crimes.’ (1)

I don’t think any more needs to be said really.

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Richard Dreyfuss: Acting, Activism and Sexual Assault

Thu, 16 Nov 2017 22:30:00

Richard Dreyfuss – a jewish actor best known for appearing in the classic film ‘Jaws’– is a prominent left-wing political activist who has often sought to have politicians that he doesn’t like impeached and tried for an assortment of charges justified or otherwise.

According to the Times of Israel he is the latest jewish figure in Hollywood to have been accused and then proven – by his own confession in this case – of being guilty of sexual harassment and assault against those in within the jewish-dominated world of Hollywood.

To wit:

A writer who worked for Richard Dreyfuss on a TV comedy special in the 1980s said he sexually harassed her for years and exposed himself to her in a studio lot trailer.

Jessica Teich told the New York magazine blog Vulture.com that the actor made continual, overt and lewd comments and invitations after they met at a theater where she worked and Dreyfuss appeared.

Dreyfuss agent Barry McPherson on Saturday denied the actor ever exposed himself to Teich but that he acknowledged to Vulture other encounters Dreyfuss now realizes were inappropriate.

The revelations were among fresh developments in the sexual harassment scandal that has rolled through Hollywood and other industries.

In 1987, when Teich was working for Dreyfuss on development of an ABC show script, she said she was summoned to his trailer on the set of one of his films and he exposed his genitals to her.

Dreyfuss said he thought the two were involved in a playful “consensual seduction ritual.” He told Vulture that he flirted with Teich but is now “horrified and bewildered to discover that it wasn’t consensual.”

Teich said she decided to speak out after Dreyfuss tweeted support for his son, Harry, after the younger Dreyfuss went public with accusations that Kevin Spacey groped his crotch when he was 18.’ (1)

I don’t think I need to say any more than that really.

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Al Franken: Politician and Pervert

Fri, 17 Nov 2017 19:54:00

Outspoken left-wing Democrat Al Franken – who just so happens to be jewish – is the latest public figure to be struck by the sexual harassment/rape scandals triggered by the revelations about the conduct of jewish Hollywood mogul Harvey Weinstein.

To wit:

‘US Senator Al Franken has apologised to a woman who alleged that he groped her as she slept and "forcibly" kissed her in a rehearsal for a comedy skit.

Radio host Leeann Tweeden says both incidents happened in 2006 when she and Mr Franken, who was then a comedian, were on a tour for US troops overseas.

He "aggressively" kissed her while they rehearsed a scene, she wrote.

Mr Franken apologised for his actions, but said he had a different recollection of the kissing incident.

"I certainly don't remember the rehearsal for the skit in the same way, but I send my sincerest apologies to Leeann," the Minnesota Democrat said in a statement.

"As to the photo, it was clearly intended to be funny but wasn't. I shouldn't have done it."

Mr Franken later issued a second, longer statement following a ferocious backlash from critics who accused him of a non-apology and demanded his resignation.

In an article for KABC, a Los Angeles radio station where Ms Tweeden now works, she recalled feeling victimised by Mr Franken during her ninth tour of the Middle East.

"When I saw the script, Franken had written a moment when his character comes climbing at me for a 'kiss'," she said.

"I suspected what he was after, but I figured I could turn my head at the last minute, or put my hand over his mouth, to get more laughs from the crowd."

On the day of the performance in Kuwait, she said he was insistent they rehearse the skit.

But when the moment came he "put his hand on the back of my head, mashed his lips against mine and aggressively stuck his tongue in my mouth".

"You knew exactly what you were doing," she wrote. "You forcibly kissed me without my consent, grabbed my breasts while I was sleeping and had someone take a photo of you doing it, knowing I would see it later, and be ashamed."

The Democratic leader of the Senate, Chuck Schumer, called for the chamber's Ethics Committee to investigate Franken, saying: "Sexual harassment is never acceptable."

The Republican Senate leader Mitch McConnell echoed the call for an ethics investigation. Mr Franken said he would "gladly co-operate".

In his second statement, he said: "I respect women. I don't respect men who don't. The fact that my own actions have given people a good reason to doubt that makes me feel ashamed."

Of the photo, he added: "I look at it now and I feel disgusted with myself... It's obvious how Leeann would feel violated by that picture."

But he still begged to differ on her portrayal of him forcing his tongue down her mouth.

"While I don't remember the rehearsal for the skit as Leeann does," he said, "I understand why we need to listen to and believe women's experiences."

[...]

‘As a senator for Minnesota, Mr Franken has cultivated an image for himself as a champion of women's issues.

Ms Tweeden said she was inspired to come forward more than a decade later after California congresswoman Jackie Speier was interviewed on her morning radio programme.

Mrs Speier told about being sexually assaulted as a young congressional aide in Washington.’ (1)

You don’t need to say any more than that really. Other than to note that Franken is now facing an ethics probe in the Senate. (2)

He's guilty as sin and unsurprisingly it is another case of a male jew treating non-jewish women (i.e. Shikshas) as sexual objects to be used, abused and discarded as the whim takes them, which rather speaks to Judaism's generally dim view of women and significantly worse view of non-jewish women as de facto whores desperate to have sex with members of Yahweh's chosen people.

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Hoax Alert: The Stoned Synagogue (2017)

Mon, 20 Nov 2017 20:30:00

According to the Jewish Daily Forward the following *‘anti-Semitic hate crime’* occurred at Congregation Beth Tikvah in Evesham Township.

To wit:

‘A racist message was written in the skylight windows of a New Jersey synagogue using shingles torn off the building’s roof to form the letters.

Rabbi Nathan Weiner of Congregation Beth Tikvah in Evesham Township, which is located in the southern part of the state about 25 miles from Philadelphia, said the word was racist and homophobic and not specifically anti-Semitic. The local media did not report the word.

Investigators took photos of the word before removing the shingles. There is no surveillance video of the incident, according to reports.

Weiner told the local Fox News affiliate that he noticed the word spelled out on the skylights on Friday night as he walked into the building.

“It felt to me like it was an outlet for hate,” the rabbi said.

Weiner said he has received calls and emails from local pastors and reverends, as well as rabbis of other synagogues, asking what they can do to help and support the 200-family congregation.’ (1)

Now the problem with this is that it is not only implausible – *‘creating a homophobic, racist message on a skylight with roof shingles’* is after all a bit involved – but the fact that we have no photo of the message or are even told what it was.

Simply has to make us extremely suspicious that this either never happened, was done by a member of the congregation itself - after all who else could plausibly have gotten on the roof and known about the skylights let alone the shingles on said roof – or was a *‘creative interpretation’* of some shingles blown on to the skylights by the weather combined with neglected maintenance.

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The Priti Patel Fiasco

Mon, 20 Nov 2017 20:40:00

When Priti Patel, then the UK’s International Development Secretary, flew to Israel in August for a family holiday; she would never have anticipated the political firestorm that was to occur when she returned.

The reason for it was really very simple.

Patel decided – on the urging and active connivance of the Honorary President of the Conservative Friends of Israel lobbying group Lord Polak – to attend twelve meetings with Israeli government officials during her twelve day holiday. (1) Or put more simply; Patel was less holidaying in Israel and more seeking to advance her political career by making alliances with powerful Jewish interests that would back her campaign for leadership of the Conservative party and if successful help her campaign during a general election.

These meetings – which Jewish communal media outlets in Britain were quick to allege were ‘*with the consent*’ of the British government (2) but yet failed to point out that this was explicitly contradicted by the Foreign Office itself – (3) were with senior members of the Israeli government including the Israeli Prime Minister Benjamin Netanyahu. (4)

The most controversial however was her meeting with IsraAID – which occurred in the Israeli home of British Jewess Hilda Worth of the ‘*Jewish Leadership Council*’ - about donating large amounts of UK taxpayer money to the organisation so that the IDF wouldn’t have to foot the bill for providing medical aid to so-called ‘*Syrian refugees*’ (read: wounded jihadis) and pledged that Britain would foot the bill for Israel’s domestic policies instead. (5)

This is obviously treason and Patel was very lucky to get off with simply being allowed to resign. (6)

Likely this is both because Theresa May’s already pro-Israeli government wants this scandal to ‘go away’, but also because Patel is being protected from being arrested and put up against the proverbial wall by powerful Jewish organisations like that headed by the Jew Lord Polak. (7)

The fact that Patel is still going hell-for-leather in support of Israel at events organised by her friends in the Israel Lobby rather than just retreating into relative anonymity for a few years gives further support for this assertion. (8) It also turns out – as Adam Ramsay has pointed out – (9) that Patel has been a prostitute to lobbies and vested interests – such as Israel’s lobby – for the entire span of her political career.

Yet the Priti Patel fiasco is an unmitigated public relations disaster for the lobby – as they themselves have openly lamented – (10) and provided further evidence that the Israel Lobby is losing its grip on power, because of the increasing visibility of its tentacles.

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Why Cucking Doesn't Work: The Case of the 2017 Stutthof Camp Trial

Mon, 20 Nov 2017 20:21:00

In the latest incident of a new wave of irrational persecution of extremely elderly men and women who fought on the wrong side during the Second World War. The Daily Astorian is reporting that in Germany the following has occurred:

‘German prosecutors said Wednesday they have indicted two former Nazi SS guards in their 90s on charges of being accessories to murder while they worked at a World War II concentration camp.

Both men served as guards at the Stutthof concentration camp, located near what is now the Polish city of Gdansk, Dortmund prosecutor Andreas Brendel told The Associated Press.

The indictments were filed against a 93-year-old man from Borken who served in Stutthof from June 1942 to September 1944 and a 92-year-old man from Wuppertal who was there from June 1944 to May 1945.

The charges were filed last week at the state court in Muenster but only announced Wednesday because the defendants first had to be notified. Both deny they had any knowledge of killings at the camp, Brendel said.’

[...]

‘The two men therefore willingly supported several hundreds of killings of camp inmates in their function as guards, the statement added.

German prosecutors in recent years have pursued Nazi suspects under new legal reasoning that, even without evidence of a specific crime, they can be prosecuted if they helped camps operate.’ (1)

Now the problem with this is that is based on the extremely dubious legal surmise that if someone was at a general locate where alleged atrocities – in this case extremely irrational ones even by the standards of the so-called ‘Holocaust’– occurred. Then not only were they there and could have been witness to them, but are to instead be considered as the people who pulled the proverbial trigger.

Thus we should view all those who served in the Allied and Red Armies during the same war as being culpable to the atrocities committed by their units such as the assorted massacres of Axis prisoners of war and civilians by their comrades in the same units.

The key here however is that the two accused former SS men have not cucked and ‘confessed’ to try and get a lighter sentence, but rather denied all knowledge of any of the claimed atrocities and forced their jewish accusers to actually show their evidential hand rather than to claim a victory by intimidation.

Cucking gets you nowhere and as the so-called ‘Bookkeeper of Auschwitz’ Oskar Gröning learned to his cost; (2) they will show you no mercy even if you do exactly what they tell you.

Fight them wherever they are, because that my friends is your only option.

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Glenn Thrush: New York Times Reporter, Sex Pest and Secular Jew

Tue, 21 Nov 2017 23:57:00

In yet another case of sexual harassment allegations being made against major and minor figures in the worlds of Hollywood, the media and politics. We have the White House correspondent of Carlos Slim's blog aka the New York Times: Glenn Thrush.

To quote the Times of Israel:

'The New York Times suspended White House correspondent Glenn Thrush on Monday after an expose with numerous women accusing him of acting inappropriately and making unwanted sexual advances on them.'

According to the Vox report, Thrush crossed boundaries with a number of women, including groping and kissing young female journalists against their will after they shared drinks together.

"The behavior attributed to Glenn in this Vox story is very concerning and not in keeping with the standards and values of The New York Times," Eileen Murphy, the senior vice president of communications for the New York Times, told the website. "We intend to fully investigate and while we do, Glenn will be suspended."

Laura McGann, the editorial director at Vox and the author of the story, was an editor at Politico at the same time that Thrush, 50, worked there and said she experienced his inappropriate behavior, too.

"All of the women were in their 20s at the time," the report said. "They were relatively early in their careers compared to Thrush, who was the kind of seasoned journalist who would be good to know. At an event with alcohol, he made advances. Afterward, they (as I did) thought it best to stay on good terms with Thrush, whatever their feelings."

Thrush, who joined the newspaper in December 2016 after working for Politico for eight years, admitted he had "done things that I am ashamed of," without responding directly to any of the allegations made in the story.

In an emailed statement to Vox, he said that he has resumed "counseling and will soon begin out-patient treatment for alcoholism. I am working hard to repair the damage I have done."

"I apologize to any woman who felt uncomfortable in my presence, and for any situation where I behaved inappropriately," he said. "Any behavior that makes a woman feel disrespected or uncomfortable is unacceptable."

In the last year, Thrush, who is Jewish, has been one of the most prominent Washington reporters covering the Trump administration. He was part of the team of six reporters for The New York Times covering the White House.

So recognizable were his byline in print and his presence at White House press briefings that he was portrayed in a Saturday Night Live skit with Melissa McCarthy playing former press secretary Sean Spicer.

Thrush and his colleague, Maggie Haberman landed a major book deal with Random House about US President Donald Trump.

These allegations come amid a wave of women reporting on the powerful media figures who took advantage of their status to sexually harass and, in some cases, assault women.

In October, The New York Times and The New Yorker unleashed two bombshell reports about Hollywood mogul Harvey Weinstein that has precipitated an avalanche of more women coming forward to make public their experiences with sexual harassment.

Other media figures accused of similar behavior include Mark Halperin, Leon Wieseltier, Michael Oreskes and others.' (1)

The fact that Thrush openly identifies as a 'secular jew' (2) and that his only named victim thus far Laura McGann is non-jewish. Provides further evidence for my thesis that the overwhelming jewishness of the perpetrators and concomitant non-jewishness of the victims is actually a factor in the sexual harassment itself. (3)

Being right is fun: isn't it?

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Hoax Alert: Bathroom Swastika at the University of Michigan (2017)

Tue, 21 Nov 2017 23:49:00

According to the Algemeiner the following alleged '*anti-Semitic hate crime*' allegedly occurred at the University of Michigan on 15th November.

To wit:

A swastika was found at the University of Michigan-Ann Arbor (U-M) on Wednesday afternoon, hours after the school's student government called on university leaders to divest from companies that do business with Israel.

The swastika — found in a men's bathroom stall — was discovered by Sammy Lawrence, a Jewish senior at U-M who reported the antisemitic mark to the Division of Public Safety and Security, The Michigan Daily reported. A fellow Jewish senior, Ryan Scheidt, also saw the swastika.

The university was contacted about the incident shortly before 3 p.m. — some twelve hours after the Central Student Government (CSG) voted to endorse a divestment resolution that accused Israel of practicing "apartheid" against Palestinians.

A spokesperson for the school to The Algemeiner that they "do not have any suspects in the incident nor do we know an approximate time during which it occurred."

Scheidt — one of the students who saw the swastika — spoke to the Daily about a possible connection between the appearance of the mark and the CSG vote.

"I think if it did happen after this morning's vote, I think that's possible," Scheidt told the paper. "I was fearful last night of the passing of the vote."

According to the Daily, "Scheidt said he had felt he had a safe space on campus as a Jewish student until now, and he worried the #UMDivest vote would cause more anti-Semitic acts on campus like in the past."

"I was fearful," Scheidt added, "and if it was drawn this morning after the vote, I hope it has nothing to do with divestment, but it would scare me if it did."

A study conducted by the monitoring group AMCHA Initiative in 2016 found that divestment resolutions are linked to an increase in antisemitic activity on campus.

"In 2016, the student governments of 10 schools in the study considered anti-Israel divestment resolutions," the researchers noted. "Of these 10 schools, eight showed the largest increase in anti-Semitism from 2015 to 2016. Conversely, seven of the nine schools in the 2015 study that considered or voted on divestment resolutions showed a marked decrease in anti-Semitic activity in the first half of 2016 when no divestment resolution was considered. The two schools that did not decrease in anti-Semitic activity hosted discussions and votes on divestment." (1)

Now the problem with this narrative is – as is often the case – the habit of jews calling something '*anti-Semitic*' without the facts supporting such a charge. In this instance jewish seniors named Sammy Lawrence and Ryan Scheidt saw a swastika scrawled in the men's toilets approximately twelve hours after an anti-Zionist meeting took place on campus.

Their immediate inference?

It was the act of an '*anti-Semite*' meant to '*intimidate and strike fear among the jewish students*'.

The reality however is that the evidence does not support such assumptions, because firstly we don't know who drew the swastika or why but secondly and most importantly we have no idea when it was drawn.

There is no evidence to suggest and nor is it reasonable to infer that said swastika was drawn after said conference. It may have been drawn before or after the conference: we cannot yet say.

Nor is there any evidence that anyone associated with the anti-Zionist conference drew the swastika.

However if we apply the logical test cui bono ('*who benefits*') then we quickly realise that only the jewish students/faculty at

the University of Michigan who ardently support Israel benefit. Thus it reasonable to suggest by necessary inference that jewish individuals (or pro-Zionist non-jews) drew the swastika and the likeliest two suspects are the two jewish seniors who originally '*discovered*' it: Sammy Lawrence and Ryan Scheidt.

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Hoax Confirmed: The Gassing of Golders Green (2017)

Wed, 22 Nov 2017 19:29:00

According to the Jewish Chronicle the following occurred in Golders Green, London in the UK.

To wit:

A man has been arrested on suspicion of assault and administering a noxious substance after allegedly carrying out a CS spray attack at a synagogue in Golders Green.

Police detained a 30-year-old male on Sunday, after trawling through CCTV footage following the incident inside the building earlier that day.

The suspect had initially left the scene of the incident following claims of an altercation with a man in his 60s. Police believe the two men are known to one another and ruled out antisemitism as a motive for the attack

A statement from the Metropolitan Police said: "We were alerted at 12.58hrs on Sunday 19 November to reports of an altercation at a synagogue in Golders Green Road. London Fire Brigade also attended.

"When officers arrived, they found a man in his 60s suffering from the effects of being sprayed with an unidentified substance.

"Tests will be carried out to establish the nature of the substance, but it is believed it to be CS gas.

"The man in his 60s was taken to hospital by a community ambulance, where he currently remains having tests. His condition is not life threatening, and not believed to be life changing.

"The parties are believed to be known to each other and antisemitism has been ruled out as a motive.

"The suspect had left the scene after the altercation prior to police arrival. A man aged in his 30s was arrested later on 19 November, on suspicion of assault and administering a noxious substance."

The Community Security Trust confirmed that following discussions with police the incident was "not a matter of wider concern".

On Sunday local Shomrim North West spokesman had said: "'Shomrim were called today at 12:55pm that a male suspect had sprayed what was thought to be pepper spray in the synagogue in Golders Green.

"The Synagogue was immediately evacuated by Shomrim and Hatzola volunteers. Barnet Police sealed off the Synagogue and declared the premises an active crime scene. Shomrim volunteers are assisting Barnet Police with the enquiries and the gathering of witness statements and CCTV footage.'" (1)

Reading between the lines in both this piece of reportage and others; (2) it is clear that the Shomrim of Golders Green and possibly even the Community Security Trust initially claimed to police that this was an anti-Semitic. However when police contradicted this after a brief investigation; (3) they quickly changed their tune and began panning the attack as being a personal altercation gone too bad and not important.

Thus it is reasonable to view this as a confirmed 'anti-Semitic hate crime' hoax even though it was scotched very early on its narrative development by some adroit police work by London's Metropolitan police.

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The Jewish Family behind the Opioid Addiction Crisis in North America

Wed, 22 Nov 2017 19:40:00

A specter is haunting America.

The specter of opium.

The form that specter is taking is that of opiate-based painkiller OxyContin, which is distributed by a company named Purdue Pharma. There has long been a concern that OxyContin is causing an addiction time bomb in America, which is particularly focused on the White working class. (1)

To quote Christopher Glazek:

'According to the Centers for Disease Control, fifty-three thousand Americans died from opioid overdoses in 2016, more than the thirty-six thousand who died in car crashes in 2015 or the thirty-five thousand who died from gun violence that year. This past July, Donald Trump's Commission on Combating Drug Addiction and the Opioid Crisis, led by New Jersey governor Chris Christie, declared that opioids were killing roughly 142 Americans each day, a tally vividly described as "September 11th every three weeks." The epidemic has also exacted a crushing financial toll: According to a study published by the American Public Health Association, using data from 2013—before the epidemic entered its current, more virulent phase—the total economic burden from opioid use stood at about \$80 billion, adding together health costs, criminal-justice costs, and GDP loss from drug-dependent Americans leaving the workforce. Tobacco remains, by a significant multiple, the country's most lethal product, responsible for some 480,000 deaths per year.' (2)

And to confirm the impression I quote the Los Angeles Times' May 2016 expose on the OxyContin crisis gripping the country:

'Over the last 20 years, more than 7 million Americans have abused OxyContin, according to the federal government's National Survey on Drug Use and Health. The drug is widely blamed for setting off the nation's prescription opioid epidemic, which has claimed more than 190,000 lives from overdoses involving OxyContin and other painkillers since 1999.' (3)

The scale of this crisis is then indeed vast, but yet why don't we hear more about it or the people who created it?

The answer is very simple: Purdue Pharma has a huge turnover, but its owners are not some mega corporation but rather just one family: the Sacklers.

The Sacklers – a Jewish family originally from Poland – trace their wealth to the three Sackler brothers – Arthur, Mortimer and Raymond – who purchased the ailing patent medicine company Purdue and began to develop and ruthlessly promote controversial mass market pharmaceuticals to American doctors. (4)

It was Arthur Sackler – a long-time devotee of Sigmund Freud along with his two psychiatrist brothers – (5) who first laid the foundation of the Sackler family fortune with the famous anti-depression drug Valium.

To quote Glazek once more:

'In the 1960s, Arthur was contracted by Roche to develop an advertising strategy for a new antianxiety medication called Valium. This posed a challenge, because the effects of the medication were nearly indistinguishable from those of Librium, another Roche tranquilizer that was already on the market. Arthur differentiated Valium by audaciously inflating its range of indications. Whereas Librium was sold as a treatment for garden-variety anxiety, Valium was positioned as an elixir for a problem Arthur christened "psychic tension." According to his ads, psychic tension, the forebear of today's "stress," was the secret culprit behind a host of somatic conditions, including heartburn, gastrointestinal issues, insomnia, and restless-leg syndrome. The campaign was such a success that for a time Valium became America's most widely prescribed medication—the first to reach more than \$100 million in sales. Arthur, whose compensation depended on the volume of pills sold, was richly rewarded, and he later became one of the first inductees into the Medical Advertising Hall of Fame.' (6)

Patrick Redden Keefe in the New Yorker writes similarly that:

'During the sixties, Arthur got rich marketing the tranquilizers Librium and Valium. One Librium ad depicted a young woman carrying an armload of books, and suggested that even the quotidian anxiety a college freshman feels upon leaving home might be best handled with tranquilizers. Such students "may be afflicted by a sense of lost identity," the copy read, adding

that university life presented "a whole new world . . . of anxiety." The ad ran in a medical journal. Sackler promoted Valium for such a wide range of uses that, in 1965, a physician writing in the journal Psychosomatics asked, "When do we not use this drug?" One campaign encouraged doctors to prescribe Valium to people with no psychiatric symptoms whatsoever: "For this kind of patient—with no demonstrable pathology—consider the usefulness of Valium." Roche, the maker of Valium, had conducted no studies of its addictive potential. Win Gerson, who worked with Sackler at the agency, told the journalist Sam Quinones years later that the Valium campaign was a great success, in part because the drug was so effective. "It kind of made junkies of people, but that drug worked," Gerson said. By 1973, American doctors were writing more than a hundred million tranquilizer prescriptions a year, and countless patients became hooked. The Senate held hearings on what Edward Kennedy called "a nightmare of dependence and addiction." (7)

In essence then Arthur Sackler was a conman with a highly addictive if somewhat effective pharmaceutical product that - like any good snake oil salesman - he proclaimed would cure any illness to anyone who would listen. When OxyContin came on the picture however this synthesis of callousness and ruthless greed would reach its blood-soaked apogee.

It all started out in 1989 with an increasing amount of new skepticism about the concept of physical addiction – one which the Sacklers had long echoed and have continued to use as their primary defense against charges made against them – (8) that in turn led many medical doctors to revisit and revise their previous negative opinions concerning opioid-based painkillers.

Purdue Pharma's new opioid-based painkiller 'OxyContin' was first being pushed into the market at around the same time, which took the form of Richard Sackler working tirelessly to make OxyContin a blockbuster, telling colleagues how devoted he was to the drug's success. The F.D.A. approved OxyContin in 1995, for use in treating moderate to severe pain. Purdue had conducted no clinical studies on how addictive or prone to abuse the drug might be. But the F.D.A., in an unusual step, approved a package insert for OxyContin which announced that the drug was safer than rival painkillers, because the patented delayed-absorption mechanism "is believed to reduce the abuse liability." David Kessler, who ran the F.D.A. at the time, told me that he was "not involved in the approval." The F.D.A. examiner who oversaw the process, Dr. Curtis Wright, left the agency shortly afterward. Within two years, he had taken a job at Purdue.' (9)

As Redden Keefe necessarily implies and which is echoed by Glazek; (10) the likelihood is that the FDA Examiner Dr. Curtis Wright was corrupted by the Sackler family, which is further suggested by the extraordinary permission allotted to the Sacklers and Purdue Pharma to market OxyContin as if it had been medically proven to be the most effective product on the market.

This was only the start however since as Glazek writes:

'By 2001, annual OxyContin sales had surged past \$1 billion. Sales reps were encouraged to downplay addiction risks. "It was sell, sell, sell," recalled Sherman. "We were directed to lie. Why mince words about it? Greed took hold and overruled everything. They saw that potential for billions of dollars and just went after it." Flush with cash, Purdue pioneered a high-cost promotion strategy, effectively providing kickbacks—which were legal under American law—to each part of the distribution chain. Wholesalers got rebates in exchange for keeping OxyContin off prior authorization lists. Pharmacists got refunds on their initial orders. Patients got coupons for thirty-day starter supplies. Academics got grants. Medical journals got millions in advertising. Senators and members of Congress on key committees got donations from Purdue and from members of the Sackler family.

It was doctors, though, who received the most attention. "We used to fly doctors to these 'seminars,'" said Sherman, which were, in practice, "just golf trips to Pebble Beach. It was graft." Though offering perks and freebies to doctors was hardly uncommon in the industry, it was unprecedented in the marketing of a Schedule II narcotic. For some physicians, the junkets to sunny locales weren't enough to persuade them to prescribe. To entice the holdouts—a group the company referred to internally as "problem doctors"—the reps would dangle the lure of Purdue's lucrative speakers' bureau. "Everybody was automatically approved," said Sherman. "We would set up these little dinners, and they'd make their little fifteen-minute talk, and they'd get \$500."

Between 1996 and 2001, the number of OxyContin prescriptions in the United States surged from about three hundred thousand to nearly six million, and reports of abuse started to bubble up in places like West Virginia, Florida, and Maine. (Research would later show a direct correlation between prescription volume in an area and rates of abuse and overdose.) Hundreds of doctors were eventually arrested for running pill mills. According to an investigation in the Los Angeles Times, even though Purdue kept an internal list of doctors it suspected of criminal diversion, it didn't volunteer this information to law enforcement until years later.' (11)

That in itself should have been criminal, but wasn't due to a mix of legislative oversight and corporate malfeasance. However they also benefited from some brand confusion on the part of Americans as Glazek once again describes:

'A common malapropism led to further advantage for Purdue. "Some people would call it oxy-codeine" instead of oxycodone, recalled Lacouture. "Codeine is very weak." When Purdue eventually pleaded guilty to felony charges in 2007 for criminally "misbranding" OxyContin, it acknowledged exploiting doctors' misconceptions about oxycodone's strength. In court documents, the company said it was "well aware of the incorrect view held by many physicians that oxycodone was weaker than morphine" and "did not want to do anything 'to make physicians think that oxycodone was stronger or equal to morphine' or to 'take any steps . . . that would affect the unique position that OxyContin' " held among physicians.

The theory was that addicts would shy away from timed-released drugs, preferring an immediate rush. In practice, OxyContin, which crammed a huge amount of pure narcotic into a single pill, became a lusted-after target for addicts, who quickly discovered that the timed-release mechanism in OxyContin was easy to circumvent—you could simply crush a pill and snort it to get most of the narcotic payload in a single inhalation. This wasn't exactly news to the manufacturer: OxyContin's own packaging warned that consuming broken pills would thwart the timed-release system and subject patients to a potentially fatal overdose. MS Contin had contended with similar vulnerabilities, and as a result commanded a hefty premium on the street. But the "reduced abuse liability" claim that added wings to the sales of OxyContin had not been approved for MS Contin. It was removed from OxyContin in 2001 and would never be approved again for any other opioid.' (12)

Unsurprisingly unscrupulous sales and marketing tactics like this led to Purdue Pharma being successful for \$600 million in 2007 for lying to doctors about the potential for patients to abuse OxyContin of which they had been aware since the 1990s, but had deliberately suppressed to prevent a drop in sales. (13) Purdue Pharma also went to great lengths to protect the Sackler family as none were named in the law suit despite Richard Sackler's – and indeed the whole extended family's - close involvement with Purdue Pharma and more specifically launching and pushing its best-selling product: OxyContin. (14)

The Sacklers have worked hard to keep a lot of distance between themselves and the source of their \$14 billion dollar fortune: (15) OxyContin.

As Glazek rightly observes:

'Few are aware that during the crucial period of OxyContin's development and promotion, Sackler family members actively led Purdue's day-to-day affairs, filling the majority of its board slots and supplying top executives. By any assessment, the family's leaders have pulled off three of the great marketing triumphs of the modern era: The first is selling OxyContin; the second is promoting the Sackler name; and the third is ensuring that, as far as the public is aware, the first and the second have nothing to do with one another.' (16)

If the Sackler family was as innocent as they like to claim then – as Keith Humphreys has observed – they wouldn't have gone to such extraordinary lengths to distance themselves from their product.

To quote Humphreys:

'The Sacklers have hidden their connection to their product. They don't call it 'Sackler Pharma.' They don't call their pills 'Sackler pills.' And when they're questioned, they say, 'Well, it's a privately held firm, we're a family, we like to keep our privacy, you understand.' (17)

The family are clearly concerned about the impact of having their name linked with a highly addictive mass-marketed opioid-based painkiller, which is being linked to depression and suicide across North America on a level par with ethnic cleansing. (18)

The fact that – as previously alluded to – the drug was, and is, primarily prescribed to working class White Americans should tell you everything you need to know about the Jewish billionaires that are the Sackler family.

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Is Allison Mack Jewish?

Fri, 24 Nov 2017 21:33:00

Allison Mack, the actress known primarily for playing Clark Kent’s friend Chloe Sullivan in the popular television series ‘*Smallville*’, has been in the news lately as it turns out that she is the deputy leader of a sadistic sex cult that literally brands its female members and uses them as sex toys. (1)

Now my friend Kikel Might at The Purity Spiral asked me to see if I thought she was of jewish origin as he suspected that she might be based upon photos he had seen. After a quick bit of research I found that she was listed on the Internet Movie Database (IMBD) as being a ‘*Hebrew Hottie*’, (2) but this wasn’t exactly conclusive.

A little bit more digging turned up Mack’s personal website. (3) Where in an article written in 2012 Mack emphatically states that not only she is from a jewish family, but she also actively practices Judaism.

I quote:

‘I started this week with the theme of Beauty. For me it was a natural transition from ‘Wisdom and Age’ that would bring us to “Awe,” corresponding with the “10 Days of Awe” between the Jewish holidays of Rosh Hashanah and Yom Kippur. My themes are generally organic; they represent what is relevant for me in my life, while at the same time trying to keep in synch with current events. No matter what, they are always an expression of my values and perspective.

[...]

Many of them were concerned about my getting involved with a Libyan, a Muslim, especially my American friends and, understandably, my Jewish family. They hadn’t met any Libyans, many of them had never met a Muslim. For my husband & his Libyan family & friends, it was the same. Americans, and in my family’s case Jewish Americans, were unknown to them.’ (4)

This fairly conclusively proves that Mack is indeed jewish in every sense of the term.

So yes Alison Mack is jewish.

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The Jewish Campaign to Defend Senator Al Franken

Fri, 24 Nov 2017 21:25:00

Al Franken, a Democrat party Senator for Minnesota since 2009, has been the latest jewish individual fingered by an ever increasing number of victims of sexual harassment and rape. (1) However unlike many of these individuals; Franken has not denied the reports but rather simply *'apologized'* as if sticking your tongue down someone's throat unsolicited is absolutely peachy if you just say *'Sorry'* afterwards.

Magic: huh?

Franken has also – rather like Weinstein himself – drawn support from the jewish community's media with, for example, the Jerusalem Post throwing as much cold water on charges as possible without explicitly denying them. (2) This is despite the fact that like the charges against Harvey Weinstein; plenty of new victims of his are now coming forward. (3)

While prominent Israeli liberal journalist Richard Silverstein has resorted to in effect calling Leeann Tweeden - the first woman to out Franken – a whore, because she wore revealing clothes and thus *'deserved it'*. The fact that there is photographic evidence of Franken's sexual misconduct is simply ignored and instead we get treated to a rant about the immodesty of (non-jewish) women and how they *'deserve'* to be used and abused as the prostitutes they were divinely-ordained to be in the jewish view of the world.

Why is Franken being so desperately defended by both the jewish political left and right?

It is because the purge of sexual malefactors that is still ripping through the political and media establishment as I write is disproportionately impacting and exposing jews. Therefore the only way the jews feel they can stop this destruction that is ripping through their ability to project power and produce propaganda is by stopping it at some point.

One of the points they have chosen to try and stop it is Al Franken, but unfortunately for them: there is more evidence against Franken than a lot of other individuals and that evidence is photographic in nature.

Whoops.

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Thomas Southerne on the Jews

Wed, 24 Jan 2018 20:13:00

Thomas Southerne is a fairly well-known character if you know anything about the arts during the English Restoration Period. He was an Irish lawyer in London, but despite this – and at least one major failure – he produced some of the best known theatrical hits of the epoch. Most notably his 1688 play ‘*Oroonoko*’ and his 1694 tragedy ‘*The Fatal Marriage*’.

However what isn’t talked about is that like his dramatic mentor John Dryden; (1) Southerne had a rather dim view of the jews.

In his 1691 comedy ‘*The Wives Excuse*’; he has his characters talk about the impossibility of a jew being in any way moral even when they convert to be Protestant Christians with the necessary implication that it is something fundamental within the nature of the jews themselves that prevents.

He doesn’t explain this other than to treat it as something either appointed by God or as an unexplained mystery of birth, which – combined with his statement in his 1688 play ‘*Oroonoko*’ that the behaving like a jew is a very bad thing indeed as well as his suggestion in his 1694 tragedy ‘*The Fatal Marriage*’ that jews are in love with jewels – suggests that Southerne can be seen as a proto-anti-Semite in the correct, modern sense of the term. Since he both regarded jews as bad people and did so regardless of their professed religion, which suggests that he held to a biological definition of Jewishness that is the defining element of anti-Semitism.

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Israel's Secret Medical Experiments on Yemeni Children

Thu, 25 Jan 2018 21:11:00

Israel medically experimenting on children – and even murdering them – is not something that I'd really expect to come out or see much if evidence to validate it. However in mid-2017 just that occurred.

It took the form of an expose by the right-wing daily Israel Hayom (*'Israel Today'*), which exposed the fact that after the famous airlift of tens of thousands of jews from what is called Yemen today in Operation Magic Carpet. Babies of Yemenite jews began to mysteriously disappear from hospitals in Israel.

To quote Israeli journalist Richard Silverstein:

'Within months of their arrival, reports began circulating of babies who disappeared from hospitals and medical clinics. The final count amounted to hundreds, perhaps even thousands of babies who were purportedly kidnapped from their parents or even killed. The grieving parents received no word about what had happened; no death certificate; no explanation. Even decades later, after three separate boards of inquiry spanning thirty years, the results of the investigations were sealed and victims learned nothing. The State refused to accept responsibility nor did it compensate the victims for their personal losses.

[...]

Living children were also used in anatomy demonstrations in which parts of their bodies were outlined in ink with the names of various organs. Presumably, this was meant to serve as a live demonstration for students who could see where the organs were located on a living body.

In none of these experiments were the parents of the children asked for permission. Researchers simply used the Yemenites, living or dead, for the benefit of medicine, which was deemed more critical than the feelings of the mourning parents.

The new report explains why so many Yemenite children died: since none of the Israeli medical staff spoke Yemenite and the patients didn't speak Hebrew, staff could not learn the names of the children.

Instead, they numbered them. The numbering system often broke down and patients' numbers were often switched, misplaced or lost, which led to the wrong medicines being taken and wrong treatments offered. As a result many died. The medical staff decided that it should make the best of the opportunity by whisking the bodies off for autopsies or post-mortem experimentation.

One of the most ghoulish reports concerns four babies who were hospitalized because they were malnourished. Though they were in stable condition, doctors decided to inject them with "dry protein." In the 'understated' words of the chief of staff of the Rosh HaAyin hospital:

Mendel said, "I remember one or two cases in which Dr. Matot gave instructions to give an injection of dry protein that we would separate. Serum, dry plasma ... and the results were not good."

The protocol includes a letter from Dr. Kalman Jacob Mann, deputy medical director of the hospital, to Mendel, dated Nov. 21, 1949, saying: "I visited our hospital in Rosh Haayin, and found that that morning four babies who had received active treatment had died. These babies were in more or less balanced condition according to their physio-pathological condition, but after they were injected with various solutions, the balance was upset and they died." (1)

So in essence – as the BBC article on this scandal neatly summarises it – (2) Israel's medical community knowingly conducted medical experiments on the young children of Yemeni jews and then buried them – directly contrary to jewish tradition – in secret mass graves. Estimates from range from hundreds of children to tens of thousands. (3)

The reason for which becomes evident when we but realize that the Ashkenazim who formed the majority of Israel's political and medical establishment believed that Yemeni jews were not of pure but rather mixed racial ancestry and were partly-descended from Africans. (4) Thus there was a concern that they would pollute the *'pure jewish ancestry'* of the Ashkenazim with their mixed-race genetics. (5)

Unsurprisingly Israel also sought to profit from its secret program of abduction and human experimentation.

As Silverstein explains:

*'In addition, the scandal also involved the U.S. National Institutes of Health, which paid Israeli hospitals nearly \$1-million (in current value; then it was 160,000 Israeli lira) to provide fetuses of dead Yemenite babies and corpses of adults which were used in medical experiments to determine why Yemenites did not develop heart disease. One doctor sought to prove that Yemenites were of African descent. To do so, he tested the blood of dead Yemenites to determine if they had sickle-cell anemia. He even wrote a medical paper about his claims. In their testimony, the doctor who reported on this arrangement said they had called the Yemenites kushim, which is roughly equivalent to "darkie" or "N****r."'* (6)

Marissa Newman in the Times of Israel adds that:

'The allegations that hearts were removed from the bodies of Yemenite Jews for research purposes were backed up by a pathologist in 1997, but the medical professional did not work at the hospital where the operations allegedly took place and the original report sourced was described as "entirely unconfirmed."' (7)

So in other words; the Israeli government was selling whole corpses as well as organs – such as hearts – from the bodies of Yemeni jewish babies to anyone who would buy them, while telling their families that they had *'died'*. Unsurprisingly this has been a source of anger and resentment among the Yemeni jewish community ever since rumours began to circulate about this the 1950s, (8) but over time they have evolved away from using Yemeni jews and have instead begun harvesting the organs of non-jews – Palestinians as well as from third world countries – to sell and implant into wealthy jews. (9)

The idea that is all *'unconfirmed'* is nonsensical in part, because we have enough evidence and testimony from different sources to indicate that it not only happened as described, but was not a small isolated program rather it was a large program designed to confirm whether Yemeni jews were fit to form part of the *'racially pure jewish utopia'* that was Israel was supposed to be.

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Hoax Alert Update: Anti-Semitism at the Buena Vista Ecological Resort in Uruguay (2018)

Sat, 27 Jan 2018 00:42:00

In a recent article I discussed the allegations of anti-Semitism made against the Buena Vista Ecological Resort in Uruguay's owner Mauricio Pinero made by two IDF personnel. (1) I pointed out the sheer the lunacy of the charges and that I thought was that.

It turns out – thanks to a reader sending me an update – that it wasn't, because not only has Booking.com taken Pinero's property off of its website, but the Uruguayan government has decided that it going to violate every norm of decency and freedom of conscience by issuing an order for Pinero to close his hotel and a further order that the property be demolished. All for politely refusing to let two jews stay.

To wit:

'Imagine for a moment you're the owner of a bed and breakfast. It's a business you run out of your own home. Basically, to help support yourself, you rent your spare bedrooms out to tourists and other visitors who come to your area.

One day you learn that two of your would-be guests are Israelis. And not only that, they have just come off a term of service in the Israeli military. You oppose Israel's policies and have no wish to have such people staying in your home, so you tell the two tourists they are not welcomed and you fully refund them the advance deposit they had paid for lodging. The tourists go away, complain to officials of your government; the Israeli ambassador to your country gets involved, as does a major Jewish organization; an uproar ensues, and a day or so later you receive notice that your home is about to be demolished.

This is what happened to Mauricio Piñero, the owner of the Buena Vista, a bed and breakfast located in the small coastal town of Valizas, in the Department of Maldonado, in Uruguay.

In some cases, Piñero's story is a classic case of traitorous public officials placing the interests of Israel above that of their own citizens, but perhaps there's more to it than that. South America for some reason seems to be a major tourist destination for vacationing Israeli soldiers. In a post back in December, Thierry Meyysan noted that Joe Lewis, a Jewish billionaire, has been purchasing large tracts of land in Argentina—areas several times larger than the state of Israel. These areas, he says, lie mainly in the region of Patagonia, and he reports that some 8,000 to 10,000 Israeli soldiers go there each year for "holiday camps."

[...]

On January 13, El Observador, another major newspaper in Uruguay, published a report saying that the Uruguayan Ministry of Tourism had issued an order that Buena Vista, the bed and breakfast operated by Piñero, be closed and the building demolished.' (2)

This is not only a clear case of injustice, but also one indicating the rise of frightening new Judeo-tyranny in Latin America.

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Jews and the 'President's Club' Fiasco

Sat, 27 Jan 2018 00:46:00

If you've been watching the news out of the UK recently then you'll have no doubt seen the *'President's Club'* fiasco. Where female waitresses were asked to wear attractive and slightly titillating clothing, while serving overpriced food to a bunch of old men.

However it turns out that the organizer of this event – David Meller – and a large number of those attending were old Jewish men.

I quote the Jewish Chronicle:

'Jewish organisations have expressed their revulsion after being caught up in the exposure of sexual harassment at a high-profile annual fundraising event from which many have received donations.'

The annual Presidents Club dinner has given money to over 200 organisations over the past three decades, of which around 30 are Jewish charities such as Jewish Care, World Jewish Relief, Aish Hatorah UK, Camp Simcha and Norwood.

A Financial Times exposé on Tuesday revealed that at the men-only event held last week at the Dorchester hotel, "many of the hostesses were subjected to groping, lewd comments and repeated requests to join diners in bedrooms elsewhere. Hostesses reported men repeatedly putting hands up their skirts; one said an attendee had exposed his penis to her during the evening."

Many of the guests at the dinner, at which "kosher style" food was served, were prominent members of the Jewish community.

David Meller, the co-chair of this year's dinner, resigned from his role on the board of the Department of Education on Wednesday in the wake of the story. Richard Caring, the businessman reported to have successfully bid £400,000 at the dinner to place his name on a new High Dependency Unit for a children's hospital, said he "was not aware of any of the alleged incidents".

Lord Mendelsohn, shadow trade spokesman and a former Labour fundraiser, also attended, but a Labour spokesperson said the peer "was only present for part of the dinner and wasn't aware of any of this behaviour - he completely condemns it."

Tim Steiner, chief executive of Ocado, confirmed he did attend the event, but only in a personal capacity.

Jewish charities said that they were shocked by the revelations.

Elaine Kerr, Norwood chief executive, said the allegations were "disturbing", and her organisation would be "reviewing our position with regard to the President's Club".

Jewish Care said it had not received money from the Presidents Club for almost a decade.

World Jewish Relief told the JC it condemned "any kind of sexual harassment and misogyny. We have not received money from the President's Club for a decade, nor had any involvement with the event."

Neville Goldschneider, chief executive of the Camp Simchah children's cancer charity, said the organisation "last applied for and received a donation from the Presidents' Club in 2013, which was used to purchase a mobile hoist.

"We have not put in an application for a donation since."

On Wednesday, the President's Club said it was ceasing operations.

The behaviour was allegedly long-standing, with the Financial Times reporting that rumours had dogged the event for years, and that "the accompanying brochure included a full-page warning that no attendees or staff should be sexually harassed".

In 2010 an Independent on Sunday report of the event named a large number of guests, including many wealthy individuals from the Jewish community. It said, "the boys tucked into the girls".

Among the other Jewish charities to comment was Side by Side, which said it was "appalled to read the reports of such grossly inappropriate behaviour.

"We have not received any funds from the President's Club for at least 10 years and are surprised that we remain on their website [as a beneficiary]."

David Rose, the executive international director of Zaka, an Israeli search and rescue charity, said a motorbike to the value of £8,500 was donated a decade ago. We have not heard from the President's Club since 2008," he added.

"I don't think we are on their list any more. We haven't submitted any further applications for donations."

A spokesperson for Aish UK said: "We have checked our accounts for the last ten years and we have no record of receiving any money from them. We don't know why our name is included on their website.' (1)

So basically the 'President's Club' fiasco is yet another case of jewish men leering at and sexually propositioning young non-jewish women.

Well call me surprised...

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Hating Hezbollah for Hebrews: A Reply to Maajid Nawaz

Wed, 31 Jan 2018 21:12:00

Recently the UK's Jewish News – part of the Times of Israel group – published an opinion piece by Maajid Nawaz – the founder and chairman of 'anti-extremism' group Quilliam – about people flying Hezbollah flags during the annual Al-Quds (i.e. Jerusalem) March in London. (1) As this is clearly less about Islam and more about Jewish feelings and sensibilities about Hezbollah; I thought I'd reply.

He writes that:

'Coming just under two weeks since it was revealed to public incredulity that London bridge terrorist Khurram Butt had flown the ISIS flag without consequence on a television documentary, our impotency in the face of terrorist propaganda will once again be mocked. Khurram Butt proclaimed 'this is for Allah' as he ruthlessly slit, stabbed and slashed his innocent victims to death with his dagger. The Hezbollah flag bears the words "Party of Allah" in Arabic, along with a dagger and a raised fist clenching an assault rifle.'

If we ignore Nawaz's emotional rhetoric about how Khurram Butt *'ruthlessly slit, stabbed and slashed his innocent victims to death with his dagger'*. What the argument comes down to is that because Butt openly displayed an Islamic State banner without being arrested. It therefore means that Hezbollah's flag should be banned and anyone displaying it publicly should be arrested.

The problem with this argument is that it equates a Sunni terrorist group who openly declared their vision of a 'World Caliphate' and advocated and organised terrorist attacks on civilians as well as government and military personnel around the world. With a Lebanese-centric Shia paramilitary group whose goal is to liberate the Palestinians from Israeli control and which has spent the last few years sacrificing its fighters on behalf of Bashar al-Assad's secular state in Syria.

It doesn't help that Hezbollah doesn't encourage its members and supporters to attack civilians or governmental and military personnel in the West or even most of the Middle East unlike Islamic State.

It is therefore easy to see that Hezbollah and Islamic State are not really comparable with each other beyond being rooted in Islam – and even then in two different opposing branches of it – and who engage in what can be constructed as non-governmental paramilitary activities.

The real reason Nawaz wants to ban Hezbollah's flags being publicly displayed on the Al-Quds day march quickly comes out however.

He writes that:

'Much to the dismay of antisemitism campaigners, the London Met have confirmed that the rally is indeed set to go ahead, bringing central London to a halt so that Hezbollah-supporters may march through the heart of our capital.'

Hezbollah's Secretary-General Hassan Nasrallah said: "If Jews all gather in Israel, it will save us the trouble of going after them worldwide." Let there be no doubt, Hezbollah is an anti-Semitic, sectarian Shia-jihadist terror organisation that advocates the annihilation of Jews worldwide, and has militarily backed Assad's atrocities in Syria for geo-sectarian reasons at the behest of their state sponsor Iran.'

It was in fact the Iranian regime newly under the control of Ayatollah Khomeini in 1979 that initiated the annual marking of 'Al Quds Day' on the third Friday of the month of Ramadan with the opening declaration "Israel, the enemy of mankind, the enemy of humanity..." The rally's London organisers, the IHRC, have been acting mouthpieces for Iranian Islamism in Britain for a long time since.'

In other words; Hezbollah is heavily backed by Iran and is an avowed foe of Israel. Therefore it is an 'anti-Semitic' organisation – it is in fact opposed to Judaism and Zionism not Jews in and of themselves – and thus it is the Jewish community on whose behalf Nawaz is making his case. After all why else would he bring up 'anti-Semitism' and Iran's opposition to Israel concerning an alleged 'terrorist organisation' unless it was central to his motivation as he could have used other arguments, but chose those that would appeal to the Jewish community.

The reality is however that Nawaz is part of a Judeo-Islamic alliance to conquer and then divide the United Kingdom as well as the rest of Europe. This is demonstrated when he goes on to write that:

'Imagine the BNP were ingrained into the fabric of our institutions in this way. Such gross negligence towards Islamism in this country can only be explained by the harbouring of a bigotry of low expectations towards Muslim extremists. And it is inevitably our communities, Muslims or otherwise, who suffer.'

So in essence; Nawaz doesn't want a British nationalist party – like the BNP was at one time – to get into any kind of power via democracy and if it does. Well then... the security services need to purge it and its members, because they are a threat to Nawaz's Islamic – as well as his associate's Jewish – values.

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Hoax Alert: Andrew Percy's Abuse of Anti-Semitism (2018)

Wed, 31 Jan 2018 20:15:00

According to the Hull Daily Mail the following '*anti-Semitic hate crime*' occurred in the market town of Doncaster recently.

To wit:

'An East Yorkshire MP has revealed the "torrent" of anti-Semitic abuse he received at the hands of two people while out shopping before Christmas.

Andrew Percy, Conservative MP for Goole and a recent Jewish convert, said he was accosted by a man and a woman while in Doncaster shopping.

The ex-Hull City councillor previously alleged, as reported by the Mail, that he was targeted during the snap general election last summer, with two individuals said to have "screamed" at him for being "Israeli scum" and "Zionist scum".

The backbencher is vice-chairman of the Conservative Friends of Israel and has defended Israel's foreign policy in the past.

While Humberside Police did not arrest anyone in relation to the incident, Mr Percy used his speech in Parliament last week, in support of Saturday's Holocaust Memorial Day which remembers the six million Jews murdered by the Nazis, to reveal that he has since faced a second bout of abuse – allegedly from the same two people.

He told MPs: "Those same individuals found me again in a shopping centre in Doncaster on the Thursday before Christmas and again subjected me to a torrent of abuse.

"They ended up questioning why a Jew would want to be ordering food in KFC, and followed me to the exit asking me why I do not tell people that I am Jewish before elections.

"It started with anti-Israeli sentiment and descended very quickly into some significant anti-Semitic incidents."

Mr Percy praised both South Yorkshire and Humberside police forces, who he described as being "absolutely fantastic" in their investigations. No arrests have been made in connection with either incident.

The ex-minister, speaking on Thursday, January 19, said antisemitism was creeping into UK politics and issued a warning to the Labour Party that it must do more to combat its rise.

While he said it only applied to a "minority" of Labour Party members, Mr Percy noted that some left-wing supporters had been suspended for claiming Judaism was "not a religion but a crime syndicate" and that "Jews financed the slave trade".

"We have to guard against those who seek to spread this new smear against Judaism, in the strongest way we can," said the former history teacher.

Labour front bench spokeswoman, Yvonne Fovargue, said all politicians had a "duty" to support those "suffering from vilification".

She said: "It is our duty to call out, and to support others in calling out, antisemitism and hate speech wherever it is found."

A spokeswoman for South Yorkshire Police said: "On Thursday, December 21, it was reported a 40-year-old man had been racially abused by a man and woman whilst at a shopping centre in Doncaster."

A spokeswoman for South Yorkshire Police said: "On Thursday, December 21, it was reported a 40-year-old man had been racially abused by a man and woman whilst at a shopping centre in Doncaster." (1)

The story told by Percy – who despite being described as a convert is actually from a Jewish family – (2) is decidedly odd and the reason why is because he claims that a man and woman followed him around a shopping centre in Doncaster expressing their political views and this upset him because he was Jewish.

This is weird for three reasons:

Firstly they would have to be able to recognize Percy in person very quickly and which – even if he is a public figure – is

genuinely difficult to do, because people look different in person than they do in photos or video footage. Therefore the couple would have likely have to know Percy in person to recognise him and the fact he didn't recognise them nor knows their names suggests that this is not the case.

Secondly if people had been following him around a shopping centre as he claims then they would have almost certainly have been kicked out of the location by the shopping centre's security and/or dealt with by the local police foot patrols that are inevitably present in such locations and especially so in and around Christmas with the increased threat of terrorism. The fact this didn't happen in Percy's narrative necessarily suggests that either he has altered what occurred or made the whole thing up.

Thirdly as an elected Member of Parliament it is fundamentally Percy's job to listen to the political views and concerns his electorate. The fact that he seems to prefer to promote his own personal views and not listen to those of the electorate suggests that he is fundamentally either opposed to democracy or that he simply doesn't care what the goyim's views are.

When you add these three reasons up with Percy's use of the incident to turn his sob story into political capital by using it to attack '*anti-Semitism in the Labour party*' and advocate the active suppression of political dissent. Then it is difficult indeed to see this alleged '*anti-Semitic hate crime*' as anything other than a transparent hoax designed to gain sympathy and promote his political career and views.

Scratch yet another '*anti-Semitic hate crime*' hoax.

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Hoax Alert: Messing around in Missoula (2018)

Thu, 01 Feb 2018 22:44:00

According to the Missoulian; the following alleged '*anti-Semitic hate crime*' is currently being brought to trial.

To wit:

A Missoula woman has been charged with what prosecutors deem a hate crime after allegedly writing an anti-Semitic message on her car window and parking in front of a Jewish family's home.

While the disorderly conduct charge against Breanna Privett is typically a misdemeanor, prosecutors filed for a felony hate crime sentencing enhancement, which carries a minimum two-year prison sentence.

According to a court affidavit, a sheriff's deputy spoke with a woman and her son on Jan. 20. The woman, who is Jewish, said they had been harassed by people living at the home next door and were scared of going back to their house.

She called police after one of the neighbors allegedly parked a car in front of her house with the words "(expletive) off Jew" written on the window, with the writing facing the woman's home.

Deputies found the vehicle the woman described and had photographed, which was being driven by Privett.

Privett allegedly admitted to writing the message, but told the deputy she didn't know what a Jew was or that the woman and her family were Jewish, according to court records.

Privett is scheduled to make her first appearance in Missoula County Justice Court on Feb. 12.' (1)

The interesting point here is that Privett allegedly – not definitely mind you – confessed to writing the text '*Fuck off Jew*' on the car of the local jewess, but suggested that she used the term '*jew*' as a euphemism.

Now whether or not Privett did this is irrelevant, because she is being charged with an '*anti-Semitic hate crime*' for doing nothing more than calling a jew... well... a jew.

It makes you wonder whether using the word '*jew*' in vain will become a new form of blasphemy: doesn't it?

The simple fact is that Privett didn't utter anything '*anti-Semitic*' let alone commit a so-called '*hate crime*'.

She just called a jew a jew.

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The Mysterious Deaths of Barry and Honey Sherman

Thu, 01 Feb 2018 23:53:00

(2nd Edition)

When the bodies of jewish billionaire Barry Sherman – who founded pharmaceutical company Apotex – (1) and his *'Holocaust Survivor'* wife Honey (2) were found dead at their home in Toronto, Canada on Friday 15th December 2017.

Then despite the very public *'outpouring of grief'* (3) and the sudden revelation that Barry Sherman is to be posthumously awarded the *'Order of Canada'*. (4) It came as quite a shock to Canada's jewish community, especially when Toronto police revealed that they thought it was a case of a *'Murder-Suicide'* of Honey Sherman by her husband. (5) So much so that the jews immediately began denouncing the Canadian police and implying incompetence, (6) while the surviving members of the Sherman family quickly started hiring private detectives to undermine the police investigation... sorry *'solve the mystery by making sure no stone is left unturned'*. (7)

The facts of the case however do not support the suspicions and implied accusation of a cover-up/anti-Semitic witch-hunt that have been spread by the Sherman family against the Canadian police.

These are simply these:

- The couple were selling their existing house. (8)
- They had purchased another house in 2016 and demolished but had yet to start building their new residence. (9)
- Their bodies were discovered in their existing property by their real estate agent. (10)
- Their bodies were discovered hung on a beam near their basement pool in their existing house in a semi-sitting position. (11)
- There was no sign of forced entry into the property. (12)
- There was no suicide note. (13)

Now looking at the facts the likeliest possibilities are *'Murder-Suicide'* or *'Double Suicide'*, because unless toxicological screening – which is currently being conducted – (14) reveals the unlikely presence of sedatives or some such chemical trace in both Barry and Honey Sherman. Then it just isn't very plausible to suggest that they were killed by a third party as their family and Linda Frum – a *'Canadian Conservative Senator'* - are trying to claim was the case. (15)

Ironically the only people who would have a reason to kill Barry and Honey Sherman are the same relatives who are currently claiming that an as yet unknown third party was responsible. This is because in 2016; he was subject to a law suit from members of his family who claimed that they had been *'cut out of the company for years'*, but which was thrown out by a judge the same year. (16)

Yet there is also evidence that Barry Sherman had been heavily stressed in recent months, because – as a prominent supporter and fund-raising for ultra-liberal Canadian Prime Minister Justin Trudeau – (17) they had been accused of improper conduct and interference in Canadian politics and were to be formally investigated by Canadian police. (18)

Did Barry Sherman have something to hide?

Certainly that is the only really conceivable reason for the *'Murder-Suicide'* or *'Double Suicide'* at this point in time and as there is no real evidence for a *'Double Murder'* theory.

Although that being said; the Canadian police have subsequently confirmed that they are treating this case as a *'Double Murder'* and claimed that the Shermans were *'in fact targeted'*, (19) but have declined to explain why they have suddenly come to this contradictory epiphany.

If this is true and there is some significant fact that has yet to be released that would strongly suggest that the deaths of Barry and Honey Sherman were in fact murders or more precisely assassinations.

Then it is more than likely – because of the aforementioned legal proceedings and family squabbles about who is entitled

to what in terms of the Sherman estate – that it is to the Sherman family to which we must look for the murderer(s) and/or those who organised and paid for it to be place rather than to Sherman’s business rivals as Haaretz and Jewish News are claiming. (20)

References

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Hoax Alert: The Demonic Teacher of DeKalb County (2018)

Sat, 03 Feb 2018 18:18:00

According to the Atlanta Jewish Times – part of the Times of Israel group – the following ‘*anti-Semitic hate crime*’ has occurred in DeKalb county in Georgia.

To wit:

A teacher has been removed from the classroom at Peachtree Charter Middle School more than a month after students reported viewing a graphic video in class and accused him of physical abuse and anti-Semitic comments to Jewish students.

“There are systemic and cultural problems at the middle school stemming from the leadership over there,” said Stan Jester, who represents Dunwoody on the DeKalb County Board of Education. “Peachtree Charter Middle School has a history of bullying and abuse by teachers that has gone unchecked for years. It’s sad that parents can’t get traction with their issues at the middle school unless they go to the media.”

The teacher in question was switched to a different classroom after incidents were reported Dec. 7, but he was not placed on leave until a WSB-TV reporter began asking questions Wednesday, Jan. 24.

The teacher was standing between two curtains in the wings of the stage in the lunchroom when he stuck out a foot and tripped Michelle Robinovitz’s daughter Dec. 7, Robinovitz said. The girl’s lunch flew everywhere, and when she looked up, she noticed that the teacher did not offer to help and instead laughed at her.

“She was so upset, and this kid does not get upset easily. ... But she just couldn’t even sit down and had to leave the room,” Robinovitz said.

Her daughter reported the incident to a vice principal. By the end of the day, another student reported that the teacher had pushed a small boy out of his seat, held him down and yelled in his face with a megaphone.

Robinovitz sent an email to the principal and vice principal the day she learned about the tripping, and the vice principal responded at the end of the following day that the school would conduct an investigation and that the teacher would be removed from the classroom. But the teacher was not suspended or put on leave during the inquiry.

The school did not disclose the investigation’s findings to Robinovitz. But she said she was on a phone call during which the principal and superintendent were told that the graphic video had not been shown and that her daughter had lied — until the mother pulled up the teacher’s electronic list of homework assignments, which included, “Finish this video from today and we will discuss it again tomorrow.” The assignment included a link to the online video.

“It was a mix between total shock and just wanting to get my daughter out of the school,” Robinovitz said about the incidents with the teachers. “We have never had a problem, but this just kept escalating, and the administration has been so ineffective and so dismissive.”

She said her daughter did have issues with the teacher before the tripping. For example, Robinovitz said, the teacher told her daughter, “I would have known you were a Jew just by looking at you.”

Robinovitz said the DeKalb County School District needs to be transparent about the investigation process, should be held accountable and must put the students first.

“I think the message here is that we have to stand up for our kids and that we can’t be silent when these teachers are taking advantage of their position,” she said.

She added, “Not once did someone call me and say, ‘I am sorry this happened to you. We are going to make this right, and you are safe in this school.’”

Robinovitz said she appreciates the Jewish community’s support and the immediate response after the initial reports about what happened at Peachtree Middle.

Andre Riley, DeKalb County schools’ director of strategic communications and marketing, said, “When there is an allegation of this sort, the employee is removed from the classroom while it is investigated, and then, following the investigation, the employee is either returned to service, or further action is taken.”

There were two separate investigations, Riley said, one at the school level and one by DeKalb County's legal services department.

This is the second time the teacher has been removed from the classroom, Riley said.

He said the DeKalb school system does not tolerate incidents in which teachers inappropriately make contact with students.

But the teacher continued working in a classroom with students while the accusations were investigated.

The Anti-Defamation League is speaking with Peachtree Middle to learn more about what happened, but Southeast Regional Director Allison Padilla-Goodman declined to comment about the proper process for a school to follow when such accusations are made against a teacher.

"I think schools always need to create clear avenues for their students to communicate and air grievances against teachers, and I'm not sure if that was happening here or not," Padilla-Goodman said.

The allegation of anti-Semitic comments used in the classroom comes amid a surge in anti-Semitic incidents cited by the ADL in the Southeast and nationally. It also is the latest in a series of incidents involving public and non-Jewish private schools the past few years in which Jewish students reported religious-based harassment.

The Atlanta Initiative Against Anti-Semitism held a forum with more than 200 teachers, administrators, parents and community leaders called Tackling Anti-Semitism for Our Kids a month before the Peachtree Middle incidents. That meeting, at which Padilla-Goodman delivered the opening remarks, included representatives of DeKalb schools.

Speaking after the Peachtree Middle allegations came to light, AIAAS founding partner Danielle Cohen focused on prevention at least as much as the response.

"We hope that the school and the district take this extremely seriously and provide additional training for all personnel but also increase their vetting and interviewing process to ensure that they are not hiring teachers who have biases against any particular classification or human being," Cohen said.

"There is no unifying protocol or procedure in each district, as they each have their own set of rules, but I think that making the process more transparent for families would be beneficial. ... There really needs to be a more stringent vetting process to understand the belief system, behaviors and the history of who they are hiring." (1)

To summarize the facts of the case are simply these:

A) Michelle Robinovitz's daughter claims that a teacher hid between two curtains and tripped her up on 7th December 2017 causing her to be embarrassed as her lunch flew everywhere.

B) The teacher allegedly didn't offer the girl assistance and laughed at her when this occurred.

C) The girl reported the teacher to the Vice Principal the same day.

D) Robinovitz claims her daughter told her that teacher concerned remarked to her that: *'I would have known you were a Jew just by looking at you.'*

E) The teacher made her watch a 'graphic online video' as an assignment.

F) The teacher allegedly also pushed a small boy off of his seat, held him down and shouted at him through a megaphone.

G) Robinovitz admits that her daughter has had previous issues with the teacher.

Now it is not hard to see that the last fact is the most pertinent as if Robinovitz' daughter has had unspecified *'previous issues'* with the teacher concerned and then claims – rather implausibly – that the teacher would hide between two curtains just to trip her up and sent her a *'graphic video'* to watch as an assignment (which note the school have denied).

Then it rather suggests that Robinovitz's daughter is very likely making up the charges against the teacher to get rid of as is suggested by the rather childish nature of the teacher's alleged behaviour. I mean what adult trips up children and holds a

small child down while shouting at them through a megaphone?

It just doesn't sound like an adult: it sounds like the sort of thing a child would do.

The fact is that there is no '*anti-Semitism*' in this case other than that which exists in the fantasies of Michelle Robinovitz and her daughter, which is likely to cost a teacher his job just because a jewess and her daughter didn't like him for some reason or another.

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Hoax Alert: The Drayton Park Station Swastika (2018)

Sat, 03 Feb 2018 07:24:00

Another yet day, another '*anti-Semitic hate crime*'; this time it has occurred in London in the United Kingdom.

I quote Jewish News for the details:

'An "extremely offensive " swastika daubed outside a London station has been reported to the police and removed by the local council.

The graffiti was found on a wall besides Drayton Park station, Islington, with a large cross inside a circle daubed on an adjacent wall.

After being reported to the police on Sunday afternoon by a member of the public, the graffiti was left on show until Wednesday.

Islington Council said it was reported to them on 30 January, adding that: "We condemn all forms of hate crime, and are appalled at this extremely offensive and hateful graffiti".

The Council said: "A team was sent to remove this graffiti as soon as it was reported to them, and we thank the Twitter user who brought this to our attention. We urge residents who see graffiti of this kind to report it to police as a hate crime. If residents also report hateful graffiti the council we will remove it as soon as possible."

The Metropolitan Police told Jewish News they "are aware of the graffiti and have arranged an appointment in respect of this matter".

The Community Security Trust said: "This disgusting graffiti is understandably upsetting for anybody who sees it. We have contacted Islington Council to ask for it to be removed as soon as possible." (1)

Now what Jewish News is deliberately playing down here is that the '*large cross in the circle*' on the same wall – which they do not contest was the same person (same style and colour of spray paint etc) – rather detracts from their thesis that this is some kind of '*anti-Semitic hate crime*'.

The individual(s) responsible simply drew a swastika and a large Christian cross on a wall. We have absolutely no idea if this was a political act, a hoax committed by someone trying to imitate a political act or simply someone who decided to spray paint those two images on brick walls in front of Drayton Park station.

We simply do not have enough information to make such a judgement at his point, but that doesn't stop the jewish community charging off down the well-trodden route of screaming from the minarets of the nearest mosque that the '*Nazis did this*' and therefore the UK '*must ban all speech offensive to jews*'.

And they wonder why people get a bit peeved with them...

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Caitlyn Jenner and the Jews

Tue, 06 Feb 2018 00:36:00

When Bruce Jenner decided to become '*Caitlyn Jenner*' in 2015; I cannot say that I was that bothered really. Just another mentally ill celebrity looking for their five minutes of fame, but boy was I wrong when I realized that '*Caitlyn Jenner*' had become the leitmotif for a homosexual and left-wing crusade against society in general.

It is interesting then to note that Jenner's '*transformation*' was prefigured five years earlier by a male Orthodox jewish professor at Stern College – part of Yeshiva University - who now calls himself '*Joy Ladin*'. (1) Ladin cleared the path in 2010 that Jenner was to tread in 2015 and Ladin was not alone in helping Jenner become both a surgically-altered freak but also a cause celebre.

Indeed Jenner may have even selected a specific jewish holiday for his '*transition*'. (2)

Jenner was heavily supported in his mentally-ill delusions by jews like Rabbi Jason Miller (3) and Rabbi Amy Small, (4) while others like Rabbi Michael Small have used Jenner as a yardstick by which to defend trans-racialism among other travesties. (5) Shmuley Boteach – celebrity rabbi, sometime pundit and associate of Israeli Prime Minister Benjamin Netanyahu – has also lionized Jenner as a '*champion of jewish values*' and has happily taken selfies with Jenner (and then published them). (6)

Therefore it should come as no surprise that Jenner reciprocates this by using his position in the public eye to push classic pro-Israel talking points about '*modern and progressive Israel is*' compared to the rest of the Middle East and particularly so in reference to its '*inclusiveness towards the LGBTQ community*'. (7)

In turn Israel has decided that Jenner should receive its '*Champion of Israel and LGBTQ Rights*' award for 2018 and this is naturally being pushed by jewish-controlled media outlets around the world and right across the political spectrum. (8)

So in summary jews not only promoted and beat a path for Jenner as a celebrity transsexual, but then promptly used her to undermine the concept of race itself (i.e. '*trans-racialism*' as promoted by Rabbi Small among others) while pushing Jenner as some kind of apogee of morality in general because of his views on Israel across liberal and conservative media outlets.

It is almost like this is part of a plan or something...

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- (8) For example: <http://www.jpost.com/OMG/Caitlin-Jenner-to-be-awarded-Champion-of-Israel-and-LGBTQ-Rights-534608> ; <https://www.thejc.com/news/world/caitlyn-jenner-wins-israel-lgbtq-rights-award-1.451977> ; http://www.huffingtonpost.com/entry/caitlyn-jenner-israel-award_us_5a7365e8e4b01ce33eb0e449 ; <https://www.dailywire.com/news/26690/caitlyn-jenner-receive-champion-israel-award-lgbtq-paul-bois>

The Non-Jewish Origins of Krav Maga

Wed, 07 Feb 2018 17:24:00

Krav Maga is in my estimation one of the foundation myths of Israel as Roger Garaudy famously put it. It forms a key part of Israel's Hasbara efforts by leveraging its status as a supposedly 'deadly' martial art and then introducing pro-Israel talking points and creating sympathy for the Jewish state.

The interesting thing about Krav Maga is it's rather... shall we say... dubious 'Jewish origins' story.

The British Krav Maga Association summary of this is useful to quote in order to understand this:

'Krav maga is a hybrid military self-defence system from Israel. The system of Krav Maga was founded by Imi Lichtenfeld and was based upon Imi's own street fighting experiences in 1930's Bratislava (part of modern Slovenia). Imi acquired a good deal of street fighting experience whilst attempting to defend the Jewish quarter of Bratislava from fascist groups.

The unprecedented level of violence experienced by the Jewish population at this time is hard for us to comprehend today. Shootings, clubbing and stabbing of the Jewish populace were common place and unpunished. For some these acts were considered patriotic and celebrated.

After a number of serious run in's with local fascist groups, Imi became of interest to the authorities and recognised that his chances of survival were getting slim. Imi fled Nazi-occupied Czechoslovakia and arrived in Israel in 1942 where he joined the Czech legion of the British Army fighting Nazi's. Later, before Israel's independence from Britain, he began teaching close-quarters combat to Israel's first fighting units the Haganah.' (1)

The Brazilian Krav Maga Association's website explains this story in greater detail:

'Born in 26 of May of 1910 in Budapest, which was located at the center of Austro-Hungarian Empire, Imi was raised in Bratislava, the capital city of Slovakia.

His family education was based in sports, law and medicine. His father, Samuel, was the chief of the local secret service and was known as the agent who caught the most criminals. Besides this, he was also an instructor for grappling techniques in the secret police.

With his father's incentive, Imi practiced many different sports. Between 1928 and 1929, he won many European wrestling championships and in that year he became a boxing champion.

In the following decade, Imi focused his training as a wrestling athlete and instructor, winning many medals in national and international competitions. Ever since the mid-thirties, life in Bratislava was not the same anymore. Fascist groups slowly won political ground, therefore, changing the life in that country. Imi then became the leader of a resistance group that fought the Fascists groups. Between the years of 1936 and 1940, he participated in countless missions and violent confrontations, being alone or in a team. Imi and his colleagues fought hundreds, thousands of enemies in a cruel and unfair war.

All of these events and personal experiences resulted in the strengthening of his body and spirit, preparing him for the events yet to come, and planting the seeds that germinated, resulting in the creation of Krav Maga.

In 1940, Imi left his homeland, his family and friends and boarded the last ship that managed to flee from the Nazis. It was nothing more than a simple raft, called "Pentcho", which was adapted to transport hundreds of people who left Europe with Israel as their final destination. The stories of this raft and its passengers became famous, and were described in the book "The Odyssey", written by John Birman.

The "Odyssey" of Imi lasted 2 years, during which, in many occasions, he jumped in the water to save the lives of passengers or a valuable bag of food in the frozen Danube River. These "adventures" gave him a strong ear infection that almost led him to death. After an explosion at the gas tank of the ship, which happened near the coast of the Greek Islands, his help was requested. After four days and nights of great effort, Imi was taken in a terrible health condition to Alexandria, where he underwent many surgeries.

Recovered, he joined the Czech Army that fought together with the British Army. And it was in this way that he fought in the middle-east, in combats in Libya, Syria, Lebanon and Egypt. In the year of 1942, he then retired from the army and received a license to live in Israel, where a new phase of his life would begin.

His arrival in the State of Israel meant for Imi only one more step in his path. But without him noticing, this "small" step would be a landmark that would influence and guide the story of the Jews in the State of Israel. Already at this time, in mid-1942, there were defense movements, based in three groups: Haganah, Hetzel and Lehi. They fought to assure the survival of the people in that region, mostly against the "Fedanin" attacks, which were gangs of Muslim criminals who pillaged, kidnapped and killed with cruelty, not for need, but just for fun. In the Haganah defense group, which was the largest organization among the three, Imi met some of his old colleagues and pupils from the Austro-Hungarian Empire. They readily introduced Imi to the Haganah chief, Yitzhak Sadeh, who immediately appointed Imi as the one responsible for physical conditioning.

Imi privately taught the elite groups of Haganah and Palmah, and among these the "P.A.L.I.A.M.". This last one, years later, became the base for the creation of the elite groups of Israeli Armed Forces. With the creation of the State of Israel, Imi joined the "Tzahal" and became the head instructor of physical conditioning and Krav Maga. This work began only in the army, and later spread to the school of physical conditioning of all the Armed Forces. During the following 20 years, Imi improved his special technique of self-defense and face-to-face combat.' (2)

Notice that there is a significant gap in the narrative between 1940 and 1942 – when Imi Lichtenfeld was allegedly making his way down the Danube in raft to Greece and then somehow got Palestine by the middle of 1942. Only for Yitzhak Sadeh – a former sergeant in the Russian army – to appoint Imi as the head of Physical Conditioning of the Haganah and we are then told that Imi taught *'elite groups'* of the Haganah and Palmach something and it is implied – although not explicitly stated - that this was Krav Maga, which they then used in combat.

The key here is: what is the something that Imi was teaching them?

Was it Krav Maga as these two sources seek to imply?

This is unlikely precisely because while Imi had experience in wrestling, boxing and little bit of street fighting by 1940. It is freely admitted by the source material that the reality of combat and fighting was simply out of his league between the supposed formative years of Krav Maga in 1936-1940. This also nicely rules out Imi's secret policeman father as the source for Imi's knowledge of martial arts and actual combat.

The truth is hinted at by Isabel Kershner in the New York Times when she bows to Krav Maga's origins myth by writing that:

'Imi Lichtenfeld was born in 1910 in Hungary and reached adulthood in Bratislava, in what was then Czechoslovakia. The son of a police detective who also ran a wrestling club, Mr. Lichtenfeld excelled in various athletic disciplines and is said to have developed his street fighting and mixed martial arts skills to protect his community from attacks by anti-Semites and marauding fascists.' (3)

Yet then goes on to explain that:

'Mr. Lichtenfeld set off for the British Mandate of Palestine in 1940, and he began training the Zionist forces in skills like stick fighting and bayonet tactics.

After the state of Israel was established in 1948, he became the Israeli military's close-quarters combat chief. The system has since evolved into a vital component of Israeli combat training. Elite forces endure many hours of intense coaching. There is no competitive Krav Maga circuit, because the idea is to break all the rules, not play by them, although the army did institute an annual Krav Maga contest a few years ago.' (4)

So where had Imi learned *'bayonet tactics'* as this requires standard infantry training?

Maybe the British-trained Free Czech Legion that Imi joined in North Africa in 1942?

When we further note Kershner words that Krav Maga is about *'breaking all the rules'* then it is obvious enough that the source of Krav Maga is the British fighting system Defendu aka *'All-in Fighting'* that was first systematized by a British police officer (and later Lt. Colonel in charge of training the hand-to-hand combat trainers of anti-Axis guerrillas and espionage units) named William Fairbairn in 1926.

Defendu shares both Krav Maga's defensive focus and was the only system of martial arts at the time that encouraged its students to *'break all the rules'*. The fact that Imi's Krav Maga is so close to Defendu and that we know British troops trained Jewish guerrillas to fight with them against the Axis powers suggests that it is the origin of Imi's sudden knowledge of a martial arts system he called Krav Maga. (5)

It is thus no surprise to discover that modern adherents and teachers of Defendu rather pointedly explain that Krav Maga is

just a modified form of Fairbairn's system.

To quote the *'Defendo Alliance'*:

'The Krav Maga founder fled from Bratislava during the German occupation in 1940, to escape to Palestine. South Africa called when the Free Czech Legion team went to the British protectorate, and in 1942 with the State of Israel's armed organization, the Haganah was in superannuation. During this time, the British armed forces instructors trained members of the Haganah and the armed struggle began. The British instructor taught Imi Defendo, so it is likely that this knowledge was the basis for the future Krav Maga. Starting from 1944 Imi has also participated in the Haganah, Palmach, Pal-yam soldier- and a number of police trainings. 1948, after the formation of the IDF, the Israel Defense Forces, the British withdrew from the already established Jewish state and we can talk about the territorial divisions of the two systems.' (6)

It is difficult not to agree with this analysis of the situation in so far as the traditional origins myth of Krav Maga has Imi create the system ex nihilo and therefore it is a *'jewish invention for a jewish state'* if you will.

This cannot be true, because whatever else Imi may have been. He simply didn't have the knowledge let alone the combat and street fighting experience necessary to create such a system, but if he was taught an existing system by the British – who we know gave him military training – and then re-branded it as his own *'jewish fighting system'*. It would make sense of the rather gaping holes in Krav Maga's origins myth as well as explain the close similarity between Krav Maga and Fairbairn's Defendu.

So in essence; Imi Lichtenfeld was trained in Defendu by the British army, rebranded what he was taught as his own creation that he called *'Krav Maga'* and taught it in turn to other Zionist Jews, which in turn led to it being integrated into the early IDF.

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Hoax Confirmed: The Terror of Intoxication (2018)

Mon, 12 Feb 2018 21:29:00

According to the Times of Israel the following alleged '*anti-Semitic hate crime*' has occurred in Belgium.

To wit:

A Belgian watchdog group on anti-Semitism said the near-ramming of a Jewish father and son in Antwerp was a racist attack, but police said the suspect was inebriated and was charged merely with reckless driving.

In a statement Monday, the Belgian League Against Anti-Semitism, or LBCA, said its lawyers have initiated a criminal court case against the driver who on Saturday narrowly missed with his car the father and son while they were walking on the sidewalk. In Belgium, third parties in certain alleged offenses can sue defendants, who are then often exposed to criminal proceedings.

The father and son were dressed in Hasidic garb.

"The act appeared premeditated and the motivation, in the absence of any other explanation, should be seen as anti-Semitic," the statement read, adding that the case "is immediately reminiscent of car-ramming terrorist attacks recorded in Barcelona, Berlin, Jerusalem, London, New York, Nice and Stockholm."

The Antwerp-based Joods Actueel Jewish monthly reported that witnesses said the driver had foreign origins. The report did not name the man or offer any additional information on his identity. He was tracked down through the footage of the license plate and was arraigned on Sunday.

Contacted by JTA, a spokesman for the Antwerp police declined to offer additional information about the suspect.

"The driver shortly after the incident was arrested by officers after he was observed driving recklessly," the spokesman said. "The man was detained for drunk driving and has been arraigned."

Security cameras showed a black Seat Ibiza swerving sharply while speeding on Isabellalei, a central street in Antwerp, toward the father and son, who were dressed in Hasidic garb, according to Joods Actueel. The car is seen intersecting a bike path, apparently while speeding, then climbing the curb as the two are walking toward it, prompting the father and son to jump away from the curb and toward the safety of the building facades.

They jump behind a lamppost and the car swerves back wildly, returning to the road from its incursion into the sidewalk. The father runs after the car as it speeds away.

The incident in Antwerp is one of several recent cases in which Jewish groups and authorities in Western Europe disagreed on the role of anti-Semitism in the actions of alleged perpetrators of violence, including in Amsterdam and Paris.' (1)

Now having viewed the footage of the incident (2) I can safely say that I believe that Antwerp's police force are right and the jews wrong.

The JTA article reproduced by the Times of Israel deliberately misrepresents the footage, because while the Black Seat Ibiza does drive up on the pavement towards the clearly Hasidic father and son. It does so at a shallow gradient like he has lost concentration and then serves back sharply on the road before he would have hit the father and son.

In other words; he is driving like someone who is drunk and in fact was, but the biggest misrepresentation in the JTA's account is that they claimed that the father and son only survived because they dodged behind a lamp post.

Firstly it is a sign post not a lamp post, but more meaningfully they are not in fact behind it and had the driver of the car merely continued on rather than swerving. Then he would have in fact hit the jewish father and the son not the sign post.

The fact that he didn't do this and instead swerved back onto the road rather sharply before he hit the two jews as well as having subsequently been found to be drunk. Therefore clearly indicates that the Antwerp police have got this right and it is not an '*anti-Semitic hate crime*', but rather a bit of drunk-driving that while reprehensible isn't part of a plot to murder jews as the Belgian League Against Anti-Semitism, Joods Actueel, JTA and the Times of Israel have been quick to claim.

Scratch another '*anti-Semitic hate crime*' hoax.

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(2) If you want to check it out for yourself then here is the link: https://youtu.be/WmKqvpv9E_

Jews and the Fields Medal

Mon, 12 Feb 2018 22:34:00

(2018 Edition)

In my recent article series on the subject of jews and the Nobel Prize I pointed out at some length that compiling lists of jewish winners of any kind of prize is often a difficult and time-consuming process. (1) In the course of writing that particular article series on the disingenuous argument made in relation to the number of jews who have won and the '*disproportionate*' number of jews winning the Nobel Prize. I decided that it would be of value to look at a range of different academic prizes and awards that are used in a similar way to the Nobel Prize in arguing that a '*disproportionate*' jewish contribution to civilization exists.

An obvious place to start after completing the Nobels was the '*Nobel Prize of Mathematics*' otherwise known as the Fields Medal. Now the Fields medal, unlike the Nobel Prizes, is not awarded annually, but rather every four years by the International Congress of Mathematicians. Now as mathematics in a sense transcends language, as it is in a sense an informal language of formal logic, some of the criticisms I made of the Nobel Prize selection procedure in relation to the language preferences and the problem of major contributions in non-European languages not carrying as much weight as those in European languages.

That isn't to say that linguistic issues will not have an impact on who is awarded the Fields Medal, but rather that because mathematics relies more on mathematical proofs that largely transcend linguistics per se than having to explain what you are doing/thinking in text then it enables a freer flow and the quicker understanding of specific ideas between contributors.

This is particularly so as the Fields Medal is only awarded to mathematicians under the age of forty and thus it helps to narrow the field of potential candidates down to those who have made a substantial contribution as opposed to those whose ideas are more in tune with current mathematical thinking.

Now when I looked into lists of jewish Fields Medal winners I could find only one, which was provided by J-Info. (2) I decided as there are only 56 Fields Medals that have ever been awarded it would be a relatively easy task - unlike the several hundred Nobel Laureates - to look into each winner of the Fields Medal and see if he (as there have been no female winners as of this writing) was jewish or not.

In doing so I followed the maximialist methodology that I explained the both the need for and application of in my article series on the jews and the Nobel Prizes, which involved manually going through every Fields Medalist and looking for any substantive evidence of a jewish or part-jewish origin. This again enabled me to go back over the data that is used by the J-Info list and check how accurate their claims of jewishness were.

As the astute reader may have already realised from my wording: the list created by J-Info is dubious at best as J-Info claims that fifteen out of 56 Fields Medal winners were of jewish or part-jewish origin.

They list the following individuals: (3)

Jesse Douglas (1936)

Laurent Schwartz (1950)

Klaus Roth (1958)

Paul Cohen (1966)

Alexander Grothendieck (1966)

Alan Baker (1970)

Charles Fefferman (1978)

Gregori Margulis (1978)

Michael Freedman (1986)

Vladimir Drinfeld (1990)

Edward Witten (1990)

Efim Zelmanov (1994)

Grigori Perelman (2006)

Wendelin Werner (2006)

Elon Lindenstrauss (2010)

This looks sound enough as some of these individuals are or were certainly of jewish origin, which I do not contest. However I note that I have been unable to find any evidence what-so-ever from print or online sources that the following individuals have any jewish ancestry.

Jesse Douglas (American)

Klaus Roth (German)

Alan Baker (British)

Charles Fefferman (American)

Wendelin Werner (German)

What is however very interesting is that the only 'evidence' that the two Americans - Douglas and Fefferman - could be alleged to be jewish is that they are included on Wikipedia's '*List of Jewish American Mathematicians*'. (4) This however has nothing to do with any of their individual articles (which make no mention of any jewish parentage), but rather the source link for all these claims leads straight back to the very same J-Info page!

With Baker, Roth and Werner I can find nothing at all in their published work, biographical detail or online to make me think that any of them come from a jewish or part-jewish origin. Roth seems to me to have been claimed to be jewish, because his surname is a common one associated with jews, but is certainly not exclusively jewish by any means. (5)

Additionally J-Info doesn't provide any citations or notes on these individuals in relation to their non-evidenced assertion of jewishness on their part so we must - in the absence of any evidence - dismiss these claims and remove these individuals as jews, but rather include them as those of European origin.

We should further note - which I took pains to discuss at length in my article series on Jews and the Nobel Prize - that the issue on which the admissibility of these lists of jewish achievements turn is the definition of '*what a jew is*' that the compiler of a given list is utilizing. Now, as I described in my aforementioned article series, the simple fact is that those compiling these lists do not tend to use a coherent definition of jewishness. As they have an unfortunate tendency to throw anyone they think they can label as jewish into them on the assumption that nobody knows enough about jews or has the temerity to question their veracity.

A good example in the list of jewish Fields Medalists is Alexander Grothendieck given that his father was from a Hasidic family but rejected Judaism at an early age, while his mother was a German woman who rejected Protestant Christianity at a similar age. Now this puts the compiler of the J-Info list in something of a conundrum given that Grothendieck doesn't fit either of the normal definitional requirements for jewishness in that he wasn't a follower of Judaism and nor was his mother jewish.

This means that the only way that Grothendieck could be considered jewish is in terms of pure hereditary and not by either religious confession or halakha. This in effect means that J-Info are using a quasi-biological definition of jewishness and implicitly asserting that a jew is born not made.

Now if we consider that this definition of jewishness is completely at odds with the explicit claims of jews writing for gentile consumption. (6) Then we come to understand that this is not something the jews as a group wish to publicize. Although to further their own ends they will happily use a quasi-biological definition of jewishness while denying they are using it!

If we further understand that the explicit recognition of the biological nature of Jewishness, and how jewish intellectual

systems frequently explicitly draw on this foundation for their assumptions and arguments, draws attention to the fact that jews are - as a group - incapable of becoming one with their host cultures and accounts for their surprising level of genetic separation from their host cultures as Salter has observed. (7) This further leads one, through a detailed study of jewish history, to the conclusion that the jews have historically been (and currently are) an ethnically alien and uniquely subversive group inside the nation states that they have resided in as a minority.

This, of course, is the opposite conclusion that J-Info would have us believe given that part of the raison d'etre of the site is to publicize details of jewish achievements, but as we can see from an inspection of their lists. Their claims are seriously flawed by a lack of a detailed methodology for defining just who is, and in what circumstances they can be said to be, jewish as well as including individuals as jewish with no supporting documentation what-so-ever.

Now having said all that we can re-write the J-Info list of jewish Fields Medalists as follows:

Laurent Schwartz (1950)

Paul Cohen (1966)

Alexander Grothendieck (1966)

Gregori Margulis (1978)

Michael Freedman (1986)

Vladimir Drinfeld (1990)

Edward Witten (1990)

Efim Zelmanov (1994)

Grigori Perelman (2006)

Elon Lindenstrauss (2010)

That then cuts the J-Info list by a third: reducing it from 15 jews to 10 jews. We should further note that Lindenstrauss is the only Israeli on the list and that none of the individuals concerned appear to have been or be followers of Judaism.

Once we begin to compare this list with other biological groupings (i.e. such as those whose biological origins lie in Europe and are not jewish) in order to mirror the different nationalities but single biological origin ascribed to jewish Fields Medalists. Then we can see that isn't quite so '*amazing*' as J-Info wants people to believe.

Of the 56 Fields Medalists the biological group stratification is as follows:

Jewish 10

European 36

Pacific Asian 6

Other Groups 4

Or in other words:

Jews comprise 17.9 percent of Fields Medalists

Europeans comprise 64.3 percent of Fields Medalists

Pacific Asians comprise 10.7 percent of Fields Medalists

Other Groups comprise 7.1 percent of Fields Medalists

Now this means that Europeans are - as with the Nobel Prizes - out-competing jews by a factor more than three, which

would thus have to mean - using J-Info's reasoning - that that the Europeans are significantly more intelligent and have contributed significantly more than the jews.

The method of claiming superiority of the jews among Fields Medalists is simple rhetorical device is to cite the fact that jews are a quarter (actually less than a fifth) of all Fields Medalists and then to compare that statistic against the fact that the jews are a tiny population. (8)

Eliminating this argument from the equation is very simple as if we take an average of the population of the countries of origin of the winner (including the jewish Diaspora as a separate national entity and removing the lone Israeli winner into their own category) and then factor in population growth over the time that the Fields Medal has been awarded. This gives us a clear winner in New Zealand, which is the most over-represented country with a lone winner!

Lagging behind the New Zealanders: we have the Lebanese, Swedes, Belgians, Norwegians, Finns and the Israelis all with single winners of the Fields Medal. The jews on the other hand only come a paltry eighth when we rationalize their contribution against their population.

The problem of course is very simple: there are very few Fields Medalists - certainly when compared to the annual and longer running Nobel Prizes - and accordingly a single Medalist accounts for some 1.8 percent of the total. Therefore claiming that a quarter or a fifth of all Fields Medalists have been jews is meaningless precisely because there have not been enough Fields Medals awarded for meaningful statistical inferences and conclusions to be drawn from them.

However we should note that there is a surprising regularity in the lack of performance by jews when compared to Europeans given that, as before stated, jews have also been outperformed by Europeans in the Nobel Prizes by a general factor of four.

From this then we may conclude that there is no viable statistical or evidential case for significant jewish over-representation among Fields Medalists as well as that the single list that has been compiled is misleading in one out of every three of the names it presents. This accordingly means that the argument in relation to the jewish '*contribution*' to civilization in relation to Fields Medalists cannot be upheld on the basis of the evidence available as of this writing.

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The Steve Wynn Fiasco

Mon, 12 Feb 2018 21:55:00

Just when I thought the Harvey Weinstein scandal was coming to the end of its life. It turns out that we have yet another jewish billionaire in the firing line for systematically sexually abusing his female employees and getting sued to death when it has been exposed.

That jewish billionaire is Steve Wynn – until recently founder and CEO of Wynn Resorts – who an expose by the Wall Street Journal was demonstrated to have: *‘forced women to massage him naked and masturbate him. At the Mirage, where he was chairman in the 1990s, Wynn forced female waitresses to have sex in exchange for money with the casino’s VIP clientele. The female staff was also expected to ignore groping and other sexual harassment from casino guests.’* (1)

Indeed this was known to be the case at least twenty years ago and in 2003; he was the subject of a Federal lawsuit from 11 female waitresses working at his flagship Mirage casino for sexual harassment. Wynn settled out of court later that year for an undisclosed sum, which further lends weight to the truth of the current accusations against him. (2)

Indeed it looks like the string of new lawsuits against Wynn Resorts could well bankrupt the company that started the fiasco worth a whopping \$18.4 billion and which has now had to stop work on its newest project – a \$2.4 billion casino in Boston – to try and deal with the raft of new lawsuits that are taxing its finances to the absolute limit. In addition to losing its CEO at the same time (3) as well as possibly at least some of its gambling licenses. (4)

It also looks like Sheldon Adelson – Wynn’s fellow casino mogul and similarly a member of the tribe – may have played a significant role in covering up his fellow jewish billionaire’s sexual escapades as he bought the Las Vegas Review-Journal in 2015 and immediately had the piece of investigate journalism exposing Wynn’s conduct heavily edited to take out the most egregious elements and ordered the unexpurgated version completely deleted from the Review-Journal’s computer system. (5)

The question is: what is Sheldon Adelson hiding so avidly?

Steve Wynn is finished, but we can but hope that this scandal sticks to the so far untouched Adelson.

We’ll see.

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Johnny Weir: Spiritual Holocaust Survivor?

Tue, 13 Feb 2018 19:45:00

Recently I read the following about Johnny Weir, former Olympic figure skater and NBC commentator, in the Jewish Daily Forward and I just had to comments.

To wit Johnny Weir: *‘is known for his flashy outfits and willingness to speak his mind on nearly every subject. Such was the case in 2006, when he told The Washington Post that he considers himself “a little bit” Jewish — even though he was raised Roman Catholic — and that he may have been Jewish in a past life.*

Weir has been open about his childhood obsession with the Holocaust — he told the Albany Times-Union in 2011 that one of his favorite books to this day is the Shoah-themed children’s book “When Hitler Stole Pink Rabbit.”

But that obsession went one step further in his Post profile, where journalist Libby Copeland wrote that Weir “says he’s had his past lives read and found out that most recently he was a Jewish girl from Poland during World War II. ‘I mean, it makes sense if you think about it,’ he says. ‘Like, what 4-year-old gets into learning about how 6 million people were exterminated?’”

At the time, Weir wore multiple necklaces, including two Stars of David and an Israeli Defense Forces dog tag, along with an Italian evil eye charm, a pendant of the Virgin Mary and the letter “D” in honor of the Christina Aguilera song “Dirrty.”

Weir’s necklace collection has also included a Kabbalah pendant, and Weir copped to wearing a red Kabbalah string in 2005.

“A friend introduced me to Kabbalah actually before Esther [Madonna] started doing it,” Weir told Salon. “For a while I was getting a big head about how good I was becoming and what was going on with me, and it just sort of helped me stay centered and that sort of thing.”

Weir’s Jewish ties didn’t stop there. Like many figure skaters, Weir has skated to music from “Schindler’s List.”

And in 2011, he married Russian-American Jewish lawyer Viktor Voronov and expressed interest in converting to Judaism. But Weir and Voronov divorced acrimoniously in 2015, and it is unclear if a conversion ever occurred.’ (1)

Well aside from Weir’s extreme fetishistic philo-Semitism; the idea of him being a ‘Holocaust Survivor’ in a ‘past life’ raises some interesting questions. Most notably whether because of this he will now be entitled to ‘Holocaust’ reparations based upon the theory – promoted by the Holocaust industry – that ‘trauma can be transmitted across generations’ even if only one generation actually experienced said trauma. (2)

I mean if ‘Holocaust’ trauma can be transmitted down the generations then surely it can be transmitted from past to present lives too!

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Jeremy Newmark: A Corrupt Israeli Lobbyist

Thu, 15 Feb 2018 20:47:00

Jeremy Newmark – jewish Labour party politician, former CEO of the Jewish Leadership Council (JLC) and until very recently the chairman of the Jewish Labour Movement – (1) who has spent the last few years marketing himself as the apogee of moral rectitude on behalf of Israel and the jewish community. In their eternal fight against ‘*hate*’ aka criticism aimed at them.

It turns out that during his tenure as the head of the Jewish Leadership Council – a registered charity no less - between 2011 and 2013 his ‘*alleged financial irregularities were expense claims relating to family holidays in Israel; leasing a BMW worth \$64,000 on which he put a personalized number plate; inflating project budgets while failing to account surpluses; routinely charging personal expenses to the organization; habitually withdrawing cash while failing to provide receipts and attempting to cover his tracks.*’ (2)

Newmark – who was also closely linked to the Israeli embassy and made comments that suggested he was actually working in the UK as a foreign agent on behalf of the Israeli government – (3) was exposed in 2013 by the JLC but they declined to do anything and are still following that course of non-action regardless of the rage from the jewish community about how bad it makes them look. (4)

The fact is however that Newmark’s corruption as well as the fact that the JLC has continued to try and cover as well as hush it up is yet another coffin in the nail of the Israel Lobby. Since it hurts its political credibility and exposes the operations of the lobby to a significant amount of scrutiny (5) that may – if it were done diligently in my opinion would – uncover evidence of the systematic scheming to implement policies in Israel’s interests not Britain’s as well as a goodly amount of bribery and corruption.

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The West is being Murdered by Israel: A Reply to Giulio Meotti

Mon, 26 Feb 2018 18:34:00

Arutz Sheva – or Israeli Channel 7 – recently published an opinion piece entitled *‘The West sleeps peacefully because of Israel’* by Italian journalist and full-time Colonel Blimp impersonator Giulio Meotti – who is pleased to posture as some sort of authority on both Middle Eastern affairs and Islam in general – about how Israel is saving Europe and North American from the hordes of Islam. (1) So in keeping with the spirit of Socratic dialogue between anti-Semite and philo-Semite I thought I’d reply in kind.

Meotti begins by writing that:

‘While Turkish President Erdogan and Pope Francis were in Rome complimenting each other on Jerusalem and the European Union was rolling out red carpets to Mahmoud Abbas, Israel was protecting the West.’

One wonders what Israel is doing to *‘protect the West’* given that Western armies – with considerable experience of the realities and horrors of combat – don’t have to force their soldiers to wear nappies, because for some reason non-jews don’t have the same habit of wetting themselves when something akin to military resistance occurs.

‘This small state has hitherto prevented Iran from manufacturing the atomic bomb,’

While stealing atomic secrets from the United States and the West so that they could produce the 150-200 atomic weapons that Israel has today at the famous Dimona facility, which Israel has never formally admitted to owning and thus is not bound by any nuclear non-proliferation or usage treaty.

Oh and did I mention Israel’s notorious threat to launch nuclear weapons to on every single country in Western Europe if it was allowed to a lose a war aka the infamous *‘Samson Option’* exposed by jewish journalist Seymour Hersh?

So who is the rogue state? Iran or is it actually Israel?

‘it has ruined the nuclear plans of Saddam Hussein’

By unilaterally campaigning bombing Iraq in 1981 – which was incidentally fighting Israel’s supposed arch-enemy Iran at the time and thus undermining Iraq’s US-backed war against the Islamic Republic – and then getting upset and loudly shrieking about Saddam financing suicide bombings and launching scud missiles against Israel in retaliation.

But hey Giulio let’s forget the history and just pretend that Israel is opposed to Iran for *‘moral reasons’* and *‘is the victim’* rather than because Israel financed and creator the Shah’s feared secret police – the SAVAK – which tortured and murdered thousands if not tens of thousands of Iranians as well as stealing billions from Iran in the 1970s as has been demonstrated by Israeli investigative journalist Ronen Bergman.

‘and Bashar el Assad thanks to two solitary bombings’

So Israel undermines its secular neighbours that form major bulwarks against the spread of Islamism?
Good to know.

‘it guards the security of Jordan that without Israel would collapse today like a cooked pear’

Err... how?

The United States is the main provider of aid to the Hashemite Kingdom of Jordan – whose Royal Family incidentally have their own strong connections to jews – (2) and all that would happen to Jordan should Israel not exist or be as allegedly *‘proactive’* is that Jordan would have to garrison its western border more extensively. Even though – as reading the work of say Yehezkel Dror would have told Meotti – Israel plans to intervene militarily against Jordan should it go against its regional objectives or become too pro-Palestinian. (3)

So one wonders how Jordan would collapse *‘like a cooked pear’* without Israel... or is that just one of Meotti’s fantasies?

‘it has foiled attacks by ISIS on European civilian flights and we now discover that Egypt’s el Sisi has recently asked Israel to bomb ISIS’ posts in Sinai.’

As well as arming Islamic State and treating their wounded, (4) while also started the whole Syrian Civil War that in turn created Islamic State as former Israeli Ambassador to the United States Itamar Rabinovich recently boasted. (5)

Oh and did I mention that Israel likes to inexplicably bomb Islamic State's enemies in Syria – including secular Syrian forces – constantly.

Some *'enemy of Islamic State'* Israel is.

'Israel today is the fireman of the Middle East'

Correction: *'Israel is the Arsonist of the Middle East'*.

'Imagine the region, from time to time, without Israel as the anti-Semites of the whole world dream of it. A Middle East of beheaders facing the Mediterranean,'

Isn't that what it is anyway according to you? How does Israel's presence make that fact any different?

'a Middle East of planes full of Westerners flying from Sharm el Sheikh and sinking in the Red Sea'

You mean that the Egyptian, European and US security services aren't capable of stopping Islamists blowing up airliners, while the only ones who can are Israel's Mossad and Shin Bet? As well as that airlines would be so brainless as to keep flying their planes and passengers along the same routes if they are routinely getting downed by Islamists.

'a Middle East of a race to atomic weapons by dictatorships of all kinds'

You mean like those 150-200 atomic weapons Israel owns, but refuses to acknowledge it has and therefore refuses to be bound by any diplomatic convention or treaty regarding their use, while having a track record and a known policy of threatening to unleash their entire payload onto Western Europe if it is ever allowed to lose a war that it likely started in the first place.

Sound like the type of country anyone would want to willingly back?

'a Middle East of even more millions of refugees going to Europe. Tonight we will sleep more peacefully thanks to Israel.'

Well other than the heavily jewish effort to get Middle Eastern (aka *'Syrian'*) *'refugees'* into Europe (6) and the fact that Israel accepted next to none of these same *'refugees'*. (7)

'What an extraordinary country is the Jewish State! Tension is rising and extensive military simulations are under way, with the participation of the US Army, in the event of a missile attack Defense Minister Liberman has just warned that Israel will not allow images like those of 2006 to repeat themselves, when the citizens of Beirut were on the beach while the Israelis in Tel Aviv were in shelters.'

Ah so the US taxpayers are funding this effort to protect Israel not the Israeli taxpayers then?

It is also useful to know that the expendable goyim from the US military are having to put their lives on the line because jews are just too important to have to ruin their manicures – or their nappies for that matter – doing some actual... you know... work.

Incidentally it is Avigdor Lieberman not Avigdor Liberman, but details just mere details...

'Yet, this extraordinary little country has just been named the third most innovative in the world by the World Economic Forum.'

By engaging in outright patent theft from the United States at a rate that has Israel ranked alongside China by the FBI. (8)

'The others are all democracies that have known war 70 years ago, often succumbing to evil.'

If *'evil'* is synonymous with *'jewish influence'* then yes that would be true.

'How did Israel innovate despite the fact that it is a democracy at war since its creation?'

It stole from everyone else and merely claimed to have created it.

In other words: Meotti's claim is sheer chutzpah.

'Brain, grit and the prospect of the imminent destruction.'

More like chutzpah, malevolence and threatening to unleash a nuclear holocaust.

'In the air of Israel one breathes a kind of anxiety of happiness and creation that derives from the fragility of this extraordinary adventure. A miracle.'

Is the air in Israel fresher than say that of Norway?

I doubt it, but apparently circumcised penises and matzo balls equate cleaner air.

Who knew?

'Israel does not have time to finish the announcement of the construction of a handful of houses in the post-1967 Judea and Samaria that the UN Security Council is already reunited against, that the European Commission already sent its official declaration about, that the editorials condemning the decision are already being printed and that the lists of products to be boycotted have already been drawn up.'

You mean building on land that doesn't belong to them and then getting upset when the rest of the world doesn't like it. Let alone if they dare to propose a modest economic boycott on those companies profiting from the occupied territories concerned?

Oh my... so risqué.

'In the last two weeks Israel has buried two Israeli rabbis, killed in cold blood by their "peace" partners, but the same condemnation of those houses has not been seen or heard for the murder of the Jews who live there.'

You mean like the several Palestinians randomly murdered – on video in some cases – (9) by the IDF or just beaten to death... because... well they were a filthy goy this week. (10)

'Are we sure that the blood of the Jews is red,'

True enough, but it is apparently is superior than others as it breathes the super clean air of Israel filtered as it is by circumcised penises and matzo balls.

'that they too have children and mothers'

Indeed they do, but then so do the goyim.

'that after the Shoah they really regained their right to exist?'

Did they ever lose, or even have, it in the first place then?

'I begin to doubt it.'

You are really an anti-Semite then: aren't you?

'Every day we watch a streamed new episode of the series "Destroying Israel, a Jew at a time". It is one of the most popular television productions in history.'

According to whom?

Alan Dershowitz rather than the actual television ratings I assume?

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Jewish War Veterans Accidentally Reveals the Truth about (the Lack of) Jewish Service in the US Military

Tue, 27 Feb 2018 21:51:00

The Cleveland Jewish News recently published an article by Ron Kampeas that was syndicated to them through JTA. (1) It deals with the subject of jewish military service in the United States and as with many such pieces. It seeks both to kvell (= boast) and kvetch (= complain) about the relationship between jews and the military of the United States at the same time.

As such it serves as an interesting study about how desperate jews are to promote falsehoods among themselves and to others, while also at the same time complaining about the real situation. A situation that smacks of a demonstrable level chutzpah of which Alan Dershowitz himself would surely be proud.

Kampeas begins by setting the scene about the crisis afflicting the Jewish War Veterans association (hereafter JWV):

'Like a lot of other Jewish dilemmas, what's old for Jews who serve in the U.S. military is new again, and the organization established in 1896 to dismantle myths and anxieties about Jews in uniform is still confronting them.

Jewish War Veterans, a group that advocates for Jews in the military and for the military in the Jewish community, set aside a Shabbat at its annual conference this month to discuss strategies to remind Americans (and Jewish Americans particularly) that there is a proud tradition of Jewish service.'

Notice the tension between the two positions, because on the one hand JWV was set up. In order to demonstrate that evil anti-Semites like my august self are wrong about the uniquely lackluster history of jewish service in non-jewish military forces throughout the centuries, but yet JWV are having a membership crisis.

In other words: there simply aren't enough jewish veterans out there for the organisation to maintain its numbers, which rather blows a hole in the idea that widespread jewish military service in the United States has been the rule not the exception that JWV are promoting.

However what we read next is the height of chutzpah:

'One of the reasons for the conference theme was simply organizational survival: JWV officials say they have about 20,000 members, many of them veterans of long past wars, although there are likely hundreds of thousands of living Jewish veterans eligible to join its ranks.

"Jewish War Veterans is slowly dying," said Sheldon Goldberg, a docent at the JWV museum in Washington, D.C.'

In other words; JWV is suffering an existential crisis, because there is a lack of new members and all the current ones are dying left, right and centre.

Yet there are apparently '*hundreds of thousands of living jewish veterans*' according to JWV's own estimates.

This is likely a complete fabrication, because jews were grossly under-represented among those Americans serving in the Vietnam War even with conscription in place. (2) Nor has this changed in more recent times with jews chronically under-represented in the United States' military forces to this day as well as among the casualties in the conflicts in Afghanistan and Iraq according to both the official figures and jewish communal sources. (3)

In fact there are significantly more jews serving as volunteer soldiers in the Israeli military than in that of the United States! (4)

Thus one is more than justified to question just where these '*hundreds of thousands of living jewish veterans*' are, because they aren't in either the casualties or the official statistics.

JWV's scheme to promote the lie of large scale jewish military service in the United States' military forces comes out in the open when Kampeas quotes their spokesman as follows:

'Three obstacles to spreading the word emerged during the conference from speakers and participants, who represented the breadth of the U.S. armed forces: the persistent stereotype that Jews are underrepresented in the military; the ongoing reluctance of Jewish families to send their sons and daughters to the military; and a military culture that encourages the repression of any expression of identity unrelated to the military.'

So in essence while they aren't in the official statistics – even the ones about non-religious members of the military wouldn't account for this discrepancy either – or the casualty lists. They are there, but they feel 'oppressed' and don't want to talk about their jewishness to anyone including JWV.

Yet apparently:

“There is an undertone in Jewish society that Jewish service is undesirable,” Goldenberg said. “One of the most important groups we should be talking to is other Jewish Americans — they have become less and less tied to our service.”

Then we read the hilarious and baseless assertion that:

'An irritant is the perception that Jews underserve. At the JWV conference, the consensus was that there are 30,000 Jews currently serving — more than half a percent of the estimated 5.5 million Jews in the United States, and outpacing the 0.4 percent of the U.S. population currently in uniform. If the count is correct, and taking into account demographics — the Jewish population is older on average, so a smaller portion would be eligible to serve — Jews, as they have in the past, have a higher representation in the U.S. armed forces.'

So according to the JWV; jewish Americans are more patriotic than non-jewish non-Americans, they serve in the US military at greater rates than non-jews, but they are also deeply afraid of talking about their jewishness.

So they don't appear in the official statistics – yet forgetting that also don't appear in the casualty statistics in their alleged 'true number' either – because of... well... 'anti-Semitism' and yet JWV cannot seem to find any of these 'hundreds of thousands of living jewish veterans' - in order to recruit them - either leading to a widespread membership crisis in the organisation.

How strange!

It couldn't be because the JWV's 'statistics' are literally invented and the 'hundreds of thousands of living jewish veterans' don't in fact exist.

Of course not!

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Israeli Imperialism in Syria

Fri, 02 Mar 2018 15:53:00

Recently Nour Samaha at the Intercept reported that the Israeli government is seeking to extend its territorial control into Syria.

She writes that:

'After failed attempts to ensure its interests were safeguarded by the major players in the war next door, Israel is pushing to implement the second phase of its "safe-zone" project — an attempt to expand a buffer ranging out from the occupied Golan Heights deeper into the southern Syrian provinces of Quneitra and Daraa.'

And continues by explaining that:

'The safe zone appears intended to keep the Syrian army and its Iranian and Lebanese allies as far away from Israel's border as possible, as well as solidify Israel's control over the occupied Golan Heights.'

[...]

Over the last two years, Israel started building out the first phase of a safe zone in southern Syria. The project enabled the Israeli army, through humanitarian organizations and military personnel, to gain access to opposition-held areas in return for supplying aid, medical treatment inside Israel, and basic goods.

According to sources, the second phase, which is currently underway, includes, among other things, the establishment of a 40-kilometer, Israeli-monitored buffer beyond the Golan Heights, a Syrian border police force armed and trained by Israel, and greater involvement in civil administration in opposition-controlled areas in two southern provinces. The expansion of the project also involves military aid to a wider array of opposition factions in both Quneitra and Daraa. The wider buffer zone also sees partnerships being built up with Syrian opposition leaders, civil society leaders, NGOs, and health officials on the ground to work on joint educational, health, and agricultural projects.' (1)

In essence what Samaha is describing is the conquest of territory in southern Syria by Israel using its military forces as well as its soft influencing power – i.e. setting up hospitals, building infrastructure etc – to annex territory by using the wedge of economic and socio-political redevelopment to present it as a desirable solution to end the *'humanitarian' crisis or 'end conflict'*.

This stratagem – used extensively and perfected against the Palestinians – (2) is a form of gunboat diplomacy often practiced in the Middle East by the British, French and Germans during the nineteenth and early twentieth centuries; where they would invest in the Middle East and use those investments to leverage ever increasing political and territorial concessions from the then rulers.

This is made even easier – as it was for the British and French to implement the Sykes-Picot Agreement of 1916 at the end of the First World War in 1918-1919 – for the Israeli government, because there is a vacuum of authority in southern Syria and the ability of the Syrian government to project its will and influence onto these territories is hampered both by its dire economic condition, but also by the chronic manpower shortage and continuing widespread fighting against rebel paramilitary forces.

Israel's geopolitical logic is obvious enough since Israeli forces have long been active in promoting opposition to Bashar Al-Assad's secular Syrian government (3) – which has included extensive support for Islamic State as I have documented elsewhere – (4) as well as using its military forces to attack the Syrian government forces (5) and especially forces close to Iran such as Hezbollah units. (6)

This is because Assad's Syrian government is a close ally of Iran; who Israel has been in regional conflict with for nearly forty years (7) largely because of Israel's theft of tens of millions of dollars from Iran and the fact that the Israeli government trained the SAVAK – the Shah of Iran's vicious enforcers - in their notorious interrogation and torture techniques. (8)

Indeed Israel's politicians haven't been silent on this. Israel Ambassador to the United States Danny Danon has long denouncing the presence of Iran-aligned forces in Syria, (9) while Israeli Prime Minister Benjamin Netanyahu has openly stated recently that Israel *'will stop Iran getting a foothold in Syria'*. (10)

Add to this the about-turn in Saudi Arabia's foreign policy, which has seen it ally with and openly encourage Israel to launch a military assault on Iran and more specifically Iran's allies Hezbollah in both Lebanon and Syrian with promises of both money and support. (11) Indeed Saudi officials are now openly promoting the Israel Lobby's talking points, (12) while Israel is increasing belligerent both in its open attempt to annex territory in southern Syria, but also overtly engaging in assassinations in – (13) as well as preparing a new invasion of – Lebanon. (14)

The Israeli Prime Minister has launched a blitz of diplomacy (15) meeting the leaders of Canada, (16) France, (17) Germany (18) and Russia. (19) In order to facilitate this conquest by getting 'agreement in principle' for his actions to annex both the Golan Heights – long an Israeli goal – (20) and the southern Syria provinces of Daraa and Quneitra. Since – as Anna Ahronheim writes in the Jerusalem Post – Israel is in its best regional position in its history. (21)

This therefore places Israel in a historic position of being able to potentially not only solidify its control over the Golan Heights but also to annex large sections of southern Syria so that it rebuild the fantasy of the Davidic Empire.

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Amber Tamblyn and Aggressive Hasidic Drivers

Wed, 07 Mar 2018 20:22:00

The actress Amber Tamblyn has been the subject of a recent controversy concerning Hasidic jews in Brooklyn, New York. To quote the Jewish Press:

“If anyone in Brooklyn near the intersection of Washington Ave and Atlantic Ave just saw a Hasidic man in a grey van try to hit a woman and her baby in a stroller as she crossed a crosswalk, honking and touching the stroller with the car’s bumper, please DM me. That woman was me,” Tamblyn’s first tweet went. The incident she described supposedly took place around 2 PM Sunday.

[...]

“Thank you everyone for your kind words of support today. We are fine. But this is not the first time a man from the Hasidic community in NYC has attempted to harm me or other women I know. Any woman riding a bike through South Williamsburg can attest. I hope this guy is caught.” (1)

In essence all Tamblyn is saying here is that she was almost hit by a van driven dangerously and without due care and attention by a Hasidic jew in Brooklyn. As well as that this isn’t her first experience with such drivers.

Ironically the Jewish Press then goes on to try and manipulate Tamblyn’s comments to make her appear like a lunatic. To wit:

‘We stayed with the story for a while, because, frankly, the notion of Hasidic Jews hunting for young women to harm did not strike us as being real.

Several in the Twitter community expressed similar doubts, and some accused Tamblyn a racist, like one user who argued, “I don’t understand your tweets. For someone who is so politically woke, I don’t understand your generalizations of the Hasidic Jewish community. It sounds racist.” (2)

Notice that the Jewish Press have twisted Tamblyn’s words to indicate that she is somehow a paranoid lunatic *‘blaming Hasidic jews’* who *‘hunt for young women to hurt’* – citing anonymous Twitter users as an appeal to popularity to widen the charge it is making against Tamblyn from implied *‘anti-Semitism’* to the even more socially unacceptable *‘racism’* – rather than someone simply concerned about driving.

In contrast Rabbi Moshe Dovid Niederman of the United Jewish Organizations of Williamsburg pulled no punches and simply denounced Tamblyn as an *‘anti-Semite’*. (3)

He also claimed that:

“Data shows that Hasidic Williamsburg area is safer for bikers than surrounding areas,” he said, saying that Tamblyn’s untruthful accusations calls her credibility into question and suggested that the Times “ought to investigate if she meets their credibility standards.” (4)

The problem with Rabbi Niederman’s claim however is Tamblyn wasn’t on a bike when she was nearly run over – along with her infant daughter – and the only reference to a bike is in her second statement, which mentioned that she had had similar experiences while riding her bike through south Williamsburg.

He doesn’t bother to actually address the incident and instead simply claims Tamblyn is *‘anti-Semitic’*, because she noticed it was a Hasid who was driving the grey van that nearly injured her and her infant daughter.

Doing a quick internet search also quickly demonstrates that Rabbi Niederman is lying through his teeth as you can find numerous anecdotal accounts of similar experiences – including those concerning buses full of Hasidic school children – with Hasidic drivers. (5) Indeed you see the same commentary from locals in the rural town of Postville, Ohio about Hasidic jewish drivers who moved there from New York to work in the Agriprocessors kosher meat packing plant and slaughterhouse there. (6)

Articles on aggressive Hasidic driving habits have been published by the Jewish Chronicle concerning London’s Hasidic population, (7) while even the Jewish Daily Forward thinks that Hasidic jews are guilty of serial impatience when driving. (8)

Thus we can see that despite Rabbi Niederman and the Jewish Press’ claims; Hasids are aggressive (and bad) drivers and it isn’t ‘*anti-Semitic*’ in the slightest to point this out.

Oh and Amber Tamblyn isn’t an ‘*anti-Semite*’ either.

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The Myth of Adolf Auer's Star of David

Fri, 09 Mar 2018 17:57:00

Recently the UK's Daily Mail ran a story about First World War I German pilot Adolf Auer painting a Star of David on his biplane to honour his Jewish gunner Willi Rosenstein against the 'anti-Semitism' of later NSDAP leader and German flying ace Hermann Goering. (1)

The claim goes like this:

'Lt Adolf Auer, who was not Jewish, and his Jewish wingman, Willi Rosenstein, served in the Luftstreitkräfte alongside Goering, the Daily Mail reported Thursday.

According to the auction catalog, "It was said that Auer painted the Jewish Star of David on his aircraft in support of Rosenstein and to annoy his fellow aviator, Goering."

Although many Jews served in the German army during WWI, it still appears incongruous to see a Fokker biplane with a Star of David alongside the German Iron Cross in fighter squadron Jagdstaffel 40.

Auer was quoted as saying that he would rather be saved by a Jewish pilot than die in a plane crash. Matthew Tredwin, of C&T Auctioneers of Ashford, Kent, told the Mail, "At the time there was no anti-Jew issue in Germany, it was just Hermann Goering's personal opinion at the time that he clearly carried with him into the Second World War."

The catalog states, "Lt. Auer scored one victory during the war and was wounded in action when he was brought down on 28th October 1918 and taken Prisoner of War."

Although Goering later rose to become one of Adolf Hitler's closest advisers and the second-most-powerful Nazi during World War II, it appears he did not penalize Auer, who served during that war in the Luftwaffe, which was headed by Goering.' (2)

This story seems superficially okay until we dig into the details a bit and notice that the auction site is precious little on source documentation for the details of this story. They are however rather more specific in what they assert however:

'WW1 Imperial German Aviators Photograph Album with Lt Adolf Auer Interest, who Painted a Jewish Star of David on his Aircraft to Annoy Fellow German Pilot Hermann Goring, small photograph album consisting of 24 photographs taken by an Imperial German aviator during WW1. The album has three images of the aircraft flown by Lt Adolf Auer of Jagdstaffel 40, who had the Jewish Star of David painted to the side of his plane, not because he was Jewish but to annoy fellow German aviator Herman Goring. The album starts with image to the front of the original owner, then a group image of pilots and observers with underneath annotated "Die Bayr Flieger-Abt 45 Pfingsten 1918". Album continues with images of various aviators and then the images taken showing Auer's two seater aircraft, with him and his observer / machine gunner present. The album ends with aerial images taken over the Western Front (Passchendale) and bomb damage at Armentieres. The images are all housed in a period album. Some damage to the rear album cover and last page but all images remain in good condition and clear. An interesting album with clearly identified aircraft of Lt Adolf Auer. It is believed that Lt Adolf Auer was not impressed about comments made by Hermann Goring regarding a fellow pilot, Willi Rosenstein when part of Jasta 27. It was said that Auer painted the Jewish Star of David on his aircraft in support of Rosenstein and to annoy his fellow aviator, Goring. He is also quoted as saying, "He would rather be saved by a Jewish pilot than die in a plane crash". Lt Auer scored one victory during the war and was wounded in action when he was brought down on 28th October 1918 and taken Prisoner of War. In WW2 he served with the Luftwaffe.' (3)

Willi Rosenstein is real enough and that rare commodity in that he was an honest to god Jewish flying ace – a rarity in the Imperial Germany Army in the First World War as Jews were both underrepresented despite conscription and didn't generally serve in the front lines when they did – (4) who is credited with nine kills. (5)

So it would appear is Adolf Auer although not an ace with just the one kill.

However where things go awry is in the story about Auer painting a Star of David on his aeroplane to annoy Hermann Goering. The problem is that while we know that Rosenstein flew as a wing-man to Hermann Goering in 1917 as part of Jagdstaffel 27. (6) Auer on the other hand's only known service is in 1918 where he and Rosenstein were partnered in Jagdstaffel 40 from 2nd July 1918 till 28th October 1918 when Auer was shot down and captured. (7)

The problem is that Goering was never part of Jagdstaffel 40 and was appointed to be the successor to Manfred von Richthofen – the legendary Red Baron – as the commander of Jagdgeschwader 1 ('The Flying Circus') on 14th July 1918. (8)

Nor was Jagdstaffel 40 part of Goering's Jagdgeschwader 1 command.

That means that Goering and Auer never served together as far as I can ascertain and thus the idea that Auer painted the Star of David on his Fokker biplane to '*annoy Goering*' and '*stand up for Willi Rosenstein*' is simply apocryphal or a made-up story to help sell the auction lot.

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The Myth of Chiune Sugihara

Sat, 10 Mar 2018 08:37:00

Chiune Sugihara was a Japanese diplomat who was stationed by the Imperial Japanese government in Kaunas, Lithuania as the Vice-Consul between October 1939 and September 1940. He is regarded as one of the *'Righteous Among the Nations'* by Yad Vashem and also credited with *'saving'* 6,000 to 10,000 jews from the *'Holocaust'*. (1)

He did this – with the connivance of Polish intelligence and the remains of its Foreign Service in the Far East – by issuing thousands of 10 day transit visas to Japan to jews and Poles. This combined with an agreement with the Soviet Union to provide transport to the same refugees to Vladivostok over the Trans-Siberian Railway – at five times the normal ticket cost per refugee – facilitated the removal of these jews and Poles from Europe to Japan and then eventually to the Shanghai ghetto.

Sugihara's reasons for doing so he later claimed was as follows:

'You want to know about my motivation, don't you? Well. It is the kind of sentiments anyone would have when he actually sees refugees face to face, begging with tears in their eyes. He just cannot help but sympathize with them. Among the refugees were the elderly and women. They were so desperate that they went so far as to kiss my shoes, Yes, I actually witnessed such scenes with my own eyes.' (2)

So in essence Sugihara *'took pity'* on the jews – although personally I also think his conversion to Russian Orthodox Christianity in the 1920s in Harbin, China also played a significant role in his conduct – and while he certainly organised the visas. The perception of him as a *'Holocaust rescuer'* is not only far-fetched. It is patently ludicrous.

Other than the fact that Sugihara was an espionage agent working at the behest and with the connivance of the Japanese government of the day rather than some charitable individual working alone. (3) The problem in large part is the sheer public illiteracy about the details of the *'Holocaust'* narrative.

To quote a writer named Stephen Matsumoto:

'Sugihara was stationed in Kaunas, Lithuania almost at the exact same time as the Nazi invasion of Poland that resulted in the exodus of tens of thousands of Polish Jews fleeing the Holocaust. Over the course of the next 30-40 days, he worked around the clock to issue approximately 3,000 visas. This was no small feat when considering each visa was hand written in Japanese characters.' (4)

The issue here is that Matsumoto assumes that the *'Holocaust'* was *'occurring'* between October 1939 and September 1940, which is nonsense. Since the beginning of the *'Holocaust'* is normally dated to around the Wannsee Conference that occurred on 20th January 1942 in Berlin.

So the jews weren't *'fleeing from the Holocaust'*. They weren't even fleeing for their lives, but rather they were trying to get out because they were rich jews – remember the Soviet Union charged them five times the standard train fare (i.e. they knew they could afford it) – trying to protect their ill-gotten gains from the German authorities and wanted to move to a location – such as the Far East - where they would be able to enjoy their ill-gotten gains in peace and quiet.

So in summary then contrary to received wisdom; Sugihara was an espionage agent working for Japan's Foreign Service who produced thousands of visas to rich jews so that they could escape the consequences of their actions in Europe.

He is certainly no hero. That is for sure.

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Why Cucking Doesn't Work: The Case of Poland's Holocaust Law

Sat, 10 Mar 2018 13:42:00

Second Edition

Poland's recent enactment of a law that makes it a criminal act to use the phrase '*Polish death camps*' in reference to the '*Holocaust*' has been met with almost universal derision from around the world. (1) What is ignored however that is the most recent flare up in a historical squabble that began as early as 1942 between the Poles and the jews concerning who were the principal victims of the Third Reich.

The jews claim that it was them and the Poles claim it was them.

This squabble quickly turned nasty and this bitterness has been exemplified in recent years with Goldhagen-esque charges by jewish historian Jan Gross that the Poles as a nation were complicit in the '*Holocaust*' and more recent claims that the Polish role has been '*underestimated*'. (2) Gross was quick to accuse the Polish government of '*Holocaust denial*', because the Poles labelled the jews who were allegedly killed as Poles or Polish jews. (3)

Meanwhile jewish-controlled media outlets have been shrieking about '*rising Polish anti-Semitism*' (4) as has the state of Israel, (5) '*minority groups*' have been wheeled out by the jews to claim that they are also '*concerned about anti-Semitism*', (6) jews residing in Poland (7) and as far away as Australia (8) are allegedly '*fearful for the future*' all of a sudden and '*Holocaust Survivors*' have been dumped next to Polish embassies and given signs to hold while they are photographed '*protesting*' the Polish government's action. (9)

This narrative all falls apart when one but notes that Poland's current Prime Minister Mateusz Morawiecki is himself jewish. (10)

Originally the Polish government tried to offer an olive branch to the jews and the state of Israel with Polish President Andrzej Duda talking about how the Poles '*helped the jews*' and '*alerted the world to the Holocaust*'– (11) not mentioning that these same reports included things like masturbation machines, vacuum chambers and electric floors – as well as Prime Minister Morawiecki pleading with his Polish subjects to avoid anti-Israel comments, (12) Foreign Minister Jacek Czaputowicz putting the whole controversy down to a misunderstanding, (13) which was echoed by Poland's Chief Rabbi Michael Schudrich. (14)

The jews and more specifically the state of Israel were having none of it though. Naftali Bennet – Israel's Minister for both Diaspora Affairs and Education – told Poland that when he came in a prearranged diplomatic visit that he would denounce them publicly before the world. So Czaputowicz did the diplomatic thing and simply cancelled the visit to avoid blushes and any harm to relations, (15) but the Israeli Foreign Ministry simply used it as a soap box from which to denounce the whole of Poland and to refuse to be... well... diplomatic. (16)

The Israeli Knesset's Foreign Affairs Committee has even been publicly urging the recall of Israel's Ambassador to Poland, which is a drastic step for what amounts to a historical debate. (17)

Aside from the angry response of Andrzej Zybertowicz – a Professor of Sociology associated with Prime Minister Morawiecki – that jews were passive and didn't fight against the Germans during the Second World War. (18) The Polish government has actually handled this very well and not backed down to intense jewish pressure to cuck.

Indeed the Polish government has used the disproportionate and patently histrionic jewish response to this controversy to undermine jewish influence in the country by looking outlaw exports of kosher meat as well as shechita. (19) It has even trolled the international jewish community by outlining plans for a '*Polocaust*' museum, which is obvious counter to the hysteria and omnipotence of what Norman Finkelstein termed the '*Holocaust Industry*' in regards to any actual or perceived deviation from their preferred narrative. (20)

This has of course caused jews to shriek and spit even more. They've demanded the United States cut diplomatic relations with Poland, (21) goaded Donald Tusk – President of the European Union – to claim that Poland '*risks its international diplomatic standing*' (22) as well as seeking to make out that Poland is engaging in a war on free speech. (23)

They've even tried to fake it till to you make it by publicly claiming Poland was about to '*freeze*' said '*Holocaust*' law (24) despite the fact that Poland flatly rejected this claim (25) and then went on to make it very clear publicly that whatever the jews claimed was the case: the law will never ever be up for negotiation. (26)

Even though Jews have been shrieking and spitting like mad for over two months. It doesn't have the outrage factor that it would otherwise have and fundamentally it makes the jews and the Israel Lobby look utterly impotent and just full of piss and wind.

This is how you should react to jewish pressure.

You just say: so what?

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The Myth of Ho Feng-Shan

Sun, 11 Mar 2018 13:52:00

Ho Feng-Shan was a Chinese diplomat who served as Consul-General in Vienna from 1938 to May 1940 and is another member of Yad Vashem’s *‘Righteous among the Nations’*. He issued circa 3,000 visas to jews resident in Austria in order that they might leave for Shanghai and its jewish ghetto between June 1938 and May 1940. It is also known that he did this in opposition to the instructions of the Chinese ambassador in Berlin Che Jie. (1)

While there is little detailed information available at Ho Feng-Shan’s motives; he is widely believed to have been motivated by pity for the jewish refugees who were queuing in droves at his embassy for visas. (2) However this is incorrect as Ho Feng-Shan was – like Japanese diplomat Chiune Sugihara in Kaunas, Lithuania – (3) working in concert with the policy of his government that he believed would be best served by offering sanctuary to jews from Austria in Shanghai. (4)

Indeed the idea that Ho Feng-Shan *‘saved jews from the Holocaust’* is simply absurd, because it was only on 20th January 1942 at the Wannsee Conference was the *‘Holocaust’* outlined and decided upon according to the traditional narrative.

Thus he couldn’t have been doing so between June 1938 and May 1940, but rather was simply following the policies of the Chinese government that he served in trying to enact a Chinese version of the Japanese Fugu plan. (5)

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The Non-Jewish Origins of the Uzi

Sun, 11 Mar 2018 14:11:00

The Uzi is perhaps the iconic weapon of Israel. It was created by Uziel Gal (nee Gotthard Glas) – a member of the jewish terrorist group Palmach - in the late 1940s and soon became standard issue in the Israeli military. (1) As with Krav Maga - the Israeli martial art – (2) the origins story of the Uzi is distinctly odd in large part because the Uzi is claimed to have been invented ex nihilo by Gal during his time in prison following his detention and successful conviction by the British military forces trying to impose some sense of law and order onto Palestine at the time.

A great example of the nature of this ex nihilo origins narrative in regards to the Uzi can be found in the recent article on Uziel Gal by Nati Gabbay that was published by the Times to Israel.
To wit:

‘When Glas joined the Palmach fighting force of the prestate Yishuv, he found the perfect occupation: Weapons development and weapons engraving. Just as in his school days, he was caught once again – and sentenced by the British to seven years in prison. To his joy, he was pardoned after just over two years in Acre Prison. Guess what he did to pass the time in jail: He designed a submachine gun.’ (3)

In this there is no mention of any other influences. Gal was in prison and he put his time to good use and created the Uzi sub-machine gun as a direct result.

Unpacking this narrative is relatively easy if we but consider the facts presented to us.

Gal joined a known terrorist group that used guns to murder its enemies.

Gal is imprisoned for being part of that group.

Gal designs gun during his time in prison.

So in other words; there must be some kind of influence there, because Gal hasn’t come into this fresh and he’s seen (and used) guns created by other people himself.

Now when he comes out of prison in the late 1940s he begins promoting his new gun – the first prototypes of which were submitted in 1950 to the Israeli military – (4) but he doesn’t credit any other design as being an inspiration for his own.

Unsurprisingly there is a gun that looks suspiciously like an Uzi and has all the same features; in the form of the Czech Sa 25 (vz. 48b) that was first produced in 1948. (5)

Compare them for yourself:

Czech Sa 25 (vz. 48b)



Israeli Uzi



The Uzi looks like a slightly chunkier version of the Sa 25 (vz. 48b): doesn’t it?

When we note that the guns are – in terms of functionality – more or less identical. Then it suggests that the Gal didn't in fact *'invent'* the Uzi at all, because all he did was to remodel and refine the Czech Sa 25 (vz. 48b) design to make the gun look different enough to ensure that his fraud wasn't readily detectable.

Why has the fraudulent narrative of the ex nihilo creation of the Uzi by Gal been kept up all these years?

Simple: without it then the myth that the iconic Israeli weapon – the Uzi – was created by jewish ingenuity would suffer a body blow as would arguments about the *'jewish contribution to civilization'* – to quote Cecil Roth – because jews weren't even able to create their own gun without stealing someone else's design and pretending it was all their own work.

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Banning Kosher Slaughter isn't Anti-Semitic: A Reply to Shira Feder

Mon, 12 Mar 2018 23:26:00

In the spirit of Socratic dialogue between anti-Semite and philo-Semite I thought I'd reply Shira Feder's article in the Jewish Daily Forward arguing that the Polish move to ban shechita – the jewish ritual slaughter of animals – is '*anti-Semitic*'. (1)

To wit:

'A new Polish bill proposes to limit kosher slaughter, in a move that has been internationally interpreted by Jews as anti-Semitic.'

However just because some jews interpret something as '*anti-Semitic*' does not make it so.

She continues:

'But kosher slaughter is evil, you protest. Surely the world is better off free from the scourge of cruel, old-fashioned, unnecessary ruthless murder and torment that haunts Eastern Europe? Not so fast. Poland has an antagonistic history with kosher slaughter. In 2013 it banned the practice, a decision that was overturned by the high court in 2014. Now the matter is being publicly re-litigated again.'

As per the European Jewish Association, the bill would be set on creating "restrictions on exporting kosher meat from Poland, which would affect a very large part of the Jewish communities in Europe."

This new law would prohibit the killing of animals when they are "in an unnatural state." Those breaking this law would find themselves potentially facing four years in jail.

"The Jewish people's trust in the Polish leadership is deteriorating," said EJA Chairman Rabbi Menachem Margolin. "I don't want to imagine what the next stage will be after legislating the Holocaust Law and putting limits on kosher slaughter in the country."

Notice Feder's attempt to link '*anti-Semitism*' with an argument against shechita based upon animal rights legislation and despite the alleged impact. Jews can simply go vegetarian if they wish to keep kosher as this permitted and even encouraged by various famous rabbis such as the former Chief Rabbi of Israel Avraham Isaak Kook.

'After engaging in some heavy Holocaust revisionism with its newest bill that criminalizes blaming Poland for the Holocaust, Poland's quest to utterly alienate its minority populations continues.'

Except the Poles aren't engaging in '*Holocaust Revisionism*', but are rather focusing simply challenging the nonsense that only jews suffered during the Second World War.

'Kosher is a complicated subject that comes replete with its own mythology and urban legends. Many of these are rife with anti-Semitism, a way of enforcing the anti-Semitic notion that Jews are separate, insular and inhuman.'

So how does that work?

Kashruth's mythology is '*rife with anti-Semitism*' and is '*a way of enforcing the anti-Semitic notion that Jews are separate, insult and inhuman*', but yet it was created and approved of by a very long and highly esteemed line of rabbis and community for keeping the '*jews separate*', reinforce the difference between jew and gentile (2) and to inculcate a hatred of the goyim. (3)

Yet it is the fault of '*anti-Semites*' and their '*urban legends*' apparently, because we know jews never do anything wrong.

'A common misconception about kosher slaughter is that the animal is not stunned before it is killed.'

This actually quite true and it isn't a '*misconception*'.

To quote Rivkah Teitz Blau:

'Jewish law requires the animal to be conscious and in perfect health; it therefore prohibits stunning which can injure the

animal or cause its muscles to jerk, making it impossible to perform the "no nicks" cut.' (4)

Nor is she alone as reading a history of the many controversies regarding kashruth would have told Feder. (5)

'People are left to picture cattle hanging upside down, shackled by their hooves, throat slit, left to bleed out. Picture poultry with broken wings, covered in dried blood, suffering through excruciating pains before the sweet relief of death, just to make it to someone's Shabbat table. Now picture an anti-Semitic canard.'

Except it is not *'anti-Semitic'* but anti-Judaism – not the same thing – nor a canard.

On the latter then I need but quote the Shamayim V'Aretz Institute:

'Today, much of the kosher meat in America (estimated between 1/3 and 1/2) comes from herds raised on the pampas of Argentina and Uruguay. Unfortunately, in South American slaughterhouses, shackling and hoisting is the dominant kosher slaughter method. In spite of promises from leading kosher authorities to reform practices after a 2008 video exposed this abuse, a second video from the Frigorifico Las Piedras slaughterhouse in Uruguay in 2010 documented that shackle and hoist slaughter for kosher animals is still the standard method for kosher slaughter in South America including kosher slaughter.' (6)

'There is a rabbinic concept which is native to Judaism of "tza'ar ba'aeli chayim", which bans causing animals unnecessary suffering. It is a specifically Jewish value which mandates the ethical treatment of defenseless creatures. According to tradition, Jews are only permitted to kill animals when they are needed for food.'

Indeed which is why jews have long been opposed to the very goyische habit of hunting for food and pleasure. (7)

'Under Jewish law, animals are afforded many of the same rights as people.'

So when will Feder be dating a Pitbull?

'They rest on Shabbat, just like Jews do. They cannot be muzzled in a field. They cannot be killed on the same day as their young.'

The idea that Jews are unusually cruel to animals when it comes to slaughter is inherently anti-Semitic, furthering the notion that Jews are foreign, inhuman, other, and unable to comprehend the pain of those who aren't Jews.'

Well jews are unusually cruel towards animals in respect of shechita, because it is a religious choice and not an obligation – as before stated jews are quite able to go vegetarian or eat fish without shechita coming into play – to eat kosher meat per se. They choose to do so and are upset when the majority of the population object to their inhumane, religious-based practices.

'So what does kosher slaughter, the kind that Poland wants to ban, actually entail? "Shehitah must be done by means of a swift, smooth cut of a sharp knife whose blade is free of any dent or imperfection," according to MyJewishLearning.com. The sharpness of the knife is to make the animal's death as quick and painless as possible.'

According to the Mishna, Jewish oral law, the slaughterer must sever the trachea and the esophagus, avoiding five techniques that would render the meat non-kosher. "They are (a) hesitation or delay while drawing the knife, (b) excessive pressure or chopping, (c) burrowing the knife between the trachea and the esophagus or under the skin, (d) making the incision outside the specified area, and (e) laceration or tearing of the trachea or esophagus, which would result from an imperfect blade."

This is all designed to limit the animal's suffering.'

Indeed, but then – given that animals have *'many of the same rights as people'* – it therefore follows that if they are so beloved by Judaism. Then why eat meat at all as jews simply don't have to.

Incidentally the sharpness of the knife is irrelevant. The relevant point is that kashruth don't allow for pre-stunning despite what Feder wants to claim.

'The meat industry does terrible things to animals. And Jews are not exempt from this, but nor are they the only people guilty of this. To pin mistreatment of animals entirely on Jews reeks of anti-Semitism; kosher is a complex, constantly changing issue that has evolved and developed with the times.'

However this isn't relevant, because the meat industry in general has more safeguards in place than the kosher meat

industry. Since the latter will not for example use pre-stunning under any circumstances and the meat industry in general is governing by what is the quickest and most humane way to slaughter animals. The kosher meat industry by contrast is only bound by these rules unless they explicitly do not breach archaic religious laws created not by modern vets, but rather dreamed up by religious nutters residing in tiny mud brick hovels on the banks of the Jordan and the Tigris two to three thousand years ago.

'And many people are doing incredible things to end inhumane practices in kosher meat manufacturers: Here's an ever-expanding list of humanely sourced kosher poultry and meat manufacturers. Here's Chabad's opinion. Here's PETA admitting Jews are no more or less guilty for animal mistreatment than any other factory farm, kosher or not (not exactly encouraging, but still worthy of note).'

None of which deals with the salient point: jews do not take all the possible precautions to ensure ethical and humane meat production, because of obscure pointless religious rules like ensuring that a cow's liver doesn't have any blemishes on it. (8)

'Poland's new law is a blow to its diminishing minority populations.'

So? The jews can eat fish and plant-based foods if it really means that much to them.

'Many Muslims rely on kosher meat to keep the laws of halal, while Jews rely on kosher meat to keep the laws of kosher. It's hard to feel safe in a country that is doing everything in its power to curtail its residents' religious freedoms.'

So if I declare that I want to sacrifice a live chicken to Moloch and the Polish government objects then does that mean they are *'infringing my religious liberties'*?

No: it means they are upholding the standard of ethical and humane meat production that should be universal.

'To limit kosher slaughter, a practice that is entirely humane in its ideal practice, is to limit the freedom of Jews, Muslims, and anyone else concerned with growing spread of fascism in the world.'

Legislating for animal rights and against barbaric religious practices is helping *'spread fascism in the world'*?

Whatever next?

Is promoting Kashruth and Halal equivalent to promoting Communism then?

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Livia Sklar's Genocidal Hatred of Non-Jews

Sat, 17 Mar 2018 11:36:00

When the Atlanta Jewish Times – an affiliate publication of the Times of Israel – published an opinion piece about Poland and Purim (1) by a senior member of the Zionist women's organization Hadassah Atlanta chapter. (2) Sklar – who lives in the Atlanta suburb of Alpharetta – (3) and likes to write about her idol Elie Wiesel in glowing terms. (4)

However in her article on Poland and Purim – the annual Jewish religious festival that celebrates the mass murder of non-Jews – (5) she immediately brings up the central figure of Haman and more specifically his 'evil lineage' as a descendant of King Agag of the Amalekites – who are held to be subject to immediate extermination in Judaism and whom are believed to have not yet been wiped out – (6) when she writes:

'Our sages of the Talmud taught us: "He who becomes compassionate to the cruel will ultimately become cruel to the compassionate." What does that mean?

In modern days we interpret that statement to mean that a forgiving attitude toward one unworthy of forgiveness ultimately constitutes a blow toward the innocent members of society. For example, a government that does not act to suppress terrorism forsakes its obligations toward the safety of its people.

Jews around the world recently celebrated the holiday of Purim. You know that the villain in the story is Haman, but did you know that his full name is Haman the Agagite, meaning the descendant of Agag. Who was Agag?

When the Israelites were wandering in the desert after leaving Egypt, they were attacked by a tribe called the Amalekites. The Israelites survived that encounter, but the incident was not forgotten.

Years later, the Israelites' first king, Saul, was instructed by G-d through the prophet Samuel to kill all the Amalekites. But Saul, in a misguided compassionate moment, decided to spare Agag, their king.

As the story goes, Samuel killed Agag afterward, but nothing is noted about Agag's wife and children. So it is possible that one of Agag's descendants centuries later was Haman the Agagite, whose family might have had their own grudges against the Jews.

Saul's misplaced compassion and failure to wipe out the family of King Agag of Amalek cost him the kingship of Israel and almost resulted in the extermination of the Jews when Haman the Agagite persuaded the Persian king Ahasuerus to issue a proclamation against the lives of all the Jews in the Persian Empire.

The lesson is that compassion is not always in our best interest when it comes to our enemies. We need to identify our enemies and hold them responsible. We need to be vigilant about those who are anti-Semitic and wish to destroy us, even today.' (7)

In summary what Sklar is explaining here is that King Saul was too merciful to the evil enemy of the Jews King Agag of the Amalekites because he spared his life, while the Prophet Samuel had the right idea when he committed what was arguably the first Jewish ritual murder. (8) This Sklar applies to Haman and Purim through the events of the Book of Esther and the subsequent religious festival in Judaism: Purim.

Sklar then clearly links the mass murder of the enemies of the Jews and the idea that to be merciful to them – as King Saul was to King Agag – is the wrong thing to do, while murdering them without compunction – as the Prophet Samuel did to King Agag – is the best course of action when dealing with the enemies of the Jews.

She then goes on to link the recent fiasco concerning Poland standing up to Jewish emotional, diplomatic and intellectual blackmail with this need to 'fight back' against the descendants of King Agag like Haman.

To wit:

'The lesson is that compassion is not always in our best interest when it comes to our enemies. We need to identify our enemies and hold them responsible. We need to be vigilant about those who are anti-Semitic and wish to destroy us, even today.

Almost at the same time as we were celebrating Purim, a law was enacted in Poland criminalizing free speech about what happened there during the Holocaust. It imposes fines and prison time for anyone who claims that Poland or the Polish people

bore any responsibility for crimes against humanity committed by the Nazis on Polish soil.

The Israeli government and many Holocaust survivors fear that the true aim of this law is to repress research and debate about Poles and to make it impossible for Polish historians to discuss and record history accurately.

We know there is a long history of anti-Semitism in Poland, predating and postdating the German occupation during World War II. Anti-Semitism was a traditional feature of Polish political and economic life.

That anti-Semitic sentiment enabled many Poles to accept Nazi racial theories and persecute the Jews as vigorously as did the Germans. Jews in at least a dozen Polish towns were killed by the Polish Home Guard, which was the dominant Polish resistance movement under Nazi occupation.

The March of the Living, a leading Holocaust education program, issued a statement deeply regretting the passage by the Polish parliament of this new law. Although the March of the Living begged the president of Poland to refrain from signing the bill into law, he did not accede to their request, and the law took effect.

Hadassah also issued a statement protesting the Polish law and affirming Hadassah's stand with the government of Israel, saying, "we have no tolerance for distorting the truth, for rewriting history or for Holocaust denial."

By supporting Hadassah, we not only benefit from its ongoing, lifesaving care and medical research; we also benefit as Jews who are opposed to anti-Semitism, fighting it wherever in the world new Hamans arise and seek to annihilate us.' (9)

So in other words what Sklar is saying is that jews should support Hadassah, because Hadassah – unlike say other jewish organisations that it is competition with – will do what King Saul couldn't and the Prophet Samuel could. If anyone criticises the jews and/or 'seeks to annihilate them' – which is a rather wide grouping but is what Sklar is using as her frame of reference (i.e. criticism of the jews = anti-Semitism = desire to exterminate jews) then they must be swiftly exterminated before they get the chance to enact their 'anti-Semitic' agenda of recreating Auschwitz.

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Hoax Alert: Graffiti at the University of Witwatersrand (2018)

Tue, 20 Mar 2018 20:32:00

We haven't had an alleged 'anti-Semitic hate crime' for a while now, but this streak of non-hoaxes has been broken by an incident at the University of Witwatersrand in South Africa.

To wit:

'Tensions at the University of Witwatersrand have eased after a number of anti-Israel graffiti messages were spraypainted on university buildings.

Wits' Palestine Solidarity Committee (PSC) is hosting the Israeli apartheid awareness week which coincides with the South African Union of Jewish Students (SAUJS)'s "Dialogue not division" campaign.

Graffiti with statements against Zionism and Israel have since been removed.

SAUJS chair Yanir Grindler said that displays like this "was just a way of getting your message across in the least constructive and most destructive way possible."

Meanwhile, Wits PSC secretary Imaan Moosa has distanced the organization from the vandalism.

*"We do not condone that (vandalism) in itself but outside of the Wits PSC, we recognize and understand that vandalism can be used as an act of activism and self-expression," Moosa said.
Speaking on whether the displays were anti-Semitic, Moosa says that the graffiti was against Zionism and not against Judaism.*

"I think one of the statement was 'f@@k Zionism' and we would like to state that's an ideology of Jewish nationalism."

"That statement is not inflammatory in any way to Judaism itself."

Grindler believes it is not an act of anti-Semitism but also noted that other forms of graffiti may be interpreted as anti-Semitic.

"There were other forms of graffiti like 'f@@k Israel' where you are not actually speaking out against the ideology. You're speaking out against the entity and I think we found that problematic," Grindler added.

He noted that the graffiti was more anti-Israeli than it was pro-Palestine and that questioning the legitimacy of Israel is what SAUJS is against.

Moosa says that a few posters were pro-Palestine but any anti-Israeli posters were aimed at the apartheid policies implemented in Israel.

Wits University has separated the SAUJS and PSC campaigns after scuffles broke out on campus in recent years.

Both parties have commended the university for increasing the proximity to one another to avoid any issues this year.

Moosa and Grindler have called for constructive engagement between members of both parties.' (1)

What we see here is the classic self-serving charge of 'anti-Semitism' made by pro-Israel individuals and organisations against anti-Zionist individuals and organisations even though it is clearly nothing to do with jews but rather Israel.

The problem of course is that over time Zionists and their allies have begun to take anti-Zionism as being de facto anti-Semitism, because – so the logic goes – as Israel is a jewish state then it therefore follows that you are criticizing jews and thus you are'anti-Semitic'. The simple counterpoint that criticizing Italy doesn't make you anti-Catholic or anti-Italian, but rather makes you simply a critic of Italy is apparently lost on the Israel Lobby, because... well... it is just too nuanced for them apparently.

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The Accession of Mike Pompeo

Tue, 20 Mar 2018 21:19:00

When like me you awoke to the news that US Secretary of State Rex Tillerson had been unilaterally dismissed by President Donald Trump and were then greeted to the further news that CIA Director Mike Pompeo would be taking over the role. I have no doubt that you were horrified since while I didn't always agree with Rex Tillerson's foreign policy dealings.

I have little doubt that he was a voice of reason against the fetish for regime change that is embodied in the neo-Conservatives who have hijacked the populist revolt against their Israel First policies that Donald Trump was alleged to embody.

Ron Kampeas sums the difference between Tillerson and Pompeo in an article syndicated by JTA when he writes that:

'Tillerson and Trump have tussled about a number of things — whether Russia is a reliable partner (Tillerson thought not, for Trump the jury is still out); whether to negotiate with North Korea about its nuclear weapons capability (Tillerson recommended it; Trump at first knocked Tillerson down, but now seems ready to follow that path).

[...]

Tillerson was one of the Cabinet-level officials staying Trump's hand on the Iran deal, advising him to stick with what he saw as a bad agreement and amend it. Iran is hewing to the narrow parameters of the agreement, and the thinking by Tillerson and others, including Defence Secretary James Mattis, was that the United States would lose the leverage to persuade allies to pressure Iran by other means should Trump seek to kill the deal.

Pompeo, a Republican congressman from Kansas before assuming his CIA role, opposed the deal, which trades sanctions relief for a rollback of Iran's nuclear program. One rationale for the pact advanced by the Obama administration, which brokered the agreement, was that the only alternative was a military strike, which Obama officials believed would not necessarily kill Iran's nuclear program and lead to open-ended war.

Pompeo as a congressman once said that a military strike was doable.

"In an unclassified setting, it is under 2,000 sorties to destroy the Iranian nuclear capacity," he said in 2014. "This is not an insurmountable task for the coalition forces." (1)

With such a contrast in Tillerson's more sober views compared to Pompeo's Colonel Blimp style insanity it isn't difficult to understand why both the Israel (2) and the Arab Lobbies (3) have reacted ecstatically to this news. This is essentially because Pompeo is a puppet that they can use to push for a US invasion of Iran and Syria – since American soldiers obviously exist only to die for Israel's foreign policy interests – in order to secure the new Israeli-Sunni Bloc alliances regional interests as I predicted would happen. (4)

Heck to make the State Department even more pro-Israel under Pompeo; a relative pro-Israel nobody named Heather Nauert has been promoted to be Pompeo's deputy. (5)

What can we expect from Mike Pompeo's State Department?

A stepping up of the rhetoric and attacks on Iran and Syria as well as Russia as is already being demanded by the Israel Lobby. (6)

Whether Pompeo will manage to convince the American people that they should back an invasion of Iran and Syria by US forces is very unlikely, but don't be surprised if we see a large amount of Mission Creep affecting US forces that are involved – directly and/or indirectly – in the ongoing Syrian Civil War.

The Neo-Conservatives will try to get their desired war by hook or by crook.

They don't care as long as Americans die and not Israelis in a war with Iran.

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Hoax Alert: Swastikas and Vandalism at Western Washington University (2018)

Fri, 23 Mar 2018 20:49:00

Well when it rains it pours. I previously mentioned that we hadn't had any alleged '*anti-Semitic hate crimes*' in the last few weeks and then suddenly we appear to have another slew of them.

This time the incidents concerned come from Bellingham's Western Washington University.

To wit:

'Officials are investigating two incidents of anti-Semitic vandalism that occurred this week, Western Washington University confirmed Friday.

Several books were damaged in the Jewish Studies section of the Wilson Library on Monday, said WWU spokesman Paul Cocke. The books were also defaced with anti-Semitic language, he said.

In addition, a swastika was drawn in ink or marker on a poster outside a faculty member's office in the Communications Building, Cocke said.

"The intentional destruction or theft of library materials aimed at silencing voices cannot stand," said Mark Greenberg, dean of libraries at WWU. "This type of deplorable behavior has a long and dark history and requires our active resistance."

A swastika is the symbol of Nazi Germany, and widely accepted as hate speech.

Cocke said he couldn't say why students and staff weren't notified about the incident earlier.

"The delay in more broadly reporting on the anti-Semitism in the library was prompted by the University Police investigation, which I cannot discuss in more detail," he said.

But some students said that they'd prefer an alert about such incidents, such as the text messages and emails sent to students and staff when a crime occurs on or near campus.

"I would have like to have known about that," said Fairhaven College junior Naomi Edelstein. "I don't understand what the school's interest is in keeping this low-key."

Edelstein was a target of anti-Semitic vandalism about two years ago, when someone drew a swastika on a whiteboard attached to her dorm door.

That vandalism and other incidents last year prompted WWU officials to form a task force to investigate and address anti-Semitism on campus. A report was issued in March 2017.

"Anti-Semitism and other acts of racism, bias and hate have no place at Western," said Western President Sabah Randhawa.

This week's incidents came on the heels of a widely publicized Pro Publica investigative report into a neo-Nazi terror group called Atomwaffen, which is German for "nuclear war." A member of the group lives near Blaine, according to the report.

Even so, WWU professor Sarah Zarrow, who teaches modern European Jewish history, cautioned against overreacting to this week's events.

"While the connections between this act of vandalism and the book-burnings of the Nazi regime are certainly upsetting, I see no reason to equate the vandalism of five books with the actions of the Nazis, or to assume that we are on some sort of path parallel to the 1930s," she said.' (1)

Notice that there isn't actually much detail about the accusations and they are... shall we say... rather improbable.

Depending where the staff member's office is that had a swastika drawn in pen or marker outside of it. It will depend as to whether it is possible for it to have happened as surreptitiously as is implied or whether the staff member is the more likely candidate. It is also perfectly possible that it was meant to be a commentary on their tutoring style – e.g. Swastika = Nazi = Grammar Nazi – rather than as a political statement.

Even it was a political statement it could be a reference to Zionism or it could simply be a hoax to make it possible to claim that Western Washington University has an '*anti-Semitism problem*' as has happened several times in recent years.

As to the library books; the problem here is that we do not know what the '*anti-Semitic comments*' were or why the university library seems to think they have just occurred. We are just told that so-called '*anti-Semitic comments*' were written in the books concerned, which could very easily mean criticism of say Judaism or criticism of Israel that is just being misrepresented using the broad brush of so-called '*new anti-Semitism*'.

So in summary then; there really isn't any reason to think either of these two alleged '*anti-Semitic hate crimes*' were in fact '*anti-Semitic hate crimes*'.

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Blood Money, OxyContin and the Arts

Sat, 31 Mar 2018 10:08:00

In my previous article (1) covering the vile conduct of the jewish Sackler family who own pharmaceutical giant Purdue Pharma who manufacture the opioid painkiller OxyContin that is the cause of the greatest medical scandals in history. (2)

The Sackler family's body count in the United States from overdoses alone was estimated to be 200,000 since 1999. (3)

In the face of increased public scrutiny and distrust of OxyContin; the Sacklers have done what they have always done when they cannot intimidate, buy off and/or silence the critics of OxyContin: (4) launch a massive PR campaign. (5)

Like their PR campaigns; the Sacklers have long been rather... shall we say... lavish with their bloody money in terms of donating to *'good causes'*. These *'good causes'* usually take the form of projects associated with the liberal arts.

The Sackler family financed the building and filling of a gallery – known eponymously as the *'Sackler Wing'*– in New York's Metropolitan Museum of Art in 1978. (6)

Other examples of this include the Sackler Gallery at the Smithsonian, the Sackler Museum at Harvard University, the Sackler Centre for Arts Education at the Guggenheim, the Sackler Center for Feminist Art at the Brooklyn Musuem, the Sackler Wing at the Louvre, the Serpentine Sackler Gallery in London and a wide range of institutes at prestigious universities such as Oxford and Columbia. (7)

Indeed the Sacklers have even founded organisations like Beespace – a non-profit that provides supports to left-wing organisations like the Malala Fund – which is run by one of the newest generation of the family: Marissa Sackler. (8)

The thing about this is that while the Sacklers are effectively murdering thousands of Americans every year with OxyContin. They are using the blood money from the sales of the drug to fund left-wing political causes and left-wing institutions – such as the Sackler Center for Feminist Art – that undermine the very fabric of America and promote its destruction.

So literally when you take OxyContin you are not only endangering yourself, but your country as well.

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Hoax Alert: Jeremy Corbyn's 'anti-Semitic Mural' (2018)

Sat, 31 Mar 2018 09:45:00

Well another day and yet another alleged '*anti-Semitic hate crime*' has occurred. This time it has erupted around claims that Jeremy Corbyn – the jewish leader of the British Labour party – (1) is '*anti-Semitic*', because he '*liked*' an '*anti-Semitic mural*' in Tower Hamlets, London on Facebook.

To wit:

'Jeremy Corbyn's deputy was confronted on live TV today with a "grotesque" anti-semitic mural that has ignited outrage in the Labour Party .

The row erupted when it emerged Labour's leader wrote a post criticising the removal of the mural - which showed supposedly 'Illuminati'-linked Jewish financiers dealing on the backs of suffering people.

Mr Corbyn has now said he did not look closely at the mural before writing his "general comment about... freedom of speech" on Facebook in 2012, adding "I sincerely regret" not doing so.

But Jewish MP Luciana Berger said the response of Mr Corbyn's office was "wholly inadequate" and MP Angela Smith said it was "simply not credible" to suggest he did not spot antisemitic themes.

Today Deputy Labour leader Tom Watson was confronted with the image on the BBC's Andrew Marr Show.

Mr Watson described it as "a horrible antisemitic mural that was rightly taken down."

But he said he had now seen it about 100 times and was being shown it on national TV - which was different to someone like Mr Corbyn spotting it on Facebook "on the move".

Host Andrew Marr put it to Mr Watson that the mural was "Third Reich propaganda antisemitism".

Mr Watson replied: "I'm very very sorry that people feel hurt by this and that's why I think it's right that Jeremy has expressed regret for this."

He added: "Nobody in the Labour Party should have the slightest hesitation in condemning this mural, it's antisemitic, it's horrible.

"And I want Jewish members as well as every other member of the Labour Party to feel welcome in our party.

"I think it's time we said that enough is enough on these antisemitic stories and we are taking measures to do that."

Asked if he agreed with Labour MP Chris Williamson that there had been a "weaponising" of anitiseitism, Mr Watson replied: "No, I don't, I don't agree with that at all."

Mr Corbyn's message was posted under a post by artist MEAR ONE, who was announcing that his mural was being painted over.

Mr Corbyn wrote: "Why? You are in good company. Ruckerfeller destroyed Diego Viera's mural because it includes a picture of Lenin."

A later Facebook post by the artist in 2015 explicitly said: "Some of the older white Jewish folk in the local community had an issue with me portraying their beloved Rothschild or Warburg etc as the demons they are."

Shadow Brexit Secretary Sir Keir Starmer told ITV's Peston on Sunday of the mural: "It's grotesque and disgusting." (1)

Now for the sake of clarity this is the mural that they are shrieking about:



Looking at the mural itself rather than simply taking the claims of '*anti-Semitic themes*' at face value. I must confess that I am rather perplexed about the alleged '*anti-Semitic themes*', because I simply cannot see them and as a self-confessed anti-Semite: I should be able to.

All I see is a political mural that invokes the following themes:

- The Illuminati/Freemasons (not the jews mind you) run the world. Hence the Masonic/Illuminati symbols in the pyramid and the all-seeing eye.
- They do via the manipulation money and the hording of wealth. Hence the six men at the table counting out money.
- These Illuminati/Freemasons exist by exploiting the masses and cause untold suffering in so doing. Hence the table at which the six men are sitting is supported on the backs of the suffering people, while images of suffering are displayed as separate portraits around the edge of the mural.

Therefore idea that the mural is '*anti-Semitic*' or contains '*anti-Semitic themes*' is absurd, because it never displays any jewish symbols nor implies jewishness of the six men at the table at any time.

Indeed as I have already pointed out; it actually blames the Illuminati/the Freemasons not the jews, but we have everyone and their aunt shrieking as is the mural contained references to the Protocols of the Learned Elders of Zion.

Yet that doesn't stop jews and a wide assortment of Shabbos goyim acting as is it did.

Scratch another '*anti-Semitic hate crime*' hoax.

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Hoax Alert: The Sacking of Cathy Bekerman (2018)

Sun, 01 Apr 2018 12:13:00

Another day, another alleged *'anti-Semitic hate crime'* and this time it has occurred in the unlikely setting of Colombia in South America.

To wit:

'A Colombian Jewish journalist was forced to resign as anchor of a daily TV newscast after refusing to cross herself on air.

When Channel 1's Cathy Bekerman was told by her newscast director to cross herself on air, "I did not do it, and he asked me to resign at that moment, to which I did not agree," Bekerman told Colombian media.

The story came to light following a tweet by Jewish radio journalist Azury Chamah.

Colombia is a country that allows freedom of worship, which could open the channel and the newscast director, Yamid Amat, to legal action.

The Confederation of Jewish Communities of Colombia, an umbrella organization for the country's Jewish groups, issued a statement demanding an apology from Amat "in light of his discriminatory and violative behavior of freedom of religion guaranteed in the Colombian Constitution."

Israel's ambassador to Colombia, Marco Sermoneta, tweeted that the case was a "serious anti-Semitic incident," and urged that "anti-Semitism is everybody's problem."

According to Publimetro news, Amat issued an apology on the channel's website, in which he expressed remorse for having "affected her religious convictions without that being my purpose." He added: "May the Jewish community and other religious organizations always receive a respectful treatment from me."

Chamah tweeted on Wednesday that Bekerman accepted the apology and may return to her previous position.' (1)

So basically Cathy Bekerman was asked by her producer-cum-director Yamid Amat to cross herself live on air – in which context we don't know but presumably it had to do with either a religious event or a death – and she refused.

So in anger Amat told her to resign because she was failing to... well... do her job and Bekerman immediately went public through her fellow jewish media figure Azury Chamah, which then provoked the Confederation of Jewish Communities of Colombia and Israel's Ambassador to Colombia Marco Sermoneta to shriek loudly about *'anti-Semitism'*.

When the reality is that what Amat did – whether it was right or wrong – was to ask an employee in the public eye to make a religious gesture to pander to the Catholic religious sensibilities of most Colombians and she refused to do so. Thus justly earning his ire as her employer and boss.

There was no *'anti-Semitism'* involved, but it does demonstrate how quickly jews will level the charge of being an *'anti-Semite'* regardless of its actual plausibility.

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Safra Catz: Capitalism, Immigration and the Israel Lobby

Wed, 04 Apr 2018 18:40:00

You've probably never heard of Safra Catz, but she is a very important figure at key technology firm Oracle – run by jewish capitalist Larry Ellison – (1) as she is effectively his confident as well as the co-CEO of Oracle. (2) She is the highest paid female CEO in the technology industry (3) and in December 2017 also joined the board of the entertainment giant Disney. (4)

Add to that the fact that Catz was part of Donald Trump's transition team (5) – which caused at least one executive to resign at Oracle – (6) and that she was tipped as one the big contenders to replace General H. R. McMaster as Trump's National Security Adviser. (7)

Catz is odd precisely because she is an advocate of open borders and white genocide... oh sorry... mass third world immigration to the United States and Europe.

She *'believes the US is a country of immigrants and that, despite the 'Buy American, Hire American' push, "common sense will prevail"'* (8) Catz came to the Trump campaign as a last resort having previously supported Democratic party candidates as well as ultra-Zionist and globalist Republican

Unsurprisingly Catz – the child of *'Holocaust Survivors'*– (9) is active in attending jewish religious rituals such as Bat Mitzvahs, (10) attends AIPAC conferences, (11) works with Trump's jewish son-in-law Jared Kushner (12) and has continued to push Israeli economic interests (13) continuing Larry Ellison's policy. (14)

So in essence Catz is an agent for Israel in the United States; who exploits her position in the technology industry to push for masses of third world workers that she can exploit cheaply, while getting rid of American workers and pushing for as much US taxpayers money as possible to be sent to the jewish state.

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Nicholas Tolkien and the Lure of Jewish Identity

Tue, 10 Apr 2018 18:28:00

John Ronald Reuel Tolkien's (aka JRR Tolkien) great-grandson Nicholas Tolkien – born to Tolkien's grandson Simon and a jewess named Tracy Steinberg – (1) is an interesting case study in the power of jewish identity.

Superficially you'd be inclined to think that Tolkien – who after all is only half jewish racially but in halakhah (i.e. jewish religious law) he would be jewish because his mother was jewish – might have gone either way in terms of his self-identity.

However as Tolkien makes clear in his interview with Aish.com he identifies as a jew and not in any way, shape or form as a non-jew.

To wit:

'Nicholas attended a posh school in London where he was bullied when he told his fellow students that he was Jewish. The school didn't teach about the Holocaust; as a Jew, Nicholas felt like an outsider.

That feeling of otherness would lift when Nicholas visited his Jewish grandparents, Anne and Mark Steinberg, in their apartment above the vintage clothing shop they ran in London. "My grandfather prepared me for my bar mitzvah," recalls Nicholas. "He was the one who introduced me to my faith, to the humor and the stories.... He was always reading the Torah to me."

In time, Nicholas became very familiar with a number of Biblical tales, something that he feels many of his contemporaries in his millennial generation are missing. Often feeling like an outsider, Nicholas remembers enjoying hearing about Moses, who had to live in a non-Jewish environment and yet continued to identify with his fellow Jews.

"My grandfather Mark was the biggest Jewish influence I've had," Nicholas says. Today, Nicholas keeps kosher and celebrates Shabbat each week.

Grandpa Mark also told Nicholas about the Holocaust. Having grown up in St. Louis, Mark was friends with many survivors who'd moved to America after World War II. One story in particular haunted Nicholas: his grandfather told him about a woman he'd known who'd survived Auschwitz. For the rest of her life, every time she ate, Nicholas explains, "she'd eat with a lot of fear, and would cover her food with her other hand as if it was going to be taken away from her." Nicholas learned that the scars from the Holocaust lingered and never went away.

Nicholas' journey to tell the story of Holocaust victims mirrors his own journey as he's learned more about his Jewish heritage. Visiting Israel with Birthright was a huge influence and opened his eyes to new aspects of Jewish life. Nicholas has also explored Jewish resources online; Aish.com has been a vital resource in his Jewish education.

Nicholas continues to study Jewish texts. "It's not something a lot of young people do now," he acknowledges, but the beauty and timeless wisdom inspires him. Tapping into 3,500 years of Jewish wisdom has helped Nicholas deal with very 21st century concerns. "The Book of Job is the most inspirational to me," Nicholas explains. "It addresses the problem of evil, and it's been useful to me" as he grappled with moral dilemmas while writing his play.

Nicholas also realizes that learning about Judaism and maintaining a Jewish lifestyle is a way to honor the many Jews who died for the sake of being Jewish. "What I find so horrific is that the Nazis banned Jewish tradition. They banned Chanukah, they banned Shabbat, they burned Jews after their deaths instead of giving their victims a proper burial. With the Shoah, our traditions were taken away, and every time we do these rituals, we honor the memories of those who were killed.'" (2)

We can see from this that Tolkien's focus on jewish identity began early on and appears to centre of a sense of victim-hood. In other words because Tolkien was bullied in school and was an outsider and at the same time his jewish grandfather was kvetching at him about how the jews have been unjustly persecuted throughout history resulting in the so-called 'Holocaust'. It is no surprise that Tolkien adopted his mother's identity as his own and began to closely identified with this jewish

Yet Tolkien has a problem.

The literary world is difficult to break into even as a jew. Yet what Tolkien did to remedy is typically chutzpathic in that despite explicitly rejecting his famous great-grandfather by identifying as jew rather than as an English Roman Catholic. He decides to style himself as the 'jewish great-grandson of JRR Tolkien', which isn't untrue but it is dishonest. Since Nicholas

Tolkien is most certainly not his grandfather, his contributions to literature and the arts are at best mediocre and yet he is given opportunities because of an unearned privilege of having a famous literary figure as his great-grandfather.

Quite frankly – despite the Tolkien family’s attempts to make JRR Tolkien out to be an ultra philo-Semite – I think that devoutly Catholic and honest author of the Lord of the Rings would be rolling in his grave.

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Fake Holocaust Survivors: George Gelb

Sat, 08 Sep 2018 09:43:00

Continuing on with my series of articles on the stories of so-called ‘*Holocaust Survivors*’ we have the case of George Gelb that was cited recently by Staten Island Live.

To wit:

‘Yet behind the laughter and love, is a story of a 6-year-old boy from Budapest, Hungary, who survived the Holocaust by hiding in an attic with his mother and sister.

George still recalls one poignant moment when the Hungarians came into their apartment and yelled: "Jews come out!" All of the Jews had to come out of the building, raise their hands, and walk in the middle of the street.

His mother thought they were going to be killed, but instead the Hungarians just took all of their jewelry and they left.

After that, George and his family went into hiding. And while George was just a little boy at the time, certain experiences remain vivid in his mind.’ (1)

Now the amusing thing about Gelb’s strange story is that the worst thing that ever happened to him and his mother was being told by Hungarian soldiers to come out of their house and give them their jewellery.

Well that tells us two things:

- 1) Hungarian jews had a lot of valuable jewelry.
- 2) Nothing happened to Gelb that was worse than having his mother’s valuable jewelry taken.

Tells you everything you need to know: doesn’t it?

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Hoax Alert: A Parisian Problem (2018)

Sat, 08 Sep 2018 20:19:00

We have yet another so-called ‘*anti-Semitic hate crime*’ that is being reported.

This time it has occurred in Paris and Arutz Sheva is reporting that:

‘Several men allegedly assaulted and robbed a Jewish man in Paris, who said that the attackers had hit him because he was wearing a star of David pendant around his neck.

The incident occurred at around 3 a.m. on Monday morning, the victim told police, according to a report by the France Bleu radio station. The man was not named in the report.

The complaint, as summarized by the radio station, said the man was crossing the Alexandre III bridge over the Seince river in Paris’ center, near the prestigious Champs-Elysee Avenue and shopping area.

A man on a scooter drove up to the Jewish man and yanked the pendant off his neck from behind, in what up to that point appeared to be a random a grab-and-run robbery, the man said. But upon seeing the chain had a star of David pendant, the alleged culprit shouted “dirty Jew” at the complainant, he told police.

A second scooter arrived with a driver and a passenger, who descended and started beating the complainant, he also said. The attackers, who have not been identified, then stole the man’s cell phone and wallet, he told police.’ (1)

Now the problems with this narrative are two-fold.

Firstly why was said ‘*jewish man*’ walking around at 3 A.M. on a Monday morning in the middle of Paris?

It is an odd situation to put oneself in so it bears explanation.

Secondly why has there been no CCTV of the attack released given that it occurred ‘*near the prestigious Champs-Elysee Avenue and shopping area*’, which surely has plenty of both private and public CCTV cameras in place.

Doesn’t sound very kosher: does it?

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Hoax Alert: An Obvious Cemetery Vandalism Fraud in New Jersey (2018)

Sat, 08 Sep 2018 09:40:00

We have yet another alleged ‘*anti-Semitic hate crime*’ being reported.

This time the event has occurred in New Jersey by the Jewish Daily Forward:

‘Four headstones were toppled at a Jewish cemetery in New Jersey.

The toppled headstones were discovered on Sunday at the Congregation Agudath Achim Cemetery in Freehold Township in New Jersey. The headstones were pushed over sometime on Saturday or early Sunday morning, according to local reports.

No other acts of vandalism were discovered in the cemetery, the local Asbury Park Press reported. The headstones were not significantly damaged, according to the report.

One of the headstones belonged to a World War II veteran, Michael Berman, executive director of the Freehold Jewish Center, which operates the cemetery, told local media.

*“In terms of it being the desecration of a holy space, it is,” Berman told the Asbury Park Press.
“Being Jewish, we’re all connected to our history. Our history, unfortunately, has some difficult times in the past and memories that go back to World War II and much farther than that.”* (1)

The irony with this narrative is that we are only talking about a total of four gravestones and there is no evidence that vandalism was even involved. After all – if we are to believe the report by Asbury Park Press – there was no significant damage and no other vandalism in the slightest. This doesn’t even sound like homeless people vandalizing a cemetery let alone an ‘*evil anti-Semitic conspiracy*’ as Michael Berman is trying to imply.

A far likelier explanation is that the Congregation Agudath Achim Cemetery had simply not been properly maintained for years and the four gravestones fell over due to this neglect and are being reported by the Freehold Jewish Center as being ‘*vandalized*’. Both to elicit sympathetic coverage and attract donations so that they can refill their coffers.

What won’t jews do for money?

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Whose Land?: A Reply to Colonel Richard Kemp

Sat, 08 Sep 2018 09:58:00

Colonel Richard Kemp – formerly of the commander of the British Army's *'Royal Anglian Regiment'* when he retired in 2006 – has reinvented himself as an *'expert'* on the Middle East and pro-Israel pundit. (1) As he appeared as an *'expert'* introducing the recent pro-Israel documentary *'Whose Land?'* that is being distributed by organisation *'Christians United for Israel'* or CUFI for short.

Happily CUFI decided to transcribe his remarks, which I will reply to as I go.

""The documentary film 'Whose Land?' is not intended to justify the right to exist of the state of Israel. I find such an argument abhorrent. Questioning Israel's right to exist is pure antisemitism. Such fundamental prejudice should not be dignified by response or contrary argument.' (2)

This is nonsense of the first order, because Kemp is simply dodging this difficult question by claiming that it is *'abhorrent'* and *'pure anti-Semitism'*. However as Stefan Molyneux might rightly remark: that isn't an argument. It is merely rhetoric designed to dodge the question at hand and avoid the uncomfortable discussion that as Sizer has pointed out: there is no biblical mandate for Zionism. (3) It also sidesteps the whole long-running controversy about the ethnic cleaning of Palestine by Jewish Zionists during the Israeli War of Independence. (4)

It is also worth pointing out that Kemp has track record of accusing his opponents of *'anti-Semitism'* regardless of what they actually believe. (5)

Kemp continues by asking rhetorically: *'How often is the right of Great Britain to exist called into question?'*

This is an amusing thing for an aspiring political pundit to claim given that this is the very mission of – for example - the Scottish National Party and they almost succeeded in this in September 2014. Other significant political parties such as Plaid Cymru and Sinn Féin do so on a regular basis as well.

He then continues to spew rhetoric when he continues by adding that:

'Or the United States, Germany, France, China, Russia, India, Saudi Arabia, Iran, any other country.'

Yet forgets the significant States Rights and Independence movements in the France, Germany and the United States etc ad infinitum.

Whoops: eh?

Kemp then digs himself even deeper by asking rhetorically:

'How often is the right to exist of any country other than Israel questioned, argued over, debated, discussed?'

As before: frequently, but that wouldn't facilitate Kemp's rhetorical dodge now would it?

'To do so is exceptional.'

Yet it isn't as I have pointed out and Kemp well knows.

Apparently hanging around with and defending Jews turns you into a congenital liar.

Who knew?

'Exception applied only to the Jewish State.'

It therefore amounts to antisemitism pure and simple.'

Note Kemp's deceitful sleight of hand here in that he talks about countries that are not ethnostates as well as countries that enforce their state religions like Iran and Saudi Arabia, but then immediately replacing his religious angle with an ethnic/racial one. As Kemp is well-aware *'anti-Semitism'* is not opposition to either Judaism or Israel, but can be held in addition or in opposition to those ideological positions. (6) Yet Kemp asserts that if you dare to criticize Judaism let alone

Israel then you are an *'anti-Semite'*.

Well if to criticize a jew makes me an anti-Semite then I am an anti-Semite.

The point in that statement is that Kemp's defense of Israel and Zionism as a political ideology isn't reasoned let alone logical, but rather consists of pointing at the offending party and screaming *'anti-Semite'*, *'Six Million Jews'*, *'Holocaust'* and *'Nazi'*.

Oh and then promptly strutting around like an overstuffed peacock acting like you have made a profound intellectual statement.

Speaking of Nazis it isn't long before Kemp brings up the Third Reich when he states that:

'In Nazi Germany, the right of Jews to own businesses to own property, to join the professions to go to school to receive medical treatment to live a normal life in the community. All of these were denied them.'

Aside from the fact that jews could own property and could join the profession and certainly could receive medical treatment – after all even Auschwitz had a camp hospital that treated inmates with the only legal caveat being that they could only work with/be treated by other jews and not Germans.

Apparently Kemp that jews shouldn't be treated by others jews... isn't that a bit... well... *'anti-Semitic'*?

But yes... sorry mere details of history, which isn't what Kemp is concerned with because he'd rather betray Great Britain for Israel.

At least we know where his loyalty really lies.

'Today, Israel's enemies demand that the Jewish state be isolated, ostracised, banished from the community of nations.'

Given how much Israel shrieks and demands special treatment – pun intended – then can you really blame them?

Who wouldn't isolate, ostracise and banish an international Typhoid Mary?

'These people are the Nazis of the 21st century.'

Is it just me or is *'Nazi'* just the modern version of the cry of *'Witch'*?

Someone being a *'Nazi'* or not doesn't impact whether they are right or not after all or perhaps it does in Kemp's jaundiced perception of the world?

One wonders what is next: will he claim that pigs can indeed fly?

'Their arguments must not be dignified with a response.'

So in other words: Kemp has no arguments other than to scream *'Nazi'* and accuse critics of Israel of being *'anti-Semites'*.

After all if you have arguments then you'd use them not claim you have them but don't want to use them because it *'beneath your dignity'* to do so.

That rather sounds like the typical cop out of an abject coward: don't you think?

'These modern-day Nazis'

Yes: I am a modern-day Nazi.

Can I help you?

'are responsible for the greatest slur campaign in the history of humanity spreading false narratives, falsifying and distorting history, lying, deriding, rejecting and despising without cause'

Yet Kemp cites no examples, because... well... Zionists don't have to use arguments because they are obviously right as

their opponents are all Holocaust-denying jew-hating members of the modern Nazi party that no one knows about but Richard Kemp.

'and for one purpose to abolish the nation state of the Jewish people, Israel.'

One wonders why the jews need a nation-state given that they seem to want to move into everyone else's nation-states and tell them how they run them.

Perhaps a modest proposal here would be to gather up the jews and deport them to Israel so they can go live in their new Gan Eden in harmony with the rather upset Palestinians who they have spent the last few decades trying to ethnically cleanse while screeching that they aren't doing anything of the kind.

'Whose Land?' does not set out to justify the right of Israel to exist. Instead, it simply tells the truth – a truth that is clear, undeniable and unequivocal. The truth, that for the sake of human civilization and decency, must be heard above the growing cacophony of those who clamour to turn the world against the Jewish state and whose false propaganda not only maligns the innocent and brain washes the unwary but also incites violence and inflames hatred.'

So I am guessing that the truth isn't quite as *'clear, undeniable and unequivocal'* as Kemp claims given that CUFI felt the need to produce and distribute *'Whose Land?'* while contracting Kemp to use his fame to market it on their behalf.

Strange how people seem to increasingly dislike and disbelieve the state of Israel and its paid shills like Richard Kemp when they put forward such convincing arguments like *'anti-Semite'*, *'Holocaust Denier'* and *'Nazi'*: isn't it?

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David Cole lies about 'Holocaust Denial' (Again)

Tue, 11 Sep 2018 21:45:00

David Cole is back and run out of anecdotes about how no one will talk to him anymore and has written a new piece attacking *'Holocaust Denial'* for Takimag.

To wit:

'Two years ago, I penned a piece titled "Denial Is Dead." The gist of it was that Holocaust denial is basically over. All of its leading intellectual proponents have abandoned the concept, and soon enough the whole idea of Holocaust denial will be relegated to the waste bin along with the temperance movement and Synanon.

Well, I was wrong. Holocaust denial ain't dead. Oh, it's brain-dead, but like the zombies in a George Romero film, it will not only survive but eventually claim the world.' (1)

This is simply a bald-faced lie.

Scholars like Carlo Mattogno, Thomas Kues and Jurgen Graf – all of whom unlike Cole have published two-three detailed studies of so-called *'death camps'* as well as numerous papers – have never retracted their doubts and have ripped apart the best arguments and *'evidence'* that mainstream historians can present for what essentially amounts of a conspiracy theory.

Cole then goes off chortling in a typical histrionic way – which is how you know he is lying through his teeth incidentally - about how Goebbels' diary entry dated March 27, 1942 is *'proof'* of the *'Holocaust'*. Now had Cole been the least bit honest – my estimations of that go down pretty much every single time I read a piece he has written – then he'd have known that this has been addressed in detail numerous times from a revisionist point of view and that the mainstream historians don't really have an answer to it. (2)

Yet the orthodox crowd – and Cole apparently – are completely unaware of that fact and instead – like Deborah Lipstadt – content themselves in the weird yet fervent belief that nothing new has been published by *'Holocaust Deniers'* since about 1995.

Perhaps the reason for this can be found in the fact that the latest generation of *'Holocaust Deniers'* tend to have an understanding of the sources, structures and documentation of the so-called *'Holocaust'* that would have earned them academic plaudits by the truckload had their subject been anything else.

In other words: they are a scary bunch to debate and it shows with the orthodox *'Holocaust'* historians doing anything other than debate the so-called *'deniers'*.

I know of two intellectually significant so-called *'Holocaust Deniers'* who have *'recanted'* their views, which are David Irving and Mark Weber. Both did so for economic reasons with Irving wanting his popularity and plaudits back, while Weber just wanted money and allegedly considered selling his mailing list to the ADL and SPLC to generate funds.

Not exactly what Cole is claiming: is it?

It just goes to show that you should never ever trust anything that a Jew says.

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Science Fiction, anti-Semitism and Cultural Norms

Sat, 15 Sep 2018 20:28:00

Paul Sturtevant is one of those pseudo-intellectual internet dweebs that academic historians like myself often end up having to answer by proxy, because of the stuff that undergraduate students imbibe from their high school tutors and the internet. He is rather like the *'Ancient Aliens'* crowd in that he writes about a specialist discipline – where public knowledge of the subject is absolutely minimal - within academia that deals with the broadly-defined medieval period in history aka medievalism.

His modus operandi is to present himself as a pioneering scholar of the medieval period – rather a leftist with an agenda and a PhD who cannot get an academic appointment (he is currently working as a *'Visitor Research Specialist'* for the Smithsonian) – (1) and to write god awful screeds recycling the claims of Marxists from the 1950s-1960s with a new modern veneer.

Examples of this pseudo-intellectual clap-trap peddled by Sturtevant is his claim that people in the medieval period didn't recognize race but used class instead. (2) In order to defend the portrayal of Negroes as medieval European knights by *'tearing down whiteness'* in the vein of Noel Ignatiev and Susan Sontag. (3)

Now the Washington Post – that bastion of free market capitalism combined with superstitious cultural Marxism – has decided that Sturtevant – an avowed leftist – should be allowed to publish opinion pieces about computer games and science fiction in general. Sturtevant certainly fits the bill as he is a morbidly obese nerd with the social and intellectual skills of an amoeba.

In a recent article titled *'Science Fiction's anti-Semitism Problem'* Sturtevant writes that:

'Like many other gamers, last week I fired up "No Man's Sky" again. It is a massively popular and hugely ambitious science-fiction game. In it, you explore a vast galaxy, discover new planets and species, and uncover the mysteries of the universe. Along the way, you encounter three sentient alien species: the scientific Korvax, the martial Vy'keen and the greedy Gek.

The Gek are, in essence, space Jews.

They are a species of short, hooknosed humanoid creatures with shrill voices — and sometimes hats and glasses. And where the Korvax are logical robots and the Vy'keen are proud warriors, the Gek are scheming capitalists.

In short, these characters are yet another retread of a tired, anti-Semitic stereotype given a sci-fi veneer. This is, unfortunately, fairly common for speculative fiction: Stereotyped crypto-Jews have long filled the fantasy and science-fiction genres — from J.K. Rowling's goblins to Watto in "Star Wars" to the dwarves in "The Hobbit." (4)

The problem with Sturtevant's *'reasoning'* here is that he associates the reproduction of cultural norms as being covert expressions of *'anti-Semitism'*. As opposed to cultural norms being reflections of empirical reality – jews really do have hooked noses, tend to be short and have an inordinate obsession with money – Sturtevant implies that cultural norms are created as either a deliberate push to create these via a political actor or actors or created in a mysterious process of cultural valuation that takes place in an intellectual vacuum.

It is indeed strange that Sturtevant – who appears to believe in some form of materialism – would invoke magical thinking to *'explain'* why accepted cultural norms are really *'a reflection of social prejudice'* rather than a reflection of empirical reality. The latter makes a lot more sense after all, because we do not see Mormons as being labelled as inveterate political conspirators and subversives today. Even though there was a time in the nineteenth century that the cultural norms did label the Mormons this way, because this was exactly what they were doing and which caused the Mormon Wars of 1838, 1844-1846 and 1857-1858.

Yet when the Mormons surrendered to the United States and – ostensibly at least – stopped their quest for independence and statehood. The cultural norm faded away and died. Yet this has not happened with the jews and the stereotype of a jew being a short person with a hooked nose and an unusual obsession with money.

How absurd is it to contend that *'social prejudice'* against Mormons would wither away but yet *'social prejudice'* against the jews would not. If it is truly irrational and not based upon empirical reality then both should disappear or remain not one disappear and one remain. Looking at his issue empirically explains that simple reality by looking to the discipline of history as well as at current affairs and that simply tells us that the Mormons changed their ways and therefore lost their stereotype. However the jews did not and retained theirs.

Sturtevant later blathers on about *'unconscious bias'* – a concept which is remarkably unscientific and distinctly Freudian – as the medium for this *'covert expression'* of *'anti-Semitism'*. What this forgets of course is you cannot make up something and then have it continually reinforced by experience, which is the assumption that underlies the idea of unconscious bias in egalitarian thought. In thought that deals in empirical reality like racialism it is explained far more simply by the results of two scientific disciplines: Evolutionary Psychology and Sociobiology.

Sturtevant by contrast claims that:

'Creating characters that embody anti-Semitic stereotypes is not always an expression of overt bias. Rather, these characters may have been unwittingly developed from caricatures drawn from pervasive stereotypes about Jews. These caricatures have been remixed and ingrained in popular culture over centuries from sources as varied as "The Merchant of Venice," "Candide" and "Oliver Twist." In short, these modern creators may have reproduced anti-Semitic caricatures despite, rather than because of, their intentions.'

This is typical lazy thinking by Sturtevant that ironically relies on modern cultural norms rather than refocusing the question back into the empirical realities of the process of science. He in essence claims that these *'stereotypes'* are *'reinforced'* by literary creations and that this explains the transmission of such cultural norms from the medieval period to the present.

The problems with this assertion are obvious however.

Most people throughout said period didn't read and even if we assume that the literary stereotype was distributed orally. Then Sturtevant is guilty of a wholesale misrepresentation of the history of literature. As for every *'Oliver Twist'* there is a *'Daniel Deronda'*, for every *'Merchant of Venice'* there is a *'Hebrew Melodies'* and for every *'Candide'* there is a *'Ulysses'*.

So why do the negative stereotypes get transmitted and not the positive ones?

The reality is simple enough in so far as empirical reality sorts the realistic from unrealistic. If we take the example of the Mormons again. The charges of political subversion laid against them from the 1830s to the 1860s were realistic, because we know from historical research that this was indeed true. Portrayals of the Mormons as patriotic citizens of the United States were unrealistic by dint of the same facts.

Therefore the feeling on the street – which is often equivalent to the empirical reality in the context of stereotypes – was that the stereotype of the Mormon as a political subversive was realistic and thus transmitted. While the stereotype of the Mormon as a patriotic citizen was unrealistic and therefore not transmitted.

If we but apply that same logic to the jews. It results in the simple explanation that civilizations have – since the earliest written records – seen the most realistic stereotype of the jew as being the negative one based upon empirical reality and experience, while the positive stereotypes are judged unrealistic and in concord with empirical reality and experience.

Doesn't this make a lot more sense than facile claims that stereotypes persist because they are *'reinforced prejudice'* made from the dual position of literary ignorance and ideological fervor?

Such ignorance and ideology is beautifully demonstrated when Sturtevant writes that:

'The "greedy Jew" stereotype began in the 11th and 12th centuries as new Jewish communities sprung up across Western Europe. These communities were filled with migrant professionals from the more-advanced economies to the south and east. Their experience, coupled with Jewish cultural, religious and educational traditions, made them very well suited to work at the apex of the developing economies of their new homelands.'

This is not only an absurd claim to make. It is also wrong, because the *'greedy jew'* stereotype can be found in both the Written Torah – when the jews *'are gifted'* the entire wealth of Pharaoh in Exodus and then Pharaoh *'changes his mind'* and pursues them with his army - and in classical sources such as Cicero's *'Pro Flacco'* (circa 63 BC) (5) and the Emperor Claudius' letter to the jews of Alexandria in 41 AD. (6)

Even in Christian sources we find the same *'greedy jew'* stereotype in the writings of Bishop Agobard of Lyons in the 9th Century among others. Nor does Sturtevant mention the established fact that jews engaged in coin-clipping among other things during the medieval period, (7) which points us back to the fact that stereotype that continue to be used have to be realistic and match empirical reality and experience.

It is also worth noting that Sturtevant borders on saying something *'socially prejudiced'* when he claims – in effect – that

jews are especially suited by their '*cultural, religious and educational traditions*' to mercantile endeavors. He is basically claiming that jews are obsessed with money because they are taught to be by their culture, religion and education system.

So who is using '*anti-Semitic stereotypes*' now?

He continues by prating that:

'Then the church banned Christians from collecting interest on loans to other Christians. Jews, however, were not placed under this restriction. Christians, especially aristocrats, were enthusiastic customers of Jewish moneylenders because loans are a necessary part of any advanced economy. But this created animosity; moneylenders are rarely popular.'

'Thus, the "greedy Jew" stereotype was born. This was made even worse because in many places, Jews were restricted from many other professions by the discriminatory emerging guild system. And so this stereotype is deeply ironic. Jews were encouraged, then forced, to be moneylenders, and ultimately hated for lending money.'

Yet what Sturtevant fails to mention is that there were many non-jewish bankers – such as the 14th to 17th century Fugger family – who – while no one ever likes paying money back – have not been subject to the same negative stereotypes as the jewish moneylenders.

Why is that?

Well firstly jews lent to all sections of society, (8) secondly Christian were not infrequently forced by the authorities to take out loans with the jews, (9) thirdly the jews engaged in extreme debt collection practices based largely upon their status as being '*owned*' by the monarch (10) and these business practices also predate Christianity as seen by combining the commentary of Cicero and the Emperor Claudius with Suetoninus' comments about the successful jewish demands from Julius Caesar and Augustus for special economic privileges and rights.

So in other words; it has nothing to do with the jews being forced into anything by Christians, but is rather is likely to be caused by the empirical reality and experience of the people at large across multiple civilizations and religious confessions reinforcing and proving the truth of the '*greedy jew*' negative stereotype.

The failure of Sturtevant's ideological rationalization... sorry '*scholarly explanation*'... is evident when he writes that:

'Over the 18th and 19th centuries, Jews fought for and achieved more rights and freedoms, squashing many medieval stereotypes. But economic anti-Semitism remained. In fact, as Europe industrialized and adjusted to a global market economy, the myth of Jewish greed metastasized into the myth of the "Jewish world conspiracy," wherein Jews are not just greedy, they diabolically control the entire economy.'

One wonders how the other stereotypes about jews were '*squashed*' – and Sturtevant is wrong because they weren't '*squashed*' in sense of debunked but rather forcibly suppressed – but the '*myth of jewish greed*' was not. Sturtevant has no real answer for why this was the case if we accept his bald-faced lie pretending to be '*historical scholarship*' as true for a moment. All he claims is that '*social prejudice*' breeds more '*social prejudice*' via the self-sustaining mechanism of confirmation bias. Yet he doesn't actually explain this mechanism beyond claiming that this '*social prejudice*' exists and ignoring why said '*social prejudice*' began in the first place and why it just so happened that one stereotype about the jews kept going so strong while others have disappeared.

Sturtevant then warbles in his typical clueless vein that:

'This economic prejudice was weaponized by the Nazi regime. Propaganda films like "Der ewige Jude (The Eternal Jew)" regularly blamed supposed Jewish manipulation for the economic crisis that gripped Germany.'

Now I have addressed this idea of the '*weaponization of economic prejudice*' before in my article on the international jewish boycott of Germany in 1933 that triggered German reprisals of the famous anti-jewish boycotts of that year. Sturtevant has clearly also never watched '*Der Ewige Jude*' (1940) since the film doesn't actually '*blame jews for the economic crisis that gripped Germany*' but rather discusses the fact that jews were involved in a series of high-profile financial scandals during the Weimar Republic and that these contributed to the economic situation.

These are simply facts not so-called '*social prejudice*'.

This is Stutevant's problem: what he writes denies logic and know facts and instead presents irrational ideological claims as is they were '*deep answers*'.

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The Israel Lobby Attempts to Force a US Invasion of Syria

Tue, 18 Sep 2018 21:25:00

The Israel Lobby has been pushing even more intensely lately for the United States to invade Syria and depose President Bashar al-Assad with US National Security Adviser John Bolton as its principal agent in the Trump administration. (1) Pat Buchanan suggested that Trump has turned into a neo-conservative warmonger on Syria – the opposite of the America First orientation he promised during his presidential campaign – and likewise fingered John Bolton and his bosses in the Israel Lobby as the principal cause. (2)

This has taken the form of US live fire exercises that are allegedly to warn Syria’s key backer Russia about crossing the United States in the country, (3) while Russian forces have been pounding the Islamist rebels using their superior firepower and technology. (4)

Indeed so desperate has the Israel Lobby become that it has taken to proclaiming loudly – most via the Israeli press – that Bashar al-Assad ‘*is preparing to launch more chemical attacks on Syrian civilians*’ (5) and claiming that Assad has used chemical weapons three times so far in 2018. (6)

While the Trump Administration’s envoy Jim Jeffrey echoed these claims (7) and Donald Trump has allegedly ordered ‘*military plans*’ should the Syrian government launch ‘*another chemical attack*’. (8)

That this is a false flag should go without saying (they are after all claiming to know what in Bashar al-Assad’s head and then ‘*preparing to attack should it be implemented*’), but it does demonstrate nicely that – as Sputnik News pointed out recently – Israel runs the foreign policy of the United States. (9)

No more wars for Israel!

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The Israeli Hand in the Assassination of Ahmad Issa Habib

Tue, 18 Sep 2018 20:21:00

When Ahmad Issa Habib – a senior member of Syria’s intelligence community – was assassinated in the village of Baarin – west of the city of Hama – on 18th August 2018. People immediately began to suspect that this was yet another assassination orchestrated by Israel’s intelligence agency Mossad. (1) After Aziz Azbar – one of Syria’s top scientists involved in the country’s now defunct chemical weapons program – was killed in an attack that has all the hallmarks of an Israeli hit (2) and was quickly attributed by both anti and pro-Israel outlets to the Mossad. (3)

Fadi al-Batsh – a member of Palestinian militant group Hamas and allegedly a key missile scientist for the group – was assassinated in similar circumstances in Malaysia in April this year in what is suspected to be another Mossad hit. (4)

There is reason to suspect Habib was also murdered by the Mossad since he was killed in a deliberate assassination and was a ‘*person of interest*’ to the Israeli government given that he was in charge of Syrian intelligence’s operations in and around Israel. (5)

I mean who else would want him dead but Israel and no other major player – such as the United States or Russia – has any reason to what Habib dead let alone the ‘*on-the-ground*’ resources to successfully carry out such a hit.

Therefore it is likely that Ahmad Issa Habib is yet another victim of the Mossad’s attempt to terrorize the enemies of Israel into submission.

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Fake Holocaust Survivors: Josef Perl

Thu, 20 Sep 2018 19:24:00

Continuing on with my series of articles on alleged ‘*Holocaust Survivors*’ and their stories. We have the case of Joseph Perl who has told the UK’s Jewish News that:

“He went on to survive a number of camps including Płaszów, Auschwitz-Birkenau, Dachau, Bergen-Belsen, and Buchenwald, where he was eventually liberated.

[...]

Born on 27 April 1930 in Veliky Bochoy, then part of Czechoslovakia, he was the only son in a large, Orthodox family. When the Hungarian Army invaded in 1940, the Jewish population were forced into the town’s synagogue, from where they were marched to waiting cattle wagons which were to take them to Poland. Arriving at a makeshift camp and living in the most appalling conditions, he helped his family by foraging for food. Whilst looking for food, the camp was cleared and Josef spent the next 18 months searching for his family in different ghettos and towns. He was caught and taken to a forest clearing where he witnessed Jews being shot, amongst them were his mother and sisters.

Enduring the horrors of Płaszów slave labour camp, Auschwitz-Birkenau, Dachau and Bergen-Belsen, he was a slave labourer at Balkenheim where he took part in an attempted uprising. For this, he was transferred to Gross-Rosen to be executed. He managed to hide, using the identity of a dead inmate, and was sent on a death march to Buchenwald. American troops liberated the camp on 11 April, when Josef was 15 years old.’ (1)

Now there are three things with Perl’s account that we can take issue with.

The first is his age given that he was 12-14 while the so-called ‘*Holocaust*’ was occurring and – since the orthodox ‘*Holocaust*’ narrative states that such children would have been gassed – would therefore have meant that were this true then Perl would have been gassed as a ‘*useless eater*’ between 1942-1944 because it is extremely unlikely that he was strong enough to do hard manual labour on a consistent basis.

The second is the inexplicable fact that he was taken to a forest sometime in 1941 to be shot along with his mother and sisters but was never actually shot while his mother and sisters yet he ‘*witnessed*’ them being shot, which frankly makes absolutely no sense whatsoever.

Did the Germans and/or Hungarians magically run out of bullets?

The third is the sheer number of camps that Perl went through, which again seems rather odd given how long he was in the system and his age.

Could Josef Perl have really survived if the ‘*Holocaust*’ actually happened?

It isn’t likely now: is it?

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Hoax Alert: A Bomb at B’nai Abraham (2018)

Thu, 20 Sep 2018 18:54:00

According to the Times of Israel there has been a possible ‘*anti-Semitic hate crime*’ in New Jersey, which they say consisted of:

A homemade explosive device was found affixed to a headstone in a Jewish cemetery in New Jersey. The device was discovered on Sunday at the B’nai Abraham Cemetery during the Jewish Federation Cemetery Visiting Day, a public event organized by the Jewish Federation of Greater Metrowest. The cemetery was evacuated following the discovery of the device, NJ.com reported.

Police checked the rest of the cemetery for other bombs.

The Essex County Bomb Squad defused the device, News 12 New Jersey reported

The homemade explosive was made up of a non-military mortar taped to a container of lubricant, the police told News 12. Investigators reportedly said that the device was not capable of exploding.

“There is no indication at this time that the device was targeted as a bias/hate crime incident, but we will be following up with our law enforcement partners at Homeland Security to advise them of the incident,” Jewish Federation of Greater Metrowest NJ CEO Dov Ben-Shimon said in a post on Facebook.’ (1)

So in essence while Dov Ben-Shimon of Jewish Federation of Greater Metrowest NJ wants to claim this as an ‘*anti-Semitic hate crime*’. Homeland Security have told him rather bluntly that there is either no evidence that this is the case or there is evidence that the individual or individuals who planted this device weren’t ‘*anti-Semitic*’ or in other words: jewish.

Want to bet this is the work of the Jewish Defense League?

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Israel and the 17th September 2018 Downing of a Russian Il-20 Aircraft

Thu, 20 Sep 2018 19:18:00

When the news broke on 17th September that a large scale missile strike on Syria’s Latakia province – the heartland of Syrian President Bashar al-Assad’s Alawite sect – was underway. The first thing that many seasoned observers guessed was that the strike was the work of Israel. This turned out to be correct while it almost came out in the mix that a French warship – *‘Auvergne’* – was also involved. (1)

During the raid a Russian Il-20 was shot down over the Mediterranean sea killing all 14 of military personnel on board. (2) Russia initially blamed France (3) then Israel (4) and now it is believed that Syrian air defences defending against the raid accidentally shot down the Russian jet. (5)

That this is indeed the case is also suggested by the report that the Syrian government has arrested and interrogated several members of its military forces who are believed to have been responsible. (6)

However despite Israeli Prime Minister Benjamin Netanyahu’s claims that Israel *‘was not responsible’*, (7) which Putin appears to have acquiesced to for political reasons. (8) The key but unspoken word here is *‘directly’*.

It is apparently true that Israel’s forces didn’t shoot down the Russian Il-20, but it also clear that the four Israeli jets who carried out the strikes used the Il-20 as radar cover during their initial attack run. (9)

This is made abundantly clear in the Russian Defence Ministry’s official graphic plan of the attack as well as when *‘the Kremlin said Putin told Netanyahu that agreements reached between Russia and Israel regarding the prevention of dangerous incidents “were not observed.” The statement added that Putin asked Netanyahu to avoid such situations in the future.*

The Kremlin’s statement came after Russia’s Foreign Ministry said Moscow told Israel it will take all necessary measures to protect its military personnel in Syria.’ (10)

In other word’s while Russia doesn’t hold Israel directly responsible for shooting down the Il-20 on Monday. They hold them indirectly responsible for causing the Syrian anti-aircraft gunners to bring down the aircraft by using it as cover. (11)

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The Jews behind the Push to Legalise Cannabis

Thu, 20 Sep 2018 20:05:00

(3rd Edition)

In my article on the Israeli Cannabis Export Industry; (1) I pointed out that the Israeli government as well as its business community and its kibbutzim see the '*medical marijuana*' trade – worth \$20 billion a year – (2) as a lucrative opportunity and a way to stabilize financially unstable jewish communities in the occupied Palestinian territories. (3)

As I pointed out in my article; this is significant because jews are significantly and disproportionately represented among cannabis producers and proponents of legalising cannabis.

As Saul Kaye – Chief Executive of iCAN: Israel-Cannabis - rightly states '*the cannabis industry [is] "very Jewish"*' and he estimates '*that Jews make up between 20 and 30 per cent of attendees at his conferences.*' (4)

Kaye – an Israeli - is lobbying the British government to legalise cannabis (for obvious reasons) and claims that he will be successful within 18 months, (5) while also promoting cannabis legislation in a multitude of other countries such as the United States. (6)

Kaye is not alone since to quote the Jewish News of Northern California:

'Joanna Arenstein has a slogan: "Jews and weed go together like ... Jews and weed."

As the executive director of East Bay Canna, she knows a lot of people in the cannabis community — and that means she knows a lot of Jews.

"We're everywhere," Arenstein said with a laugh.

Pushing regulatory policy, looking at the thorny legal issues of cannabis law, participating in the industry through business or education, exploring the uses of medical marijuana, or incorporating pot into religious practices and spiritual ceremonies — in many ways Jews have long been at the forefront of efforts to bring cannabis into the American mainstream, legalizing and normalizing its use.

"Oh, yes, it's definitely true," said Peter Rosenberg, a partner at Merida Capital Partners, an equity fund that invests in companies that serve the cannabis industry.

And why? Maybe it's because Israel has been a leader in medical marijuana research. Or maybe it's the way states' legalization of marijuana, medical or recreational, has created a space for new and inventive entrepreneurs. Or maybe it's the social justice aspect of the legalization movement that appeals.' (7)

Indeed one of the leading '*experts*' being used to promote the legal cultivation of marijuana is Shimon Abta – a highly religious jew and an Israeli citizen – who has been recently deported from the United States for trafficking in illegal drugs. (8)

Another is Shaya Brodchandel – CEO of Harmony Dispensary operating out of Secaucus, New Jersey – is a jew from Crown Heights, New York and a fervent member of the Lubavitch Chabad. (9)

Yet another is Josh Genderson – CEO of Holistic Industries operating out of Northeast Philadelphia but trading under the name '*Liberty Cannabis*' in Pennsylvania – who is jewish and employees jewish '*Wellness Experts*' like one named Alan Fishman to promote his product to non-jewish Americans. (10)

The CARERS act – which would end the federal prohibition of medical marijuana in the United States – (11) was originally sponsored by Democrat Senators Cory Booker and Kirsten Gillibrand. (12)

Booker has an extraordinarily close relationship with the ultra-Orthodox Lubavitch Chabad (13) - who would financial benefit from the export of cannabis from the numerous and currently loss-making religious kibbutzim and whose members are already involved in the promotion of cannabis-use to non-jews - (14) while Gillibrand is well known to be a slavish tool utilised by the Israel lobby. (15)

While the bill's recent reintroduction has been sponsored by both these senators as well as the jewish politicians Steve

Cohen – who apparently was the largely silent *éminence grise* behind the original bill – (16) and Al Franken. (17)

Even Jewish publications have got in on the act with the Jewish Daily Forward even openly printing recipes for food infused with cannabis (18) as well as talking about how *'good Jewish dads'* smoke weed. (19) Similarly the Jewish News of Northern California has been promoting cannabis as a cure for various medical conditions such as epilepsy (20) and Rabbi Ariel Abel has given his approval to the use of cannabis *'for medical reasons'* in the UK's Jewish News. (21) Cannabis has even been formally awarded kosher status by one Rabbi Avrohom Litvin of *'Kentucky Kosher'*. (22)

Jews have historically been closely-linked to the promotion of smoking cannabis as seen in the fact that the famous label *'420'* was invented by five high school students in California. Three of them – Steve Capper, Mark Gravich and Larry Schwartz – were Jewish. (23)

Heck the Jews in Israel are already building the infrastructure with one Tamir Gedo – head of Breath of Life Pharma – boasting that he will be able to produce and supply enough *'medical marijuana'* to completely satisfy the current demand for it in the United States. (24) For which they predict a profit of some 2-3 billion Israeli shekels (circa \$578 to \$867 million) a year in tax revenue for the Israeli government. (25)

As Rolling Stone has put it: *'Israel is becoming the offshore greenhouse for American cannabis companies seeking to overcome the federal roadblocks.'* (26)

Therefore is it any wonder that Jews cannot set up companies cultivating and sell cannabis fast enough? (27)

So as we can see; it is Jews who are disproportionately behind the push for the legalisation of cannabis in both the United Kingdom and the United States.

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The Cost of Special Privileges for Jewish Prisoners in North Carolina during Hurricane Florence

Fri, 21 Sep 2018 20:07:00

When Hurricane Florence blasted its way through North Carolina recently you’d have been forgiven for expecting that there would be an equal response from the local and federal authorities to the needs of those affected. Through the boasting of Shira Feder at the Jewish Daily Forward however I realized that this was not in fact the case. (1)

She cites an article at TMZ which states that recently released federal documents show that the local and federal authorities ‘spent \$21,799 on kosher items, with the holiest Jewish holiday coming up -- which begins sundown Tuesday with a breakfast Wednesday at sundown.

Jewish prisoners in all facilities around the country will have access to kosher food, but the \$21,799 is specifically earmarked for prisons in the path of Florence. The figure represents food already purchased for the hurricane-affected areas, especially in case markets are shut down before Yom Kippur hits.’ (2)

This sounds fair enough until you realize that only 1.7 percent of North Carolina’s prison population are estimated to be jewish. (3) As there are estimated to be 149,300 prisoners in North Carolina penitentiaries at present. (4) There are likely some 2,538 jews within this figure.

This means that local and federal authorities spent \$8.59 per jewish prisoner for one day – even if it is a ‘celebration’ - when on average it only takes a couple of cents to feed non-jewish prisoners for a day. (5)

To put that more in perspective; local and federal authorities spent ‘\$8,650 for Dasani bottled water and \$4,269 for 40 basic portable restrooms ... all for prisoners in the event damage from Hurricane Florence disables restrooms.’ (6)

So these authorities spent \$12,919 in total on ensuring that 149,300 inmates had basic sanitation, which comes out at as a cost of \$0.09 per inmate. Compared to \$8.59 per inmate for 2,538 jews to celebrate Yom Kippur with a cost almost double (\$21,799) what they spent on basic sanitation.

In other words the local and federal authorities spent \$0.09 per prisoner on ensuring they had basic sanitation but dropped \$8.59 per jewish prisoner so they could have special kosher food on one day of the year.

That rather shows what where the authorities’ real priorities lay: don’t you think?

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Hoax Alert: The Marlboro Jewish Center Graffiti (2018)

Mon, 24 Sep 2018 19:14:00

Another day and yet another ‘anti-Semitic hate crime’ is being reported. This time in Marlboro Township, New Jersey.

To wit:

‘Anti-Semitic graffiti spray-painted near the Marlboro Jewish Center prompted a hate crime investigation by police.

The words and symbols appeared during the past week on a pavement stop line and on a tree near School Road property across from the Marlboro municipal building, according to police Capt. Fred Reck.

Reck said police are considering this a bias Intimidation case.’ (1)

As this isn’t too much to go on I quote another account:

‘Anti-Semitic graffiti was spray-painted on a tree and a roadway stop line around the Marlboro Jewish Center on School Road West this past week, according to police.

In a statement, the Marlboro Township Police Department said Mayor Jonathan Hornik had directed the force “to apply all necessary resources available to identify and apprehend the perpetrators of this vile act and to prosecute them to the fullest extent under the law.”

“Marlboro Township will not tolerate any form of discriminatory behavior, including anti-Semitism, within our borders,” Hornik said. “Those responsible for these heinous acts will be identified and prosecuted to the full extent of the law. As a diverse community, Marlboro residents of all religions and backgrounds stand together against racism and anti-Semitism in all of its forms.” (2)

Now the problem here is that we don’t know what this alleged ‘anti-Semitic’ graffiti said nor do we know any details about the graffiti other than it was on a pavement stop line and on a tree opposite the Marlboro Jewish Center. Nor has any photo of said graffiti emerged, which all necessarily begs the question whether said graffiti was really ‘anti-Semitic’– let alone a ‘hate crime’– or is just being claimed to be.

We’ll see if anything more comes out as this story develops.

Watch this space!

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Abdullah Quilliam, anti-Semitism and the Jews

Sun, 30 Sep 2018 19:21:00

Abdullah Quilliam was until recently a fairly obscure figure in British history. A solicitor who was from a deeply non-conformist Christian background in the port city of Liverpool. (1) His parents were strict Wesleyan Methodists (2) and he himself was a lifelong prominent Freemason (3) from a family of Freemasons (4) as well as a teetotal social crusading zealot. (5) He was also the creator of Great Britain’s first mosque and Islamic centre, which he did in his native Liverpool. His name has since been re-purposed as the ‘*native*’ face of Islamism in the United Kingdom with ‘*The Quilliam Foundation*’ being named after him by its creator Maajid Nawaz.

The irony that Quilliam was himself something of a fraud as he is known to have been a poly-amorous bigamist (6) as well as to have been struck off as a solicitor for lying to the court in a divorce case he was conducting was apparently lost on Nawaz, but I digress. Here I am primarily concerned with Quilliam’s view on the subject of jews. We know something of these as although he visited a synagogue in Princes Road, Liverpool as part of a delegation with the Lord Governor of Liverpool in November 1899. (7) He was also a violent opponent of ‘*racism*’ (8) and promoted miscegenation between individuals of different races. (9)

This makes it rather unlikely that Quilliam was ‘*anti-Semitic*’ but rather opposed to Judaism as is common in both the Christian and Islamic traditions.

Confirmation of this is found in the fact that Quilliam was offered a child by a jewess in the street in 1895 as long as he’d raise it properly in the faith in Islam. He accepted and called the child Ishmael. (10)

Therefore to Quilliam jewishness was not something that was biological and the only identity that mattered was one’s religious confession. So when Quilliam advised a Turkish wrestler that no Muslim should take jews or Christians as friends using a Quranic verse to that effect. (11) It was in the sense that a jew who had converted to Islam was an acceptable friend but a follower of any other religious belief system – particularly jews and Christians – would not be advisable to take as friends.

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Hoax Confirmed: Pranks in Pike County (2018)

Sun, 30 Sep 2018 19:10:00

According to the Times of Israel there has been yet another confirmed ‘*anti-Semitic hate crime*’ hoax.

To wit:

‘Anti-Semitic graffiti was discovered in a bathroom at a local high school near Indianapolis, Indiana, in the United States.

Swastikas were discovered drawn on mirrors and a counter in a boy’s bathroom at Pike High School on Thursday, the Indianapolis Star reported. A similar incident occurred the next day in a restroom.

The Indianapolis Metropolitan Police Department and the M.S.D. Pike Police are investigating, according to the newspaper.

The graffiti was removed immediately, the Metropolitan School District of Pike Township said in a post on Facebook.

@indystar

Pike Township responds to swastikas found twice in one week in Pike High School bathroom
<http://dlvr.it/QlnGpY>

“We are extremely concerned about this behavior and are treating it with all of the seriousness it warrants,” the post said. “We cannot state strongly enough that this behavior is unacceptable and will not be tolerated. Regardless of the motive, these deplorable actions are contrary to the values, beliefs, and behaviors of the overwhelming majority of our students at Pike High School.”

The district said it would work with the Jewish Community Center, the Anti-Defamation League, and the Jewish Community Relations Council “to provide additional opportunities for our students to learn about understanding differences, cultural sensitivity, and collective accountability.”

Police told district officials that they believe the incidents will be categorized as criminal mischief and not hate crimes, suggesting that they were perpetrated by students looking for attention.’ (1)

In other words; the jews are shrieking that this is ‘*anti-Semitism*’ and part of the ‘*anti-Semitic Nazi conspiracy*’ yet the local police have told them point blank that this isn’t ‘*anti-Semitism*’ but pranks.

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Hoax Alert: Hate in Hampton (2018)

Tue, 02 Oct 2018 21:41:00

According to local news in New Jersey a local political candidate for congress has been subject to ‘*anti-Semitic vandalism*’.

To wit:

A Sussex County family targeted for their political signs supporting Rep. Josh Gottheimer has once again hit by vandals.

The home in Hampton Township was targeted by vandals last weekend and again on Saturday.

According to the congressman's spokesperson, the words "I'm a Jew" and expletives were spray-painted on the road directly outside the family's home.

Last week, the same family saw their “Gottheimer for Congress” sign and their garage door vandalized. They were covered with anti-Semitic images and other messages, including "Libs suck" and "Go to Cali Dems."

"I was sickened to hear the news of this hate crime. No family facing intimidation does so alone," says Rep. Gottheimer. "Sussex County stands together, as a united community, against these horrific crimes, just as America has stood strong and united for centuries in the face of hatred."

Gov. Murphy also reacted to the incident, saying in part, "Any instance of anti-Semitism is abhorrent, but that the same family has been violated again with such depravity is absolutely disgusting. This is beyond a sick game. This is malicious and purposeful."

Both Gov. Murphy and Gottheimer are urging anyone with information to contact police. Gottheimer's GOP opponent, John McCann, released a statement on Facebook after the first incident.

"The anti-Semitic actions in Sussex County are abhorrent. It is truly unfortunate that this is the second time this happened to the congressman right before an election," says McCann.

After the first vandalism incident, the residents contacted the state police to investigate. No charges have been filed, and the investigation is ongoing.’ (1)

Now there is sufficient reason here to reasonably suggest that this is a hoax perpetrated by John Gottheimer and/or people close to him. The reasons I would suggest this are that:

Firstly whoever the vandal(s) are they must know exactly where John Gottheimer and his family live.

Secondly whoever the vandal(s) are only targeting the ‘*Gottheimer for Congress*’ signs on Gottheimer’s property and not anyone else’s, which is decidedly odd.

Thirdly the comments are a mix of nationalist and conservative political boilerplate and not specific, which is odd considering how specifically the Gottheimer family has been allegedly targeted.

So in other words the vandal(s) knew exactly where Gottheimer’s house was, only targeted signs on his property and yet only spewed general right-wing political boilerplate at him in said graffiti.

Sounds a bit too convenient for a political candidate currently running for office: no?

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Holocaust Survivor Stories: Ben Gurfinkel

Tue, 02 Oct 2018 22:36:00

Continuing on with my series about so-called ‘*Holocaust Survivors*’ and their stories we have Ben Gurfinkel of San Diego, California. Who recently received a free set of new teeth from two local dentists who ‘*took pity*’ on him, because of his backstory.

It would therefore be of interest to look at what he claims concerning his teeth:

‘Ben Gurfinkel said he can't remember ever having a full set of teeth. He said his Mother was malnourished while pregnant with him which may have contributed to his teeth coming in under developed.

Then, as a young child in Warsaw, Poland, he suffered direct malnutrition as he and his Mother were forced to hide in a cellar for more than a year during the Nazi Occupation.

Ben recalls being so desperately hungry at one point he ate dirt scraped off the cellar walls. Ben feels the experience further impacted the development of his teeth.’ (1)

Well the first thing is the obvious fact that as Gurfinkel is 82; he was therefore born in 1936 or 1937 and therefore his mother was pregnant under the Polish national government. This is therefore absolutely nothing to do with the ‘*Holocaust*’ or the Third Reich, but rather the economic circumstances of his parents.

The second thing is the weird claim that Gurfinkel was so hungry that he tried to ‘*eat dirt scraped off the cellar walls*’. Since while this is indeed possible; it is extremely unlikely that Gurfinkel really did this on any kind of consistent basis given that other so-called ‘*Holocaust Survivors*’ managed to find sufficient food to avoid resorting to such a desperate act.

The third thing is what happened during the other five years of the ‘*Nazi occupation*’?

Did Gurfinkel go into the concentration camps system and if he did – as he was eight or nine years old in 1945 – why wasn’t he gassed immediately as a ‘*useless eater*’ as the traditional ‘*Holocaust*’ narrative claims?

If he didn’t then one wonders how he survived five additional years of almost complete nutritional deprivation as a young child.

Oh sorry... silly me... ‘*Holocaust Survivor*’ stories don’t have to conform to such petty things as biology and realism: do they?

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Hoax Alert: Bomb Threats against Jewish Voice for Labour (2018)

Wed, 03 Oct 2018 20:53:00

According to the United Kingdom's *'Jewish Chronicle'* there has been yet another so-called *'anti-Semitic hate crime'* there. This time against a Jewish left-wing group called *'Jewish Voice for Labour'*.

To wit:

'The Board of Deputies has condemned an "antisemitic bomb threat" that was made at Labour Party conference against a meeting of a pro-Jeremy Corbyn fringe Jewish group.

Jewish Voice for Labour (JVL) held a screening in Liverpool on Tuesday night of The Lynching, a film by Jackie Walker, a party activist, about her suspension from Labour over controversial comments about Jews.

But shortly after the film began, a bomb threat to the building was made by phone.

The Board tweeted: "We utterly condemn the antisemitic bomb threat made to those attending a fringe event at the Labour conference.

"We hope the perpetrators of this racist act will be found & prosecuted. This latest threat underscores the need for all parties to take antisemitism seriously."

Board of Deputies of British Jews



@BoardofDeputies

We utterly condemn the antisemitic bomb threat made to those attending a fringe event at the Labour conference. We hope the perpetrators of this racist act will be found & prosecuted. This latest threat underscores the need for all parties to take antisemitism seriously.

Naomi Wimborne-Idrissi, a founding member of JVL, told the Guardian that a man had made a call to the building where the event was taking place at about 7.15pm.

She said: "We had started showing the film shortly before 7pm. The girl (on reception) answered and he said: 'Is there a Jewish event going on?'

"He said: 'It is a big Jewish event and I want to tell you that there are two bombs that will kill many people in the building.'"

Ms Wimborne-Idrissi, who earlier this year attempted to dismiss antisemitic abuse sent to Jewish female MPs by saying there was "no proof anybody in the Labour Party is going to punch them in the face", said that police had searched the building and had found nothing, but decided that the screening could not go ahead.

A spokesperson for Merseyside police told the JC: "We can confirm officers attended Blackburne Place in Liverpool city centre following a malicious call.

"A report was received shortly after 7.20pm that the call had been made and staff at the building evacuated the premises as a precaution. Officers then attended and provided advice and reassurance at the scene and are treating the call as a hoax."

Ms Walker was suspended twice from the Labour party in 2016, the first time after saying that "many Jews were chief financiers of the slave trade" and the second time during an antisemitism training event at Labour conference, where she claimed that Holocaust Memorial Day was not "open to all people who experienced Holocaust" and said that she hadn't "heard a definition of antisemitism that I can work with".

At a separate JVL event on Tuesday night, the group's chair, Jenny Manson, said that evidence showed people "weren't listening" to the numerous reports of antisemitism in the Labour party.

She said it was time to "move on" from fighting off allegations of Jew-hate and to instead highlight the "injustice to the

Palestinians."

The JVL meeting also saw Tony Greenstein - expelled by Labour in February over his use of antisemitic slurs, including the term "Zio" - give a speech saying: "We need to be quite clear, the purpose of the witch hunt is not to get rid of individuals. Its purpose is to topple Jeremy Corbyn."

He added: "Antisemitism is a stick to beat the left with."

Responding to the Board of Deputies' tweet, the Jewish Voice for Labour Twitter account claimed the call was "probably by the extremist fringe of the Zionists."

"When JVL are threatened we become real Jews and it's antisemitic. Therefore we expect BoD to condemn those who insult us as fake Jews and will defend Jackie Walker's right to free speech." (1)

The problem with this narrative is that the *'anti-Semitic bomb threat'* is targeted against a group – specifically against a Jewess (i.e. Jackie Walker) – which has been frequently labelled as *'viciously anti-Semitic'* by pro-Israel and Jewish media alike. (2) In other words while the caller specifically asked if a *'Jewish event'* was going on. It is far more likely that the caller was themselves a Jew who viewed the Jewish Voice for Labour event as *'anti-Semitic'* and in order to shut said event down.

They simply used the excuse that it was the Jewish *'Voice of Labour'* group to create *'evidence'* that *'anti-Semitism'* is widespread in the United Kingdom – it isn't as far as I am aware – and also make sure the event could not go ahead as planned.

Two birds with one stone and a far neater solution than the *'Jewish Chronicle's'* ham-fisted attempt at *'analysis'*.

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Karl Marx and the Authorship of 'The Russian Loan'

Wed, 03 Oct 2018 00:03:00

There has been significant interest from the political right in an obscure article named 'The Russian Loan' that was published in the New York Daily Tribune on 4th January 1856. (1) This is largely because this piece has been attributed to Karl Marx, which along with his 1844 '*On the Jewish Question*' would be one of the father of Marxism's rare public forays into the subject of Jews and Judaism. Naturally enough this has been seized upon by a plethora of histrionic illiterati to bolster the dubious claim that Marx was '*anti-Semitic*', (2) which makes as much sense as the charge that he was a '*Satanist*'. (3)

I decided to go in search of the evidence that this was indeed Karl Marx and to be quite honest my significant collection of biographies of the life and thought of Karl Marx are almost completely silent on '*The Russian Loan*'. The most sensible discussion of its authenticity can actually be found on the WikiTalk page on Karl Marx (4) and I discovered to my surprise that the same claim by Kevin Anderson in his recent book '*Marx at the Margins*' that – I paraphrase – '*based upon textual analysis this cannot be attributed to Karl Marx*' (5) had been noted and the WikiTalk author has also looked up Anderson's citation for this.

This is a short and unsupported dismissal of the article's attribution to Karl Marx found in the 2001 German edition of Marx's '*Collected Works*', because Marx doesn't use '*stock market Jews*' and '*Jewish banking houses*' as rhetorical points elsewhere in his corpus. It therefore couldn't have possibly been written by Marx. (6)

The fact that two similar articles – '*The Standing of European Houses*' and '*The Loan-Mongers of Europe*' – were published – and has also been attributed to Marx by some – (7) around the same time in the New York Daily Tribune and that they were all directly attributed to Marx by his (favourite) daughter Eleanor Marx based upon Karl Marx's anecdotal claims to have written them. (8) This isn't proof positive that '*The Standing of European Houses*', '*The Loan-Mongers of Europe*' and '*The Russian Loan*' were written by Karl Marx.

However we do know that the authorship of these articles was attributed to him by his daughter allegedly by his own statements to that effect and the claim of Bochinski et al that '*textual analysis*' – which seems less an analysis and more a case of dismissive hand waving away of ideologically problematic texts that has been misrepresented by Anderson – '*disproves*' this is weak at best and unfounded at worst.

Therefore there is a decent – albeit inconclusive positive case – for attributing '*The Russian Loan*' to Karl Marx. Since as Silberer correctly points out a similar article by Marx attacking the Rothschilds appeared in the Neue Oder-Zeitung in August, 1855. (9) It is therefore reasonable to suggest that Karl Marx was quite probably the author of '*The Russian Loan*'.

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- (5) Kevin Anderson, 2016, '*Marx at the Margins: On Nationalism, Ethnicity, and Non-Western Societies*', 2nd Edition, University of Chicago Press: Chicago, p. 262, n. 18
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- (9) Silberer, Op. Cit., p. 382

Hoax Alert: The Los Angeles Wig Molester (2018)

Fri, 07 Dec 2018 21:25:00

According to 'Newsweek' there is a specter stalking Haredi jews... the Los Angeles Wig Molester.

To quote their recent article:

'Just over a week after a gunman slaughtered 11 people and wounded many others inside a synagogue in Pittsburgh -- there have been notable anti-Semitic incidents logged by police in both Los Angeles and New York City.

In Los Angeles, at least three Orthodox Jewish women say a man has been yanking their modest wigs from their heads -- the latest took place this week. And in New York City, at least two teens were booked for flipping a Jewish teen's hat from his head, throwing a metal pipe into a synagogue and then injuring a 10-year-old girl when they shoved her to the ground.

The cops are hoping the wig grabbing man, whose likeness was photographed, get nabbed for allegedly targeting the North Hollywood women in Orthodox Jewish neighborhoods and committing battery "because of their religious beliefs," according to a Los Angeles Police Department (LAPD) report.

The alleged suspect struck twice in September on Yom Kippur, the holiest day on the Jewish calendar.

The man, who is believed to be in his mid-20s to early 30s, was seen approaching an 80-year-old woman strolling along Bellaire Avenue and Burbank Blvd, the report states.

As the elderly woman reached Chandler Boulevard she spotted the man trailing her and then come upon her and swiped the wig off her head, before giving gleefully smiling and returning it back to her, remaining silent the entire time, police said.

On the same day, the report adds, another woman walking along the same cross streets told Los Angeles Police officers that she was "approached from behind" by the same man and she said he "attempted to pull the wig from her head."

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Months went by until Tuesday afternoon.

That's when the anti-Semitic brute saw a 58-year-old woman loading music equipment into her car around Laurel Canyon and Burbank Blvd., when police said "the same suspect from the prior to incidents" allegedly went for her wig.

As he plucked it from her head, the man feigned a sarcastic "Oh, I'm sorry!" before throwing the hairpiece to the ground and walking off, according to police.

Orthodox Jewish women are known to wear wigs, scarfs, or hats to cover their hair as a symbol of modesty.

In New York City, two teenagers were caught and slapped with hate crime charges for knocking a hat off of a 14-year-old male victim's head on Saturday at around 5:30 p.m. located at Synagogue Volkan on Franklin near Willoughby Avenues in Brooklyn's Clinton Hill, according to the New York Police Department (NYPD).

One of the youths allegedly cause damage to the Jewish holy sanctuary when he "threw a metal pipe into the front window," according to a report. Then, the teen and "several others" chased a 10-year-old girl she was "pushed... to the ground" and wounded as a result.

The suspects, both 13-year-old boys, were charged on Thursday. One of them, according to police, faces Criminal Mischief as part of a Hate Crime, and the other was charged with Aggravated Harassment involving Race and Religion.' (1)

The fact that this prank – which is essential what it is – is being claimed as an 'anti-Semitic hate crime' is ludicrous as even Alexander Waugh at the 'Spectator' implicitly noted and instead left it 'to a judge' to decide. (2) Indeed when they did arrest a suspect – one Steven Szwet – the LAPD was also rather loose in their wording stating only that the 'suspect appears to have battered the women and targeted their wigs because of their religious beliefs' and leaving 'hate crime' charges as only a 'possibility'. (3)

In other words the LAPD are skeptical about the LA wig snatcher doing so because he was '*anti-Semitic*' and therefore we can reasonably suggest that these offences are in no way, shape or form an '*anti-Semitic hate crime*'.

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Hoax Alert: The Broken Menorah of Brookline (2018)

Sat, 08 Dec 2018 16:32:00

According to news outlets in Massachusetts a menorah was stolen and broken in Brookline. To wit:

A large menorah that was taken from outside a temple in Brookline was found in West Roxbury on Wednesday morning, Brookline police said.

Boston police officers in the area of Weld and Church streets discovered the menorah in the middle of the road around 6 a.m.

The menorah was stolen from Temple Emeth, which is located less than a mile away from where it was found.

The biblical statue sustained heavy damage but it was later returned to the temple.

Rabbi Alan Turetz says the menorah has stood outside the temple for several decades.

"It stayed lit from morning to night," he said. "In a way, it represents the fact that we believe that the Jewish people and all who adhere to its priorities can be a light to the nation."

It's believed the menorah was targeted by scrap metal thieves due to its size, according to investigators.

"The officer, when he located it, was able to push it to the side of the road (and) recognize what it was," said Brookline Police LT. Philip Harrington said. "He searched the area, and knowing Temple Emeth's location, the officer came up here and realized it has been stolen from Temple Emeth."

Turetz says he remains optimistic that the temple's place in the community is strong.

Police are investigating the act as a possible hate crime.

"I'm very surprised because I'm here 30 years, never happens, anything like that. Everyone knows we're Jewish," said Ludmila Leventhal.

Leventhal is the daughter of a Holocaust survivor and owns the cleaners across the street. The temple's rabbi is urging her and others to stay calm during the investigation, while he has strong words for whoever is behind this theft

"Instead of saying, 'Gee, sorry you're that desperate,' I'd say, 'Shame on you for ripping something like that out of its roots and defacing something sacred to many people, not just the Jewish people,'" Turetz said.' (1)

Now despite the accepted fact that the menorah was stolen by metal thieves and not 'anti-Semites'; the 'Times of Israel' has been busy claiming that 'anti-Semitism' had something to do with said theft based on no evidence whatsoever but rather on the assumption that any crime that affects jews is ipso facto 'anti-Semitic'.

No wonder there is a massive surge in 'anti-Semitism' with such a broad definition of what is to be counted as an 'anti-Semitic' crime!

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- (1) <https://whdh.com/news/police-large-menorah-taken-from-brookline-temple-found-in-west-roxbury/>
- (2) <https://www.timesofisrael.com/hanukkah-menorah-in-park-is-toppled-near-harvard-campus/>

Is AirBnb anti-Semitic?

Sat, 08 Dec 2018 16:49:00

US accommodation finding platform AirBnb has been in trouble lately after it delisted adverts that are in the West Bank within the illegally-created jewish settlements after reviewing whether they should support the local economies of such violent gentile-hating jews. The predictable response from international jewry was exactly what you'd expect.

A lot of 'OY VEYS', allegations of '*anti-Semitism*' – because as we all know if you disagree with anything a jew says then you must want to gas them – and... well... law suits.

In terms of the law suits they have been launched by jews in the United States (1) as well as the Israeli Minister of Justice Ayelet Shaked. (2) The reason for these is simple enough in that the economies of the illegal Israeli settlements are notoriously weak and heavily dependent on niche sources of income such as cannabis farming (3) and tourism. (4)

In other words: the illegal Israeli settlements need the income that AirBnb listing can generate to keep their economies going. That is quite a motivation.

The charge of '*anti-Semitism*' made by numerous jewish individuals and organizations is just as transparently an attempt to stop this crippling economic catastrophe for the illegal settlements with '*arguments*' being made for why AirBnb's actions are '*anti-Semitic*' based purely on their say so not on reasoning let alone evidence.

Good examples of this are Jonathan Greenblatt's letter on behalf of the Anti-Defamation League to AirBnb accusing the organizations of '*anti-Semitism*' – which is hypocritical as has been pointed out by the '*Jewish Daily Forward*' – (5) and that by one Etan Neiman of '*The Commentator*'. (6)

Despite producing reams of gilded waffle about '*anti-Semitism*' neither Greenblatt nor Neiman suggest any one reason why AirBnb removing the illegal jewish settlements in the West Bank from its listings is in any way, shape or form '*anti-Semitic*'.

They instead treat it as an established fact in a piece of typical chutzpah.

To put it another way: if you can't evidence your case then you brazenly claim it is the case and then shriek hysterically at anyone who dares question your unsupported claim.

Neither Greenblatt nor Neiman allege that the state-sponsored organization '*Birthright Israel*' is '*anti-Semitic*', but yet it explicitly does not include illegal jewish settlements on its tours. (7) They studiously ignore this glaring problem with their reasoning and instead focus on trying to tie up legislative time in the United States to get President Donald Trump and the US Congress of all things to punish AirBnb in order to force them to relent.

It is time that the American people saw Israel for it is: a fetid swamp of corruption, crime and hatred of non-jews that exists to guilt-trip the American people into giving it as much of its money as is possible.

AirBnb should be lauded not punished for de-platforming the odious jewish troglodytes that are squatting on Palestinian land in the West Bank.

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(2) <https://www.ynetnews.com/articles/0,7340,L-5410912,00.html>

(3) See my article: <https://semiticcontroversies.blogspot.com/2017/09/the-israeli-cannabis-export-industry.html>

(4) <https://www.middleeastmonitor.com/20180928-3-1m-tourists-visit-west-bank-in-6-months/>

(5) <https://forward.com/opinion/414774/tantrum-over-airbnb-in-west-bank-settlements-shows-adls-moral/>

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Fake Holocaust Survivors: Eddy Boas

Sun, 09 Dec 2018 12:48:00

The *'Times of Israel'* has helpfully published another – fairly ludicrous – *'Holocaust Survivor'* story in the form of Eddy Boas' account of his time in the famous Bergen-Belsen concentration camp.

To wit:

'Seventy-five years ago, in the middle of the night on 28 September 1943, a Dutch Nazi and a German soldier with guns in hand, broke down our front door at 39 Kraijenhoffstraat, Den Haag, the Netherlands (Holland). They rushed up the stairs to our second floor flat, shouting "geh raus, geh raus" (get out, get out).

I was 3 years and 8 months old.

My father and mother immediately ran to my bedroom, which I shared with my 8 year old brother. The Dutch Nazi told us to get dressed and bring a small suitcase. When my mother came out of my bedroom she threw a tin of talcum powder at the Dutchman, he shouted "you made the place dirty, you dirty Jew" she shouted back "the only thing dirty here is you." He hit her in the cheek with his gun.

The four of us were pushed down the stairs, having to leave all out possessions behind. Once on the street we were herded into an army truck surrounded by Dutch policemen, with our neighbours silently looking on.

[...]

Four month later on 1 February, 1944 we were again forced into cattle wagons and taken to the Dutch-German border where the Dutch railway crew handed us over to German railway workers. A few hours later we arrived at an army railway ramp belonging to the Wehrmacht where we, together with 906 other Dutch Jews, were unloaded from our train. The ramp was located 6 km from the main entrance to Bergen-Belsen Concentration camp. The 906 prisoners were lined-up 6 abreast and were ordered to start marching, including the very old and the very young. My parents being tall, were ordered to march at the front of the long lines, my brother and myself with the other children, at the back of the lines.

It took nearly 2 hours to reach the main gate, where SS guards surrounded the prisoners and a roll call was ordered, just to make sure no one had escaped. Everyone was exhausted and frightened.

My father had fought in the Dutch army against the Germans and he realised that Bergen-Belsen would be a dangerous place. My mother was worried about where my brother and I were and keeping my anxious mother quiet was not an easy task but my father understood that the SS guards would have no hesitation in shooting anyone who was troublesome. Once counted my mother was separated from my father, she came looking for us and luckily found us amongst the other children. My mother, brother and I were sent to a section of Bergen Belsen called Star Camp where we were allocated to Barrack 22 which was meant to hold 300-400 women and children. When we arrived the bunks were two-high, my brother slept in the top bunk and my mother and I shared the bottom one.

[...]

In the early days of our incarceration, there were about 4000 prisoners in the Star Camp, averaging 200 people per barrack, but as more prisoners arrived and the camp became overcrowded, the number rose to over 400 per barrack.

The four of us were held prisoners in Bergen-Belsen for 434 days, 6 days prior to arriving at Bergen-Belsen I had my 4th birthday in Westerbork and 12 months later on 26 January 1945 I had my 5th birthday in Bergen-Belsen.

There was nothing to celebrate except that I was still alive.

I was one of the youngest children imprisoned in Bergen-Belsen and one of the very youngest to survive this hell where tens of thousands of others lost their lives, including many hundreds of children. Records recovered show that at least 70 babies were born in Bergen-Belsen most did not survive. The youngest known survivor was born in the Women's camp on 14 April 1945, this was just one day before the British army liberated the camp.

My brother and I were growing boys and keeping us warm during the winter was difficult, whatever had been in the small case we were allowed to bring had long gone. The 1944/45 winter, was one of the most severe in many years. I had grown at least two or three sizes. The only way to clothe us was to steal or trade with mothers who had boys growing out of size or we had to

find clothing discarded by parents of young children who had died. My mother told me this was not easy and often we just had blankets wrapped around us to keep warm. Shoes especially were difficult to find and if I did get them they were pretty- well worn out. During the winter my feet especially my toes would get very cold. To keep my feet warm my mother told me to pee on them. Though the warm did not last long, it felt good for a while.

Every prisoner had to work. My mother worked mostly in the kitchen cleaning pots and peeling potatoes, she also had to clean the outside toilets – not very pleasant at all. My brother then aged nine and I (then four) were mostly left on our own to roam around the camp where my brother tried to steal food and clothing and making sure not to cross a SS Guard. My father's job was to take a horse and cart around the camp and pick up the dead bodies lying around in the dirt and the dead from the barracks. The major advantage of this job was that he was able to steal food meant for the horses, such as a carrot or potato, (yes the Germans fed horses better than the Jews), and through my brother was able to get this extra food to my mother. My mother did use some of this extra food to trade for clothing.

The food was terrible, two thin slices of bread and a cup filled with a liquid – supposedly turnip soup (a root vegetable, usually fed to livestock) and sometimes a piece of potato. The Nazis decided that only children three or younger would receive extra rations of food but the extra food for children ceased in the winter of 1944 when Bergen-Belsen became overcrowded and food became more scarce. Sanitary facilities were virtually non-existent; the toilets were not located close to the barracks so at night especially, prisoners just went outside and did what they had to do.' (1)

Now I need but point out two things about Boas' autobiographical narrative to demonstrate that it actually denies the so-called 'Holocaust' rather than affirms it.

In the first place we have the simple fact that Boas was a three to five year old child resident in the German concentration camp system during the 'Holocaust' and survived just under two years in that system during the height of the alleged policy of mass extermination. According to the traditional 'Holocaust' narrative children who could not work – and Boas and his brother clearly could not work – or were under a certain age (usually put between ten and thirteen) were to be gassed immediately.

Yet Boas was not only not gassed but neither was his brother.

This leads us nicely onto the second point which is that – as Boas attests – he actually grew significantly during a time when he is claiming that he was continually starving. This suggests in direct contrast to his protestations to the contrary that Boas was sufficiently fed to allow himself to grow substantially and not be stunted.

This further adds to our impression that Boas not only denies the 'Holocaust' but actually had a fairly good time of it in Bergen-Belsen while civilians and soldiers around Europe were dying – often horribly – on an empty stomach.

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Hoax Alert: Hanukkah at Harvard (2018)

Sun, 09 Dec 2018 12:23:00

According to 'World Israel News' there has been a so-called 'anti-Semitic hate crime' at Harvard University. To wit:

'A Chanukah menorah that was set up at a public park just outside Harvard University was found toppled to the ground on Sunday.

Two young women reportedly "had witnessed a young man on a bike push it over with intent," according to a Twitter post and accompanying video. " We gathered some strangers to help us put it back up. Then the older, Jewish gentleman said a Chanukah prayer." (1)

The 'Times of Israel' adds that:

'A white male dressed in black was seen riding his black bike up to the menorah in Cambridge Common and pushing it over on Sunday afternoon, according to two witnesses, the city's police department reported. He then rode away.

"We're looking into the possibility of it being a hate crime," police spokesman Jeremy Warnick told the Boston Globe.' (2)

Now think about this for a moment, according to this narrative a 'white guy on a bicycle' rode up to the menorah, pushed it over'with intent' and then rode away. This was allegedly witnessed by two random women who to not to have any other details about said vandal other than the fact that he is white and has access to a bicycle.

Not exactly enough evidence for it being a so-called'anti-Semitic hate crime' or even a'crime': is it?

I mean for all we know the menorah could have been blown over by the wind and these two women – whose reports are lacking in any kind of detail – claimed it was an'anti-Semitic hate crime' to'raise awareness about anti-Semitism' or some such nonsense.

We'll see but this smells like a hoax to me.

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(2) <https://www.timesofisrael.com/hanukkah-menorah-in-park-is-toppled-near-harvard-campus/>

Hoax Confirmed: A Black Man in Brooklyn (2018)

Thu, 13 Dec 2018 14:39:00

According to CNN there has been a sudden uptick in ‘anti-Semitism’ across the United States. An example of which is the so-called ‘anti-Semitic hate crime’ that they claimed occurred recently in Brooklyn:

‘On Thursday night, graffiti was found on four floors of the Union Temple in Brooklyn's Prospect Heights neighborhood, some of which said "Hitler," "Jews better be ready" and "Die Jew rats we are here," the New York Police Department said.

Polite was also charged with second-degree arson and second-degree reckless endangerment -- both hate crimes -- in connection with a fire set early Friday in the coat closet of a Yeshiva school on Hewes Street in the Williamsburg neighborhood and fires at six other nearby locations, the NYPD said.

The locations appear to be associated with the Jewish community in Brooklyn.’ (1)

In addition ‘African-American’ monuments were vandalized with ‘racist slurs’. (2)

It turns out that the man responsible – one James Polite – is both ‘African-American’ himself, a former intern at New York City Hill specializing in fighting ‘hate crime’ and an ardent Democratic party voter who graduated from jewish-dominated Brandeis University. (3)

His rationale?

He wanted to ‘raise awareness about hate’.

Scratch another ‘anti-Semitic hate crime’ hoax.

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A Textual Analysis of Karl Marx's 'The Russian Loan'

Fri, 14 Dec 2018 01:33:00

I pointed out in my recent article concerning the debate around Karl Marx's authorship of an obscure article titled '*The Russian Loan*' that was published in the New York Daily Tribune on 4th January 1856 that despite claims by modern authors such as Kevin Anderson, Hans-Jurgen Bochinski, Ute Emmrich, Martin Hundt and Manfred Neuhaus that Marx wasn't the person responsible. (1) There is independent evidence in the form of a definite statement by his (favourite) daughter Eleanor Marx that he did indeed write '*The Russian Loan*' as well as two additional anti-jewish articles in the New York Daily Tribune titled '*The Standing of European Houses*' and '*The Loan-Mongers of Europe*'. (2)

The problem for proponents of the idea that Marx did not write '*The Standing of European Houses*', '*The Loan-Mongers of Europe*' and '*The Russian Loan*' is that their claim that Marx couldn't have written these is based upon 'textual analysis' that to my knowledge has never actually been performed. Bochinski, Emmrich, Hundt and Neuhaus merely state that this is based upon their '*textual analysis*' as an aside but never cite where they have done said analysis. (3) While Anderson just cites Bochinski, Emmrich, Hundt and Neuhaus as his authority to dismiss Marx's authorship of '*The Russian Loan*'. (4)

I propose by contrast to look at the text of '*The Russian Loan*' and compare it to Marx's 1843 work '*On the Jewish Question*' which is the major point of reference in any discussion of Marx's views on jews and Judaism.

'The Russian Loan' seems to use extremely 'anti-Semitic' language when the author writes for example that:

'Thus we find every tyrant backed by a Jew.'

'A handful of Jews to ransack pockets.'

'Stieglitz, who is a German Jew intimately connected with all his co-religionists in the loan-mongering trade, has done the rest.'

'Stieglitz being one of the free-masonry of Jews, which has existed in all ages.'

Think for a moment about what the author is saying however and it is far less extreme in so far as the author of '*The Russian Loan*' is declaring that the jews act like a secret society (i.e. '*the free-masonry of Jews*' that is '*intimately connected with all coreligionists*') who dominate '*the loan-mongering trade*' and seek to '*ransack pockets*' and '*back tyrants*'. The author is making an explicitly anti-capitalist critique of high finance and drawing room agreements between capitalists and tyrants that profit both parties, which we know is how Marx conceptualized the world as early as his 1848 '*Communist Manifesto*'. (5)

This conception of the capitalist world as a money-driven conspiratorial commercial network working hand in glove with those Marx believed to be tyrants should not be that surprising. Since Marx explicitly names Prince Metternich of Austria as being one of those being funded by these money-driven conspirators (6) and who were the primary funders of Prince Metternich but the Rothschild family. (7) Marx even referred to a similar Rothschild-led conspiracy by bankers and high financiers in an article that he published in the Neue Oder-Zeitung in August 1855 (8) only a few months before '*The Russian Loan's*' similar thesis was published in early January of 1856 in the New York Daily Tribune.

Thus we can already see that Marx's authorship of '*The Russian Loan*' is not only plausible but likely given his daughter's attribution of the article to him and the documented fact that he expressed a similar thesis to '*The Russian Loan*' in print only several months before the article was printed in the New York Daily Tribune. This is further confirmed by looking at the thesis of '*The Russian Loan*' when the author writes that:

'The real work is done by Jews, and can only be done by them, as they monopolize the machinery of the loanmongering trade by concentrating their energies upon the barter-trade in securities, and the changing of money and negotiating bills in a great measure arising therefrom. Take Amsterdam, for instance, a city harbouring many of the worst descendants of the Jews.'

[...]

The smartest highwayman in the Abruzzi is not better posted up about the locale of the hard cash in a traveller's valise or pocket than those Jews about any loose capital in the hands of a trade.

These small Jewish agents draw their supplies from the big Jewish houses, such as that of Hollander and Lehren, Konigswater, Raphael, Stern, Sichel, Bischoffsheim, Amsterdam, Ezekiels of Rotterdam. Hollander and Lehren are of the Portuguese sect of

Jews, and practice a great ostensible devotion to the religion of their race. Lehren, like the great London Jew Sir Moses Montefiore, has made many sacrifices for those that still linger in Jerusalem. His office, near the Amstel, in Amsterdam, is one of the most picturesque imaginable. Crowds of these Jewish agents assemble there every day, together with numerous Jewish theologians and around its doors are congregated all sorts and manners of Armenian, Jerusalem, barbaresque, and Polish beggars, in long robes and Oriental turbans.

[...]

The next Jewish loan-mongering concern is that of Konigswater, who came from a Jewish colony in Furth in Bavaria, opposite Nuremberg, whose 10,000 inhabitants are all Jews with some Roman Catholic exceptions. The Konigswaters have houses at Frankfort, Paris, Vienna and Amsterdam, and the other over that of Brussels and of Paris.

As far as the seventeen million roubles assigned to Holland are concerned, although brought out under the name of Hope, they will at once go into the hands of these Jews, who will, through their various branch houses, find a market abroad, while the small Jew agents and brokers create a demand for them at home. These do these loans, which are a curse to the people, a ruin to the holders, and a danger to the governments, become a blessing to the houses of the children of Judah. This Jew organization of loan-mongers is as dangerous to the people as the aristocratic organization of landowners. It principally sprung up in Europe since Rothschild was made a Baron by Austria, and enriched by the money earned by the Hessians in fighting the American Revolution. The fortunes amassed by these loan-mongers are immense, but the wrongs and sufferings thus entailed on the people and the encouragement thus afford to their oppressors still remain to be told.

[...]

We have sufficiently shown how the Amsterdam Jews, through their machinery at home and abroad, will absorb in a very little time the seventeen million roubles put at the disposal of Hope.

[...]

Rothschilds' special agent at Berlin, Simon Bleichroder, and their occasional agents, the Veits, will very likely take a portion on speculation, and sell it with a profit to the small Jew fry of Berlin, Hanover, Magdeburgh, Brunswick and Cassel, while the Frankfort Jews will supply the small fry of Darmstadt, Mannheim, Carlsruhe, Stuttgart, Ulm, Augsburg and Munich. This small fry again distribute the stock among still smaller fry, until some honest farmer of Suabia, some substantial manufacturer of Crefeld, or some dowager Countess of Isenburg has the honor of becoming the permanent creditor of the Czar by locking the stock up as a permanent investment. The Jew jobbers of Breslau, Ratisbor, Cracow and Posen, the Frankels of Warsaw, Benedick of Stockholm, Hambro of Copenhagen, Magnus of Berlin, with his extensive Polish constituency, Jacobsen of the same city and Ries and Heine of Hamburg, both houses of great influence in Jew financial circle, especially Heine, will each and disseminate a goodly amount among their multitudinous customers and bring within reach of all the northern section of Europe. In this wise any amount, however large, is soon absorbed. It must be borne in mind, that besides the local and provincial speculations, there is the immense stock-jobbing machinery between the various European gathering points of the loan-mongering confederation now all connected by telegraph communications, which, of course, vastly facilitate all such operations. Moreover, almost all the Jew loan-mongers in Europe are connected by family ties.

[...]

Like the Rothschilds and the Greeks, the loan-mongering Jews derive much of their strength from these family relations, as these, in addition to their lucre affinities, give a compactness and unity to their operations which insure their success.

[...]

The fact that 1855 years ago Christ drove the Jewish money-changers out of the temple, and that the money-changers of our age enlisted on the side of tyranny happen again chiefly to be Jews is perhaps no more than a historical coincidence. The loan-mongering Jews of Europe do only on a large and more obnoxious scale what many others do on one smaller and less significant. But it is only because the Jews are so strong that it is timely and expedient to expose and stigmatize.'

Reading the above quotes from 'The Russian Loan' it is obvious that the writer's thesis isn't that jews are the problem per se, but rather that they have formed a network (i.e. 'a free-masonry') of bankers centred around big jewish families - the Rothschilds being named as one - who then trickle down their loans to less powerful jewish bankers and loan sharks who then sell them on to the non-jews peasantry and workers. We can also see that this jewish network is held together by Judaism itself that is founded the comments about how 'Jewish theologians' [= Rabbis] assemble at the doors of powerful jewish financiers every day for example.

Both of these are factual statements that jews don't appear to like and therefore are calling '*anti-Semitic*' as a form of intellectual hand waving, because historically rabbis were very much '*owned*' by financially powerful jews within their area (9) and jews did operate as a money-lending network (10) that was most famously expressed in the creation of the '*Port Jew*'. (11) These statements are not '*anti-Semitic*' but rather see Judaism and therefore jewish identity itself as the problem that is helping to create this '*free-masonry*' of jews to quote the wording of the author.

Compare that to Marx's comments in his 1843 '*On the Jewish Question*':

'What is the secular basis of Judaism? Practical need, self-interest. What is the worldly religion of the Jew? Huckstering. What is his worldly God? Money.

Very well then! Emancipation from huckstering and money, consequently from practical, real Judaism, would be the self-emancipation of our time.

An organization of society which would abolish the preconditions for huckstering, and therefore the possibility of huckstering, would make the Jew impossible. His religious consciousness would be dissipated like a thin haze in the real, vital air of society. On the other hand, if the Jew recognizes that this practical nature of his is futile and works to abolish it, he extricates himself from his previous development and works for human emancipation as such and turns against the supreme practical expression of human self-estrangement.

We recognize in Judaism, therefore, a general anti-social element of the present time, an element which through historical development – to which in this harmful respect the Jews have zealously contributed – has been brought to its present high level, at which it must necessarily begin to disintegrate.

In the final analysis, the emancipation of the Jews is the emancipation of mankind from Judaism.'

Is not Marx essentially saying exactly the same thing as the author of '*The Russian Loan*' but using less journalistic rhetoric and adopting a more philosophical veneer in his commentary?

Both '*The Russian Loan*' and '*On the Jewish Question*' argue that jews are currently '*hucksters*'/'*loan-mongers*' and seek to defraud their clients, but that the problem is that they are a secretive society held together by a religion that is focused on money - which isn't an unjust suggestion – (12) and are also in agreement that to destroy capitalism one has to eliminate Judaism and thus the financial power of the jews. That isn't an '*anti-Semitic*' comment either. Since it defines jewishness not biologically but rather as a religion (which is the defining characteristic of anti-Semitism) and therefore it is merely opposed to Judaism not jews as a nation/ethnicity/racial group.

Thus we can see that comparing the text of '*The Russian Loan*' to Karl Marx's other writings – including his 1843 '*On the Jewish Question*' – supports Eleanor Marx's statement that her father had told her that he had written '*The Russian Loan*' as well as the companion articles '*The Standing of European Houses*' and '*The Loan-Mongers of Europe*'.

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The Myth of Mary Elmes

Sat, 15 Dec 2018 11:33:00

Mary Elmes (born Marie Elmes) – like Chiune Sugihara, (1) Ho Feng Shan (2) and Moritz Hochschild (3) – has been lauded an ‘*Schindler*’– named after the eponymous German businessman who ‘*saved*’ jews from Auschwitz – and in this case: the ‘*Irish Schindler*’. (4)

Elmes was an Irish nurse from a politically left-wing middle class family in Cork, Ireland who volunteered to fight for the murderous Spanish Republic as a nurse and then fled to southern France with her fellow left-wingers after the fall of the Republic to General Francisco Franco’s right-wing coalition. (5)

She hadn’t moved or stopped her left-wing activism by the time of the fall of France to the forces of the Third Reich in the summer of 1940. Therefore it is perhaps unsurprising that she decided to continue her ‘*anti-fascist*’ activism in the safer Vichy state in the south of France in which she was residing.

She is claimed to have ‘*saved*’ as many as two hundred jewish children from the ‘*evil Nazis*’ by getting them out of transit camps such as Rivesaltes near Perpignan by using a legal loop hole that allowed her to take jews under sixteen years old on ‘*day trips*’ if she had written permission from their parents. (6) Her work under the aegis of the American Friends Service Committee – against the explicit instructions of her superiors to obey the law and not to engage in illegality – gave her cover for her left-wing political activities despite not being a Quaker herself. (7)

Predictably Elmes came to the attention of the Gestapo and was imprisoned by them in February 1943 for a mere six months for her flagrant violation of the wartime regulations. When she got out of prison she immediately went back to ‘*rescuing jews*’. (8)

The problem with Elmes’ status as the ‘*Irish Schindler*’ is obvious enough in that she was ‘*rescuing jews*’ from the so-called ‘*Holocaust*’ at least as early as June 1942 which is before the earliest claims of the so-called ‘*Holocaust*’ were really known.

It is not likely that Elmes knew of the claims – primarily coming from the Polish and jewish undergrounds in the General Gouvernement – or treated them as being particularly urgent as that would presuppose that Elmes was somehow privy to an allegedly super-secret German policy only known to a few senior officials in the Third Reich and those directly involved with it.

Far more likely is that Elmes was ‘*rescuing jews*’ because she wanted to ‘*free them*’ from ‘*Nazi oppression*’ that was talked about a great deal in English language anti-Nazi literature before and during the Second World War. (9) She didn’t know about the so-called ‘*Holocaust*’ till it became a prominent feature of underground claims – from mid-1943 onward – and then the post-war ‘*Holocaust*’ narrative, but rather was a left-wing political activist with revolutionary sympathies who used the American Friends Service Committee as cover for her real activities.

She was certainly not an ‘*Irish Schindler*’, but rather a leftist who got lucky and ‘*rescued*’ the right people – i.e. jews not say British, French or American soldiers – so that she has been honoured by the present establishment and her full-throated support for murderous left-wing regimes forgotten.

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The Israeli Civil War of June 1948

Sun, 16 Dec 2018 11:29:00

It is not widely known but on June 21st to June 22nd 1948 Israel's forces engaged in what amounted to a civil war.

Summarizing the event is fairly easy – the story has been told admirably well by Shmuel Rosner at the *'Jewish Journal'*– (1) with a former US navy landing craft that was World War Two surplus being bought and re-named by followers of Ze'ev Jabotinsky to transport one thousands their supporters and a large shipment of small arms to Palestine to provide reinforcements to the jews murdering British civilians and Arabs for the *'crime'* of not being jewish during the so-called *'Israeli War of Independence'*.

The particular group concerned was Menachem Begin's Irgun – who were notoriously violent and haters of anything and anyone that couldn't be labelled jewish – and as a nod to the group's ideological founder. The former US navy landing craft was rechristened the *'Altalena'* in honour of Ze'ev Jabotinsky's pen name. The problem was that as the *'Altalena'* was setting sail on its voyage from France to Tel Aviv; a UN-negotiated cease fire came into effect and there was a fierce debate within the Irgun as to whether the *'Altalena'* should sail at all.

Despite this ferocious bickering the *'Altalena'* did sail – with the support of the French government – (2) but when it got to the beach north of Tel Aviv. A massive argument once again broke out about who would get the shipment of small arms the *'Altalena'* carried.

The leader of the Haganah David Ben-Gurion wanted the weapons to arm his forces within the fledgling IDF, while the leaders of the Irgun – including its head Menachem Begin – wanted the arms to be distributed to the Irgun's units that had just been absorbed into the Haganah to create the IDF. (3) To be fair to the Irgun however they were willing to be reasonable and have only twenty percent of the weapons they had transported to Palestine distributed to their units within the IDF, but Ben-Gurion – who hated the Irgun – (4) was intractable and absolutely refused. (5)

Even worse Ben-Gurion immediately issued an ultimatum to the 1,000 Irgun personnel on the *'Altalena'* off the coast at Kfar Vitkin to the north of Tel Aviv, which the Irgun commanders were given a mere ten minutes to decide on. (6) The text of the ultimatum is telling:

'I was authorized to demand that you hand over the weapons for safekeeping, and also to ask you to contact the supreme command. You are required to carry out this order immediately. If you decline to carry out the order, I shall use all the means at my disposal and implement the order.' (7)

It is therefore easy to understand why Begin did not accept Ben-Gurion's violent demand to give him the weapons and predictably this ridiculous petty argument based upon personal dislike and political rivalry led to firing to breakout between the Irgun and the Haganah forces. The result was several hours of combat in which seventy of the recruits on the *'Altalena'* were killed along with twelve members of the jewish crew. (8) The most notable of which was Avraham Stavsky who was the likeliest candidate for being the assassin of left-wing Zionist leader - and former lover of Magda Goebbels – Chaim Arlosoroff. (9)

The *'Altalena'* was also on fire at his point and lost a good portion of its cargo of 5,000 rifles, 450 machine guns and millions of rounds to the fighting and the fire. (10)

Ben-Gurion's reaction to the fighting he had triggered with his ultimatum?

Blame the Irgun, arrest all their officers and disband all their units within the fledgling IDF. (11)

This incident in Israeli history is largely unknown outside of Israel itself, but is extremely important as it is the original *'blood libel'* – as declared by Menachem Begin himself – (12) between the nationalist Israeli right and the more secular Israeli left. (13) Yet it also demonstrates the nasty vicious nature of jewish in-group infighting which typifies jews themselves in that they are not a brave bunch per se in actual combat, but do suddenly get brave when they think their enemies cannot fight back and they can hurt and/or torture them with impunity.

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Jewish Sexual Criminals: Sir Philip Green

Mon, 17 Dec 2018 11:35:00

Sir Philip Green – a prominent jewish billionaire in the United Kingdom – is in trouble again.

This time it isn't for stealing £571 million from his former British Home Stories (better known as BHS) employees' pension fund (1) or his wide assortment of other white collar crimes, (2) but rather – as exposed by jewish Member of Parliament Peter Hain – Green has *'reportedly paid settlements to at least seven women to silence sexual harassment claims against him, some of which amounted to millions of pounds.*

As part of the payouts the alleged victims were prevented from speaking about their claims against the head of Arcadia Group.

Green's behavior, according to an inside source who spoke to the Guardian, included lewd comments to women, lengthy hugs to female workers who he often addressed as "sweetheart" and "darling" instead of using their names, as well as comments on female employees' weight.

"One thing that he said and did a lot, was walk into meeting rooms unannounced, because that is his vibe, and he would ask the women in the room, were they behaving, were they being naughty girls, and did they need their bottom slapped. That is almost his standard way of introducing himself into a room," the source told the paper.

There were lots of hugs with women, particularly with senior women. I would describe them as overly long, lingering hugs."

Green would also "creep up behind women who were walking along the corridor in the office and shout 'Boo!' or something to make them jump, and then to 'calm them down' put his hands on their shoulders and rub them in a weird kind of massage."

When a female employee asked to be called by her name and not "sweetheart," Green allegedly told her to "shut the fuck up."
(3)

Lovely.

So why hasn't Philip Green been stripped of his knighthood yet and why on earth is he not sitting in a prison cell?

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The Jews behind 'Jewish Human Rights Watch'

Mon, 17 Dec 2018 11:46:00

'*Jewish Human Rights Watch*' (hereafter JHRW) is a weird pro-Israel organisation operating out of a mailing address the city of Manchester in the United Kingdom. (1) It specializes in bringing spurious legal actions against smaller organisations in support of the UK's Israel Lobby. A good example of which is its legal action against Leicester City Council after it voted to support the Boycott, Divestment and Sanctions (hereafter BDS) in 2014 with JHRW charging that to endorse BDS would '*negatively impact the local jewish community*' and was thus '*discriminatory*'. (2)

The fact that three High Court Judges agreed with this nonsensical claim – as it ironically suggests that jews are loyal to and only identifiable with the state of Israel – is quite the statement of the power of the Israel Lobby in the United Kingdom. Despite this JHRW is a small organisation that can only manage to organize a couple of jews to ludicrously protest about so-called '*anti-Semitism*' outside of NGOs such as '*War on Want*' (3) or Methodist churches because they dare to endorse BDS. (4) They also take out back page adverts in provincial newspapers – such as '*The Daily Record*' in Scotland – shrieking about the '*anti-Semitism*' of opposing Israel's national interests. (5)

From what I can see of JHRW's '*reasoning*' it is more or less: '*Oy Vey! You cannot disagree with Israel unless you are an anti-Semite!*'

Despite the obvious lack of serious funds – hence the fact they could only afford back page advertisements in provincial newspapers – JHRW has friends in high places within the jewish community with fawning coverage from the two main jewish periodicals in the United Kingdom: the '*Jewish Chronicle*' (6) and '*Jewish News*'. (7) They've also somehow managed – no doubt through the goodwill and influence of figures within the jewish community – to get coverage of their '*activism*' into national newspapers like '*The Independent*'. (8)

This is not because of any real hard work or good content produced by JHRW – their '*updates*' are often months apart and even manage to misspell '*anti-Semitic*' in their posts among other things – (9) and farm out their '*reports*' to one David Collier. Who – despite the English surname – is a jew and a revisionist Zionist (i.e. the most insane and anti-gentile of all the forms of Zionism) as well as a founding member of revisionist Zionist political party '*Herut UK*'. (10)

Interestingly there is little evidence that the '*directors*' of JHRW do very much for their organisation themselves – given the lack of updates and poor quality of the JHRW website as well as the farming out of report writing to David Collier – but it makes sense when you realize that JHRW is basically a front for one Manny Weiss – who was born in Brooklyn, New York and is '*the CEO of Marylebone Diversified LLP, a commodities trading adviser in the base metals business*' and was fingered by Israeli Prime Minister Benjamin Netanyahu's staff as being a potential donor to the Likud party. (11) Supporting this is the fact that his brother Moshe Weiss was an advisor on '*personal status and Jewish identity issues*' to Israeli Prime Minister Benjamin Netanyahu's government between 1996 and 2000. (12)

Writing in 2016 anti-Zionist journalist Ben White summarized the links between JHRW and the gentile-hating revisionist Zionist Israeli right as follows:

'JHRW is the trading name of a company called Jewish Rights Watch, incorporated on December 17, 2014 – four months after a devastating Israeli attack on Gaza that prompted a surge in Palestine solidarity activism. There are four listed officers: Jonathan Neumann, Robert Henry Festenstein, Joseph Rosenfield, and Manny Weiss. Weiss, who according to a report in The Jewish Chronicle actually "started" JHRW, is a commodities trading advisor with a variety of business interests. In 2011, one of Weiss' companies donated £5,000 to Michael Gove.

Festenstein, according to his Law Society entry, is Sole Practitioner at the Manchester-based insolvency specialists RHF Solicitors, who have also acted as JHRW's solicitors. He blogs at The Times of Israel and, at least as recently as August 2015, was listed as a 'Committee Member' on the website of North West Friends of Israel, a group established in 2014 (he now no longer appears on the site). Neumann, meanwhile, is a writer who has published a number of articles for US-based Commentary Magazine, and has also apparently done work with The Forum for Jewish Leadership.' (13)

In effect JHRW is an unofficial adjunct of Israel's Likud party, but I should add – for sake of accuracy - that Jonathan Neumann was '*terminated*' as a director of JHRW on 1st August 2017, (14) which is probably around the time when David Collier's employment by JHRW begins if we are to make an educated guess. This leaves Robert Henry Festenstein, Joseph Rosenfield and Manny Weiss as the remaining directors of JHRW – with Jonathan Neumann and founding director Osker Heiman having resigned – with David Collier as its main intellectual content provider.

JHRW isn't really the politically disinterested jewish communal organisation that it pretends to be: is it?

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Was Ettie Steinberg a Holocaust Victim?

Tue, 18 Dec 2018 18:41:00

According to the *'Irish Times'* Ettie Steinberg is Ireland's only victim during the so-called *'Holocaust'* between 1942 and 1945. To quote their narrative of her life and the reason why she is believed to have been gassed by the Third Reich as part of a genocidal program to exterminate the jews:

'Ettie Steinberg was the only Irish citizen killed at Auschwitz in the second World War. She was born to Czechoslovakian parents on January 11th, 1914, and lived with them and six siblings at 28 Raymond Terrace, near the South Circular Road in Dublin.

Smashing Times theatre group is reviving Steinberg's story, which is equal parts fascinating and tragic, in The Woman is Present: Women's Stories of WWII. It is one of 20 accounts of powerful women in wartime to be performed by the Dublin-based group as part of their year-long project Women, War and Peace. The recorded details of Steinberg's life have been reworked into Ode to Ettie Steinberg, a play that reimagines moments from her short life.

Her story begins in Dublin. She was a Jewish seamstress who married a Belgian man, Vogtjeck Gluck, on July 22nd, 1937, in Greenville Hall synagogue in Dublin. The newlyweds soon moved to Antwerp to be closer to Gluck's family business.

Antwerp was not to be their home for long. Tensions grew around a Nazi invasion of the Low Countries, and the couple fled to Paris, where their son Leon was born. But the new family were still under threat. They were forced to continue to the south of France, moving every day, before they were captured and arrested while staying in a hotel.

Steinberg's family sent visas to allow them to return to Northern Ireland, but they arrived a day too late. The trio were transported to Auschwitz. On their final journey, Steinberg wrote a postcard to her family in Ireland and threw it from the moving train. By chance, it was found by a stranger and posted to the correct address.

The postcard, written in coded Hebrew to avoid detection, read: "Uncle Lechem, we did not find, but we found Uncle Tisha B'av" – meaning "we did not find plenty, but we found destruction"'. (1)

The interesting thing about Steinberg's story is how banal the *'evidence'* for her death is.

Put it another a way: Steinberg lived in Antwerp in Belgium with her jewish husband Vogtjeck Gluck, fled to Paris after the German invasion and then fled again to France in the wake of the fall of France to the forces of the Third Reich in the summer of 1940. Where they were arrested by the German authorities.

They were then allegedly transported on a train to Auschwitz sometime between 1940 and 1945, but threw out a postcard that was allegedly written in Hebrew that was then posted to the *'correct address'*.

Now there are three major issues with this claim:

Firstly there is no mention of Auschwitz on said postcard so how do we know that Gluck and Steinberg were being sent there? Also how do we know that it was thrown from a train and then found and posted by someone else?

Secondly there is no mention of any corroborating evidence of Gluck and Steinberg being sent to any concentration camp – let alone Auschwitz – so how do we know that they were?

Thirdly there is the postcard story itself. While it is perfectly possible in theory that they threw the postcard out of the train and it was found and posted by an unknown individual. It is improbable in the extreme given that one wonders how the postcard was found by someone as well as how it avoided the wind, rain and snow making it viable to send in the post. Then also extremely improbably was picked up by someone who not only didn't throw it away but also added postage to it to send it on to its (unknown but presumably international) destination.

Add to that the fact that postcard was written in Hebrew – which was a dead language at the end – with modern Hebrew only in use in Palestine having been successfully reconstructed and revived by Eliezer Ben-Yehuda with the support of Edmond James de Rothschild by 1922 and almost exclusively limited to jews in Palestine. (2) Then wonders how this improbable series of events occurred to send a postcard *'from a train to Auschwitz'* written in a language that was not in wide use and which neither Gluck nor Steinberg likely spoke.

Then you come to the inescapable conclusion that the postcard and the attendant narrative is almost certainly fake. The

question is how fake are they?

Were Gluck and Steinberg deported to a camp before their deaths and before doing so manage to send a blank postcard to which someone later added the Hebrew message?

Did Gluck and Steinberg survive the war and send a blank postcard after the Second World War to which someone later added the Hebrew message?

Did Gluck and Steinberg survive the war and send the postcard after the Second World War with the Hebrew message and it was merely thought to be from the war?

Or is the postcard completely unrelated to Gluck and Steinberg and either a wholesale forgery or a postcard from some other jew that is claimed as being from Gluck and Steinberg?

You see whatever way you look at it the facts – as far as they are available - tell us that the story of Ettie Steinberg as related by the *'Irish Times'* is completely and utterly fake.

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Fake Holocaust Survivors: Alter Wiener

Wed, 19 Dec 2018 21:40:00

I continue my coverage of so-called *'Holocaust Survivor'* stories with that of Alter Wiener – yes said comedic name is real – who died recently in Oregon.

To wit:

'Wiener was born in 1926 in Chrzanow, Poland, a small town near the German border. Germans invaded his hometown in 1939, and Wiener, his stepmother and his brothers fled, The Oregonian/OregonLive reported.

His father was required to stay behind to supply groceries from his business to Polish troops. When the family returned three months later, they learned the Germans had murdered him. Wiener was 13.

Wiener was soon forbidden from attending school and two years later, he was sent to a concentration camp. For three years, he moved from camp to camp, until the Russians freed him from Gross Masselwitz in May 1945.' (1)

There isn't a lot of detail to Wiener's story here, but from what there is we can ask the obvious question of how on earth he survived *'from camp to camp'* and not only survived but – going by the photo taken of him upon liberation in May 1945 provided with the quoted narrative – he was remarkably chubby and distinctly healthy for someone living in allegedly the most starved part of the Axis-controlled Europe.

The question is if he was so healthy then were the concentration camps always fed last or is the truth a bit more complicated than the traditional *'Holocaust'* narrative.

My vote is on the latter.

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In Brief: The Jews behind HQ Trivia and Vine

Wed, 19 Dec 2018 22:36:00

The apps ‘*HQ Trivia*’ and ‘*Vine*’ have been highly successful and are well-known to most people from their 20s to their 30s. What you may not know is that the same people founded both apps.

To be specific they are Colin Kroll – who recently died from a binge on cocaine and heroin – (1) and Rus Yusupov. Yusupov is certainly a jew who is originally from Tajikistan. (2) Kroll is a little bit more obscure as no one mentions that he is jewish, (3) but his surname is one common for jews (4) and anecdotally I’d suggest he looks like one.

Yet as no one explicitly states that he is jewish then I cannot in good consciousness refer to him as a jew.

It is also worth mentioning that the fact of ‘*HQ Trivia*’ to the users is a jewish comedian named Scott Rogowsky who makes no bones about his pro-Israel agenda. (5)

Whatever way we look at ‘*HQ Trivia*’ and ‘*Vine*’ are pretty... well... Semitic.

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Translation of an Anti-Semitic Flyer from Berlin in 1920

Fri, 21 Dec 2018 18:40:00

When I was reading the work of early twentieth century American explorer and travel writer Harry Franck and his visit to Germany in 1920. I was surprised to find that he had preserved and translated the text an otherwise forgotten anti-Semitic handbill that was handed to him in the street in Berlin as a comment upon those extremely turbulent post-Spartacist uprising – which was primarily lead by jews as I have previously documented – (1) times.

I thought this was an excellent way to introduce a new project that I have given myself on SC, which is to translate older anti-Semitic materials into English. I have already done several translations here, but I have thought to make it a more regular thing.

However the text Franck reproduces is as follows:

'END OF MILITARISM

BEGINNING OF JEW RULE!

Fifty months have we stood at the Front honourably and undefeated. Now we have returned home, ignominiously betrayed by deserters and mutineers! We hoped to find a free Germany, with a government of the people. What is offered us?

A GOVERNMENT OF JEWS!

The participation of the Jews in the fights at the Front was almost nil. Their participation in the new government has already reached 80 per cent.! Yet the percentage of Jewish population in Germany is only 1½ per cent.!

OPEN YOUR EYES!

COMRADES, YOU KNOW THE BLOODSUCKERS!

COMRADES, WHO WENT TO THE FRONT AS VOLUNTEERS?

WHO SAT OUT THERE MOSTLY IN THE MUD? WE!

WHO CROWDED INTO THE WAR SERVICES AT HOME? THE JEWS!

WHO SAT COMFORTABLY AND SAFELY IN CANTEENS AND OFFICES?

WHICH PHYSICIANS PROTECTED THEIR FELLOW-RACE FROM THE TRENCHES?

WHO ALWAYS REPORTED US "FIT FOR DUTY" THOUGH WE WERE ALL SHOT TO PIECES?

These are the people who rule us. [Here followed a long list of names and blanket accusations.] Even in the Soldiers' Councils the Jews have the big word! Four long years these people hung back from the Front, yet on November 9th they had the courage, guns in hand, to tear away from us soldiers our cockades, our shoulder-straps, and our medals of honour!

Comrades, we wish as a free people to decide for ourselves and be ruled by men of OUR race! The National Assembly must bring into the government only men of OUR blood and OUR opinions! Our motto must be:

GERMANY FOR GERMANS!

German people, rend the chains of Jewry asunder! Away with them! We want neither Pogrom nor Bürgerkrieg! We want a free German people, ruled by free German men! We will not be the slaves of the Jews!

ELECTORS

Out of the Parties and Societies run by Jews! Elect no Jews! Elect also no baptized Jews! Elect also none of the so-called "confessionless" Jews! Give your votes only to men of genuine German blood!

DOWN WITH JEWRY!' (2)

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Elliott Broidy: A Corrupt Jewish Lobbyist

Sun, 23 Dec 2018 15:28:00

(Second Edition)

Elliot Broidy is a prominent jewish lobbyist and a hedge fund manager as well as high-ranking member of both the Republican National Committee and the Republican Jewish Coalition. (1) He was also long-time major donor and a member of the Board of Trustees of the Simon Wiesenthal Center between 2009 and 30th July 2015 when he resigned for unknown reasons. (2)

In addition to this he was key donor to US President Donald Trump’s successful presidential campaign. (3) He has been beset by a plethora of scandals in the last year or so, which include the fact that he was claiming to have direct access to President Trump – quite plausibly mind you – to the governments of both Saudi Arabia and the United Arab Emirates with a view to acquiring prestigious contracts and payments to his defense contracting company. (4) He was also happily trying to undermine the state of Qatar at the behest of the state of Israel with the assistance of pro-Israel think-tank *‘Foundation for the Defense of Democracies’* (5) and has recently lost his lawsuit trying to pin the blame on this country for his own crimes. (6)

He’s also been in trouble for trying to quietly pay off a former Playboy model with \$1.6 – via Donald Trump’s jewish personal layer Michael Cohen - to abort his *‘love child’* with her. (7)

What a lovely individual and just another representative of Donald Trump’s so-called *‘America First’* government that really puts Israel and not the American people first.

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Fake Holocaust Survivors: Max Fontak

Mon, 24 Dec 2018 11:01:00

Continuing on with my series examining the stories of so-called *'Holocaust Survivors'* we have the case of Max Fontak that has been the subject of an article in *'Newsday'*.

To wit:

'Fontak and his seven siblings were raised in Bedzin, an industrial city in southern Poland, where his parents made a living selling sausage casings. Around 1941, after the Nazis invaded the country, his family was forced into the city's Jewish ghetto, where they shared a cramped apartment with two other families and subsisted on meager rations, he said.

In 1943, many of Fontak's siblings, both parents and other family members were shipped to Auschwitz, where they were murdered, Fontak said.

But Nazi officials had other plans for Fontak, then around 25, and his brother Bernard, putting them to work stripping factories of machines that were sent back to Germany to aid the war effort. His indentured labor continued two more years, during which the pair of brothers were sent to five different concentration camps. They worked for 12-hour stretches digging ditches for building foundations and army trenches in the freezing cold, he said. The prisoners lived on bread and watery soup, and wrapped themselves in empty cement bags to keep warm. A punch to the face by a kapo, a prisoner who supervised other inmates, broke Fontak's jaw. He did not expect to live out the war.

That made the sudden appearance of Russian soldiers at Fontak's last camp in May 1945 all the more surreal, he said.' (1)

There isn't a massive problem in Fontak's story per se, but what I am beholden to point out is that the idea that he and his brother worked for *'12-hour stretches digging ditches for building foundations and army trenches in the freezing cold'* while living *'on bread and watery soup'* while wrapping *'themselves in empty cement bags to keep warm'* is not exactly likely and had this truly been the case then the Fontak brothers would have died from frostbite and hypothermia within days of living in such conditions. (2)

Doesn't sound like Fontak is telling the truth about his *'suffering'* and living conditions now does it?

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On Donald Trump's Withdrawal from Syria

Mon, 24 Dec 2018 11:15:00

When the news that US President Donald Trump was pulling out US military forces from the Syrian civil war – which is now all but decided with Syrian President Bashar al-Assad the last man standing despite the many and varied efforts of his Islamist and Israel enemies – (1) I knew that it would provoke a fit of public kvetching in the media like no other.

The stated rationale that Trump used was – as communicated on Twitter rather than the usual channels – *'We have defeated ISIS in Syria, my only reason for being there during the Trump Presidency.'* (2)

Yet the Associated Press immediately began claiming that:

'The aspect of this that he did not address is whether the extremists or others will fill the security vacuum created by the U.S. withdrawal to regroup and pose a new threat.'

The administration said it intends to continue combating Islamic State extremists globally and could return to Syria if necessary. Still, critics launched a barrage of questions about the implications of Trump's decision, including whether it opens the door for Turkish forces to attack the Syrian Kurds who had partnered with the U.S.' (3)

This is typical neo-conservative pro-Israel drivel that ignores that there is no *'vacuum of power'* because Bashar al-Assad's government is – like it or not – the legitimate ruling body of Syria and has the experience as well as increasingly the manpower to step back into these formerly Syrian government run areas and manage their transition from a state of conflict back to normalcy.

The Syrian Kurds are not the concern of the United States and are armed rebels against US enemies such as Syria as well as US allies like Iraq and Turkey. It is also worth noting that the sudden neo-conservative concern about the Syrian Kurds is ironic because Israel has been arming them and funding their insurgency for decades. (4)

The chorus of alarmed chirps from other neo-conservative politicians has also been deafening with:

'Sen. Lindsey Graham, a South Carolina Republican and typically a Trump supporter, said he was "blindsided" by the decision and called it "a disaster in the making." He said, "The biggest winners in this are ISIS and Iran."

Republican Sen. Marco Rubio of Florida said the withdrawal would be a "grave error with broader implications" beyond the fight against IS. He called it "one more example of how the United States is not a reliable partner."

Just last week, the U.S. special envoy to the anti-ISIS coalition, Brett McGurk, said U.S. troops would remain in Syria even after the Islamic State militants were driven from their strongholds.' (5)

The irony is that – contrary to what a bought and paid for Israeli shill like Lindsey Graham would have you believe - this development puts more strain on Iran's large existing commitment to fighting Islamic State in Iraq and Syria and is not exactly what the Islamic State would want either because it means that the remaining *'secular rebels'* will likely surrender to and be amnestied by the Syrian government and then drafted into the Syrian army – as has been already been done with draft dodgers and deserters – (6) to deal with the remainder of Islamic State and other Islamist militias like Jabhat Al-Nusra.

Where-as Marco Rubio appears to be upset that the United States is not acting against its national interests and Brett McGurk is not only upset with the United States acting in its national interest but also not effectively invading Syria on behalf of Israel.

Similarly former US General and Secretary of Defence James Mattis has resigned citing *'disagreements'* with Trump on the lack of a Syrian presence among other things in a far less cowardly bleating way as perpetual Puerto Rican soy boy Marco Rubio. (7) Trump has since bought Mattis' resignation date forward to 1st January 2019 and replaced Mattis with his deputy Patrick Shanahan. (8)

It will be interesting to see what Graham, McGurk and Rubio have to say when Shanahan takes over and a policy that is opposed to their upset shrieking demands on behalf of Israel takes effect even as Mattis has cancelled his latest *'fact-finding trip'* to Israel following his resignation. (9)

Why do I say on behalf of Israel?

Well the principle reason that Graham, McGurk and Rubio are up in arms is because the Israeli government is extremely upset and confused about why their puppet in the White House suddenly went against what they wanted him to do.

Despite the public statements of IDF Chief of Staff Gadi Eisenkott to the effect that people should not *'overstate'* the *'importance'* of the United States military in the war against Islamic State (10) and the Israeli cabinet's claim that they will pick up the military slack along with their Islamic allies Jordan and Saudi Arabia. (11) The Israelis are clearly very worried as Ben Caspit at *'Al-Monitor'* has neatly documented (12) and is also suggested by Israeli Prime Minister Benjamin Netanyahu's own panicked response to the announcement. (13)

The reason for is adroitly stated by Franco Ordonez at *'McClatchy'*:

'The abrupt resignation of Defense Secretary Jim Mattis has left Israel, America's closest ally in the Middle East, confounded as it comes to grips with the even greater implications of the U.S. military withdrawal from Syria that prompted Mattis's departure.

Combined with the departures of Chief of Staff John Kelly and Ambassador to the United Nations Nikki Haley, Israeli officials are scrambling to determine who is left in the White House who can convince President Donald Trump to think of Israel before taking such drastic security moves, as Mattis successfully did in the past, U.S. and Israeli officials said.

"There is no question that Israeli officials are concerned about the U.S. pulling out," said Dan Shapiro, U.S. ambassador to Israel in the Obama administration. "It was done without any meaningful consultation with them." (14)

Put more succinctly Israel's US Presidential puppet Donald Trump is suddenly not in the control of his pro-Israel neo-conservative handlers Haley, Kelly and Mattis, while his other controller... sorry *'guide'*... (15) Jared Kushner – (16) Trump's Jewish son-in-law – is clearly out of position and unable to bring his not inconsiderable influence to bear at the moment.

This is why the *'Times of Israel'* has published a similar piece to Ordonez's analysis at *'McClatchy'* in which the authors Julie Pace and Zeke Miller claim that there are *'no adults in the room'* in the Trump administration anymore – meaning that there is a sudden lack of pro-Israel and/or Jewish *'senior advisers'* to tell... sorry... *'advise'* Trump about the *'correct thing to do'* – and lamenting this as a catastrophe for Israel's national interests. (17)

Now I don't think Trump has suddenly come in from the cold – personally I think this is a cynical ploy to get his grassroots base back *'on side'* after the slight inroads the Democrat Party made into his support in the recent US mid-term elections – but rather is trying to fulfill outstanding campaign promises, such as his sudden hard-line stance on the southern border wall with Mexico, in order to re-energize his increasing lackluster presidency.

Rather I think this is a temporary bout of sanity from Trump until such time as the Israelis and their neo-conservative Israeli nationalist allies in the United States reassert control of their puppet in the White House through Trump's daughter Ivanka and her Jewish husband Jared Kushner.

We'll see but I'd like to be proven wrong for once.

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Mike Elk and ‘The Jewish Yinzer Fund for Immigrant and Racial Justice Labor Reporting’

Wed, 26 Dec 2018 19:14:00

Mike Elk is a self-described jewish ‘*labor journalist*’ (1) operating out of Pittsburgh in the United States who publishes his work in the left-wing British newspaper ‘*The Guardian*’ and for ‘*Politico*’ in the United States. (2)

In the wake of the Tree of Life Synagogue shooting he has sought to capitalize on the outrage that followed by locating gunman Robert Bowers’ – who he misidentifies as ‘*Richard Bowers*’– motivation in the form of ‘*right-wing talk radio*’ that randomly made him ‘*hate immigrants*’ to the United States.

To quote Elk himself:

‘The shooter, Richard Bowers, was a non-union long-haul truck driver, making very little money. And on the long truck drives, Bowers liked to listen to right-wing talk radio, in many areas, right-wing talk radio was the only news he could get.

And on those long truck rides, right-wing radio gave Bowers’ a culprit for his life’s hardships: immigrants.

[...]

As a labor reporter, I found myself thinking about Mr. Bower’s fascination with right-wing talk radio.

What if on those long truck rides, he had good labor reporting? What if Richard Bowers could have turned and how workers, who sounded like him, talking about economic issues with workers, whose voices sounded that nothing like him, maybe even talk through a translation?’ (3)

Now what Elk is up to here is create an explicitly jewish non-profit for funding an alternative to the powerful conservative talk-radio network in the United States that blue collar workers such as Bowers routinely listen to. In essence he wants people to fund him and other left-wing (and possibly also jewish) journalists in creating a rival to this near monopoly that would report on ‘*labor issues*’ (aka promote socialist talking points) to this same target audience.

Elk is clearly a self-promoting left-wing entrepreneurial jew, but it doesn’t make his – likely flawed given that few workers want to hear five hours of socialist theory and ritualistic ‘*be nice to immigrants*’ chanting - attempt to challenge conservative talk radio with a socialist alternative any less notable.

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Hoax Alert: Mad about Marriage in Argentina (2019)

Wed, 06 Mar 2019 21:48:00

According to the *'Times of Israel'* there has been another *'anti-Semitic hate crime'* in Buenos Aires in Argentina.

To wit:

'Investigators are examining whether the attack on Argentina's chief rabbi may have been ordered in revenge for a ruling, the Argentine daily La Nacion reported Wednesday.

Rabbi Gabriel Davidovich was beaten and seriously injured on Monday by assailants who broke into his home while he and his wife were there, taking money and personal effects.

According to La Nacion, investigators are working to determine whether the targeting of Davidovich was motivated by anti-Semitism, or was an act of revenge for a marriage annulled by the rabbi a few years prior.

Investigators were said to have concluded that the rabbi was deliberately targeted by his attackers.

The head of Argentina's main Jewish group said the assault was an anti-Semitic attack. Jorge Knoblovits, the president of the Argentine-Israelite Mutual Aid Association (AMIA), said seven men were involved in the assault Monday in Buenos Aires on Davidovich, who is 62.

AMIA's head quoted Davidovich's assailants as saying, "We know you are the rabbi of AMIA." Knoblovits said the robbery was merely a pretext for "an anti-Semitic act."

"In the world, there is a lot of room for ignorance, and where there is ignorance, there is space for anti-Semites," he said.

Argentina has one of the largest Jewish communities in the world, with 190,000 people.

Argentine authorities have opened an investigation into the attack, which followed the desecration of nine tombs at a Jewish cemetery in the province of San Luis over the weekend.

Police have not said if they are investigating the attack as a hate crime, and some, including the rabbi's son, have questioned if the assailants had anti-Semitic motives.

"They didn't say it was anti-Semitic, they just said he was the Jewish community's rabbi so he must have a lot of money and they beat him up badly," Aryeh Davidovich told the Walla news website.

During the attack, the rabbi and his wife put up no resistance, but the assailants threw Davidovich to the ground.

"They broke nine of his ribs, affecting a lung, and left him disfigured," Knoblovits said.

Argentine President Mauricio Macri sent a tweet repudiating the attack and vowing aid to find the attackers.

His human rights secretary, Claudio Avruj, said that Argentina needs to build a society "where there are no signs of anti-Semitism, and we cannot be indifferent."

Prime Minister Benjamin Netanyahu said Davidovich and his wife were "viciously assaulted" and condemned the incident as part of an anti-Semitic wave.

"We must not let anti-Semitism rear its head. I strongly condemn the recent acts of anti-Semitism and call on the international community to take action against it," Netanyahu said.

He spoke to Davidovich and called for the perpetrators to be swiftly caught, according to a statement from his office late Tuesday.

Isaac Herzog, chairman of the Jewish Agency, a quasi-governmental body that deals with Jewish immigration to Israel, said after speaking to the rabbi that "he suffers from severe pain and fractures, but his spirit is strong."

"I had the sense from his remarks that the incident had obvious anti-Semitic characteristics. I wished him a full recovery from

all of us. The Jewish Agency will help him and his community as much as necessary," he said.' (1)

They key sentence in this long narrative – along with many others – (2) is that: *'investigators are working to determine whether the targeting of Davidovich was motivated by anti-Semitism, or was an act of revenge for a marriage annulled by the rabbi a few years prior.'* (3)

In other words this is not likely to be an *'anti-Semitic hate crime'* at all despite all the hype, but rather a case of jews – angry at Rabbi Davidovich for granting a jewish divorce several years prior (a hot button issue in some part of Judaism (4) and has been since at least the 1980s (5) – physically attacking him in his own house then the Chief Rabbi and the rest of jewry begin constructing a fake narrative about it being an *'anti-Semitic attack'* and implicitly blame Argentinian nationalists for it.

Scratch another *'anti-Semitic hate crime'* hoax.

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Jews, Crime and Corruption

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(06/03/2019)

We begin this edition of *Jews, Crime and Corruption* with the news that Israeli Prime Minister Benjamin Netanyahu has now been formally charged with corruption in two of the investigations against him, his family and his associates (1) with a possible third indictment coming from another of the investigations (2) after weeks of speculation, (3) legal maneuvering (4) and bluster. These formal charges have already brought about changes in the state of play in Israeli and diaspora politics with diaspora jewry openly planning for *'life after Netanyahu'* (5) and the polls (6) as well as protests (7) calling for him to resign immediately and not contest the forthcoming Israeli elections in April. This isn't surprising given the scale of the corruption with just one investigation pointing to corrupt deals with over \$500 million with the Israeli telecommunications giant Bezeq. (8)

Despite this legal noose having become firmly affixed around the Israeli Prime Minister – accompanied by much (justified) gloating from his political opponents (9) and sorrow from his friends – (10) he has still come out swing with a violent attack on his political opponents, the media and the judiciary for *'being corrupt'* themselves in a typical piece of political chutzpah (11) and which have since been rebutted by Israel's top prosecutor (12) who has been provided with bodyguards lest anonymous individuals suddenly decide that he had better shut up. (13)

Adding to Netanyahu's woes is the fact that the Israeli Comptroller has informed the Israeli Prime Minister that he has to return the \$300,000 donated to him by his billionaire jewish friends in the diaspora to pay for his legal costs, (14) while infamous *'Israel right or wrong'* jewish/American patriot Alan Dershowitz has managed to delude himself into defending Netanyahu in an open letter while screeching about a *'Nazi conspiracy'* among jews (15) and has promptly been called on his ridiculous serial chutzpah and laughed at by practically everyone in Israeli politics who isn't beholden to Netanyahu in some way. (16)

Despite Netanyahu trying to claim that some nebulous *'documents'* that he *'cannot get hold of'* would rebut the charges; (17) it is fairly clear that this is the end for the Israeli Prime Minister.

His biggest rival former IDF Chief-of-Staff Benny Gantz has seen his support surge (18) and has gained a significant number of likely allies for a political coalition to replace Netanyahu's governing Likud-led political coalition (19) – despite the fact that centrist political leader Tzipi Livni has resigned from politics after realizing that she lacked any kind of substantive support among the Israeli electorate – (20) and once again ruled out any potential political coalition between himself a Netanyahu-led Likud party. (21)

Predictably Gantz's popularity on the street has garnered him a whole series of political dirty tricks with attacks on him made on the basis that jewish serial child molester Malka Leifer's former PR Guru Ronen Tzur is now working for him, (22) while Gantz is suing an Israeli woman who has been claiming that he exposed his penis to her in the 1970s when they were at school together (23) (which he denies (24) and it turns out may have been a put up job by Netanyahu's Culture Minister Miri Regev), (25) claims that Gantz *'wanted to withdraw from the West Bank'* (26) and there have been conspiracy theories that former Israeli Prime Minister and Netanyahu's predecessor Ehud Olmert – recently released from prison after serving time for corruption – is partly *'financing'* Gantz's election campaign. (27)

Add to that the fact that the ultra-Orthodox Shas party – run by Interior Minister Aryeh Deri (who along with his wife has been charged by Israeli prosecutors for bribe-taking) – has ruled out a political coalition with Gantz's *'Israel Resilience'* party, (28) perennial Likud trouble-maker and bad boy Oren Hazan has started his own party called *'Tzomet'* and has been calling for *'right wing unity'* (29) which is a call echoed by Netanyahu himself (30) and backed up the *'New Right'* party of Naftali Bennett and Ayelet Shaked. (31)

This call for *'right wing unity'* in Israel has also opened up quite the controversy however with *'Jewish Home'* – gutted by Naftali Bennett and Ayelet Shaked's departure to form the *'New Right'* party – has voted to merge with the party of the followers of the late anti-gentile terrorist Rabbi Meir Kahane called *'Otzma Yehudit'*, (32) which provoked screams of outrage from across the political spectrum in Israel (33) and diaspora jewry. (34)

Not exactly the most auspicious of situations for the Israeli Prime Minister now is it?

Moving on from the corrupt humdrum of Israeli politics we have further corruption-related affairs going on Israel with Israeli President Reuven Rivlin in trouble for employing an illegal immigrant as a caregiver for his wife, (35) a senior IDF commander has been charged with having assigned cushy HQ jobs to his family members and those of his friends, (36) the

sale of tickets to the Eurovision song contest hosted by Israel has been stopped after corruption was exposed in how they were allocated to buyers (37) and massive corruption allegations have now begun rocking the rabbinical courts in Israel. (38)

It isn't even just jews in Israel with jewish scammers stealing \$334k from a synagogue restoration project in Hungary, (39) a bunch of Francophone Israelis have conned 10 million Euros out of French charities and NGOs to facilitate the 'rescue' of French soldiers from Islamic State (40) and an Israeli jew is being extradited from Bulgaria to Austria over conducting a massive cyber-crime scam against Austrian citizens. (41)

Moving on from corruption-related offences now; we've had the father of Israel's most famous model Bar Rafaeli convicted of making death-threats in a road rage incident (42) and a jew has murdered a jewess in London in the United Kingdom. (43)

On to sex crimes now; we've had a jewish teenager accused of rape by an Australian tourist in Israel (44) and a jewish rapist is being extradited from Israel to Pennsylvania to face rape charges. (45)

We've also had jewish former Democrat Congressman for New York and all-round sex fiend Anthony Weiner released from prison after being convicted of an assortment of sex crimes and imprisoned (46) as well as jewish billionaire Robert Kraft being charged for soliciting prostitution after being caught in a sting operation by police. (47)

While on the child molestation front; it has emerged that embattled R'n'B legend R Kelly's lawyer is a jew (48) and the Israeli Deputy Health Minister has been exposed as jewish serial child molester Malka Leifer's guardian angel (49) much to the chagrin of the Netanyahu regime. (50)

Lovely: huh?

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Hoax Confirmed: Attacking an Ancient Synagogue (2019)

Sat, 09 Mar 2019 21:14:00

According to 'World Israel News' there has been a confirmed 'anti-Semitic hate crime' hoax in the region of Galilee, Israel.

To wit:

'An ancient synagogue was vandalized in northern Israel, according to the Israel Antiquities Authority (IAA), who filed a complaint on Monday.

The vandals sprayed-painted graffiti on the ancient synagogue in the Mount Meron nature reserve, near the tomb of Rabbi Shimon bar Yochai, a second-century rabbi credited with writing the Zohar. His views appear throughout the Mishnah and Talmud.

"This holy place will not be desecrated. You have been warned," was graffitied in red on one of the stone walls. "There will not be an archaeological park here. Mount Meron is not abandoned. Be warned."

The synagogue in Meron is one of the largest ancient synagogues in Upper Galilee. It is said to be about 2,000 years old and has been a focal point for pilgrimage for hundreds of years.

"There is no apparent reason or rational basis behind the spray painting of these inscriptions," Uri Berger, an archaeologist for the Antiquities Authority, said after reporting the incident.

"This is not the first time that this site, which was preserved by the Israel Antiquities Authority only a few years ago, has been vandalized," he said, adding that "the damage to synagogues by non-Jews in the Diaspora is painful enough, but when it is done by our own people here in the Land of Israel it is inconceivable."

The IAA has worked to conserve the synagogue with an effort in 2014, funded by the Prime Minister's Office, during which walls were strengthened and graffiti was removed.' (1)

So basically jews are defacing their own 'national monument' and other jews are getting annoyed that they are doing it so badly (i.e. obviously) that they cannot blame it on the evil international Nazi conspiracy to upset the self-chosen people.

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How the Jews spread Measles in the Twenty-First Century

Sat, 09 Mar 2019 21:22:00

(Third Edition)

Measles is ‘a highly infectious viral illness that can be very unpleasant and sometimes lead to serious complications’ (1) and is rightly widely vaccinated against. It hasn’t been in the news much – likely because it would help to destroy the self-created image of jews as an extremely hygienic people who are religiously-compelled to wash regularly – but it has been a feature of the jewish news for a couple of weeks now.

It was originally brought to public attention when health authorities in New York City noticed that there was a spreading epidemic of measles among children in the ultra-Orthodox – i.e. Haredi – community in Brooklyn’s Borough Park and Williamsburg with 17 new cases by 2nd November 2018. (2) Three of these cases were directly linked to recent visits to Israel by the children with their families (3) where there has been quietly crowing measles epidemic among Haredi jews with an eighteen month year old jewish toddler dying from it in Tel Aviv on 1st November. (4) This has been directly attributed to the failure of the child’s Haredi parent to vaccinate them against measles (5) and the fact that the Israeli government does not force jews to been vaccinated unless they want to. (6) Indeed so bad is the situation that Israeli judges have had to begin to legally force parents to vaccinate their children against the disease. (7)

With an estimated 1,200 new measles cases in Israel during the last couple of months (8) it is perhaps unsurprising that the New York Department of Health has explicitly named Israel as the culprit – (9) despite running the risk of the ‘truth being anti-Semitic’ as the late Ernst Zundel was once famously told by a Canadian judge – but despite claims that this is not the case by jewish spokesmen. This has been indirectly confirmed by the jewish organisations desperately trying to vaccinate jewish children against measles in Israel as well as the United States, (10) but particularly by the UK which has suggested a similar link of the measles epidemic among Haredi jews to travel to Israel and perhaps unsurprisingly there has been significant resistance from the jews in regards to any and all vaccinations by the Hasidic community in the UK represented by Rabbi Avroham Pinter of the Charedi Health Forum. (11) What also emerged from the UK response to this growing problem was the damaging admission that Haredi jews whose children are obviously infected with measles are still sending them to school. (12)

Whether this is merely sheer ignorance, representative of the view that jews ‘cannot infected with diseases because they are Yahweh’s chosen people’ (13) or a cynical ploy to infect as many non-jewish children as possible with measles I cannot rightly say. But what I can point out is that unless this issue is addressed then the measles outbreak will only get worse – as it has done by spreading to Lakewood Township, New Jersey (14) as well as stopping a Hasidic wedding in Brooklyn, (15) causing an impassioned plea to ‘get vaccinated’ by New York Mayor Bill de Blasio (16) and resulted in a three week old jewish baby being hospitalized in Israel – (17) then it will only infect and potentially kill more children. This has been beautifully demonstrated by the fact that 500 Hasidic children in the UK have been subject to emergency vaccination because of this lack of jewish responsibility and apparent belief that diseases don’t effect Yahweh’s ‘chosen people’. (18)

Yet as we’ve seen with the death of Rabbi Israel Pinto in the Ukrainian city of Uman from flu due to the fact that he thought – like any devout jew – that he was immune to disease and therefore didn’t need to be vaccinated against it. (19) This is further evidence that the jewish people view themselves as superior to non-jews.

The jewish privilege of not having to conform to basic social rules – like vaccinating your children against infectious diseases – must be abolished immediately.

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Fake Holocaust Survivors: Chaja Vereer

Mon, 11 Mar 2019 20:18:00

Continuing on with my series articles investigating the narratives told by so-called ‘*Holocaust Survivors*’ we have Chaja Vereer who has warbling about her ‘*survival story*’ in Texas this week.

To wit:

““You think that I got good meals all the time? It was whatever meal the women in the camp would scrape up for us,” said Vereer as she recalled her days in the concentration camps before being liberated.

The woman was part of a group of 51 children that were captured after going into hiding. She survived three different concentration camps and followed the same journey as the well known- survivor Anne Frank.

Vereer believes that the story goes much deeper than Frank’s family and believes everyone’s story deserves to be told, including hers.

“But we all... all the other survived but nobody knew our stories,” she said speaking about herself and the other children she was kept with.’ (1)

Now aside from Vereer’s clear antipathy towards and jealousy of Anne Frank – one cannot help but feel that this is a mix of upset because Frank ‘*gets all the attention*’ and the desire on Vereer’s part to cash in like Frank’s father did so successfully with her story – the fact that she was claiming she was a child in Auschwitz – where according to orthodox ‘*Holocaust*’ historians children were gassed on arrival because they were not able to contribute to the war effort – effectively amounts to her denying the ‘*Holocaust*’ without realizing it as she directly contradicts the foundational premises and assumptions behind the ‘*Holocaust*’ conspiracy theory.

Well I’ll be Chaja Vereer is a ‘*Holocaust Denier*’: who knew?

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Hoax Alert: Bulldozing Gravestones in Buenos Aires (2019)

Mon, 11 Mar 2019 20:24:00

According to the *‘Times of Israel’* there has been another so-called *‘anti-Semitic hate crime’* in Buenos Aires, Argentina in the wake of the *‘anti-Semitic hate crime’* hoax surrounding the severe beating of the country’s Chief Rabbi by as yet unknown perpetrators but is believed to have actually been motivated by a jewish divorce (= a Get) that he had granted a few years earlier. (1)

To wit:

‘Nine gravestones in a Jewish cemetery in Argentina were vandalized.

The incident in San Luis city, in northwest Argentina, occurred sometime over the weekend. Saada Bentolila, a leader of the local Jewish community, told reporters that the cemetery’s security cameras were vandalized and broken shortly before the attack.

“They want to harm, to spread fear. It’s a clear anti-Semitic attack to our cemetery that is located next to the Del Rosario Cemetery,” he said, noting the non-Jewish cemetery was not vandalized.

The Argentine Jewish political umbrella organization DAIA said it “repudiates the attack.”

“The act of vandalism was caused by strangers who climbed the walls and destroyed marble headstones, bronze plates, and other objects” at the cemetery, DAIA said Monday in a statement.

The vandalism was discovered the same day as Argentina’s chief rabbi, Gabriel Davidovich, and his wife were attacked in their Buenos Aires home.

Anti-Semitic incidents in Argentina rose by 14 percent in 2017 over the previous year, according to a DAIA report, the most recent national statistics. Online anti-Semitic incidents made up 88 percent of the 2017 total, nearly double the 47 percent in 2014.

Argentina has had an anti-discrimination law on the books since 1988.’ (2)

Now the logic here displayed by Saada Bentolila is a little on the absurd side, because he is in effect claiming that because some jewish graves got smashed and no non-jewish ones were smashed despite the cemeteries being close together. It therefore means that

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Is the Patriot Nurse Jewish?

Mon, 11 Mar 2019 20:32:00

(Second Edition)

The Patriot Nurse is a YouTuber who mainly posts shortish rambling vlogs about survivalism, prepping and medicine related topics. She describes herself as a Registered Nurse, (1) but digging by others has only turned up her employment as a mid-wife – which she has alluded to in some of her videos – and an expired pharmacy technician’s license in Tennessee. (2) She doesn’t appear to be registered as a nurse in Tennessee or North Carolina either. (3)

This is probably why a lot of her *‘medical advice’* is utter junk. (4)

There has also been some debate about whether Patriot Nurse – whose real name is Rachel Lauren Greene – (5) is jewish or not so I decided to do some digging. Greene is certainly pro-jewish as she regards being pro-jewish or not as being the litmus test of whether someone is a true conservative or not (6) and sees Christianity as a jewish religion. (7)

Yet this is only evidence that Greene is a fool as well as a willing tool in the eternal war on preventing people from noticing certain odd coincidences about the ancestry of the important people involved in the rot of European and America society.

She provides this further evidence in her video titled *‘Pittsburgh, Jewish Conspiracy, and the Call for Gun Control’*; where she shows off her Star of David necklace, (8) she implies she is to quote her *‘a member of the tribe’*, (9) that *‘the people who came before her left their countries’* to come to the United States to *‘defend themselves’* from anti-jewish violence likes Pittsburgh (10) and she talks about herself or her ancestors being victims of anti-jewish violence. (11)

Now she does reference having *‘Scots-Irish ancestry’* as well as in her video titled *‘Does Charlottesville Mean CIVIL WAR?’* (12) and in which she also claims to be one of the (many) descendants of a senior figure on the side of the rebels in the US War of Independence in North Carolina: Lt. Colonel Adam Alexander. (13)

In addition to this we have the fact that she cites the jewish sage Rashi approvingly (14) and uses a fair smattering of terms only found in Rabbinics such as the idea that *‘the spirit of Haman’* (she means Amalek) is alive in every generation, (15) which is a common statement in Judaism and which basically calls for the genocide of the opponents of the jews. (16)

Add to that the fact her surname *‘Greene’* is a common contraction of the jewish surname *‘Greenberg’* in the United States (17) and her recent admission on Twitter that:

‘And yet, you want to strip our rights to self defense away. This member of the Tribe doesn't support your gun control or baby killing agenda. My Rifle IS my defense against antisemitism.’ (18)

So that we can see that the Patriot Nurse is in fact a jewess pretending to be an *‘American patriot’* and using that false front to promote the interests of her people over those of Americans.

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Is William ‘Rick’ Singer Jewish?

Tue, 12 Mar 2019 22:41:00

In breaking news today we’ve seen the following reported by the ‘Los Angeles Times’:

‘William “Rick” Singer promised to help high school students get into elite colleges that seemed unattainable given their grades and test scores.

He operated out of a \$1.5-million Mediterranean-style home in Newport Beach.

But federal prosecutors said he used fraud, lies and bribes to make those college dreams come true, In federal court in Boston on Tuesday, Singer pleaded guilty to charges of racketeering, money laundering, obstruction of justice and conspiracy to defraud the United States in what authorities said was a scheme that funneled millions of dollars from parents to corrupt university officials and coaches through a sham charity and tutoring center.

The fraud enriched Singer while robbing hardworking high school students of a fair shot at their dream schools, U.S. Atty. Andrew Lelling said.

Singer’s schemes ranged from bribing university officials and testing administrators to doctoring standardized tests for children whose parents paid him between \$15,000 and \$75,000 a test, prosecutors said. He used his charity, Key Worldwide Foundation, to launder money from parents and pay off officials and coaches at elite universities, they said.’ (1)

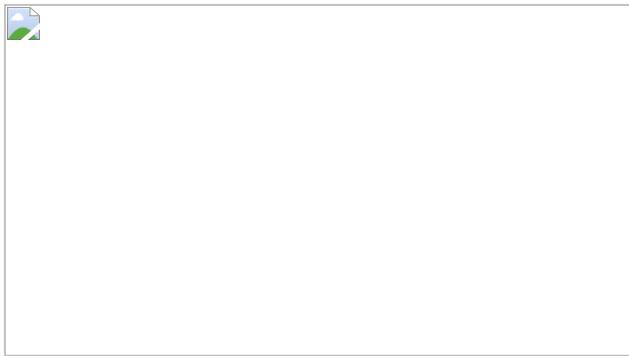
Information on who exactly Rick Singer is hard to come by – as is solid information on his ‘Key Worldwide Foundation’ - but the ‘Columbus Ledger-Enquirer’ has uncovered additional detail of his life in so far as:

‘Singer in 1988 was fired as boys basketball coach of Encina High School, with a district spokesman at the time only referring to it as a “personnel matter.” The Bee reported at the time that parents said Singer had an abusive nature toward referees.

In the early ‘90s, Sacramento Bee archives show Singer was an assistant coach for Sacramento State’s men’s basketball team.’ (2)

Whatever the ‘personnel matter’ is we don’t yet – and may never – know, but what is interesting is that ‘Singer’ is a common jewish surname for jews in the United States and is a contraction of a multitude of historically common jewish last names deriving such as ‘Grossinger’, ‘Voorsanger’, ‘Spivak’, ‘Schatz’ and ‘Schen’ (all referencing being a Cantor in a synagogue). (3) This renders it rather likely that Singer at the very least has some jewish ancestry and probably is a full-blooded jew himself.

Although I don’t like to point to physiognomy; the man even looks stereotypically jewish:



So yes William ‘Rick’ Singer is quite probably jewish.

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The Patriot Nurse and the Protocols of Zion

Tue, 12 Mar 2019 22:03:00

Rachel Lauren Greene – better known as *'The Patriot Nurse'* – is a jewish YouTube personality and con-artist who regularly spouts of fake *'medical advice'* based on her fake *'nursing background'*. (1) She also regularly engages in political discussion ostensibly from a radical libertarian/libertarian anarchist perspective and is rather keen on defending – she'd probably see this *'dropping truth bombs'* – the state of Israel and jews from any and all criticism both by pathologizing it (i.e. you are *'blaming'* Israel and the jews for the failings of your life) (2) and by claiming that to do so ipso facto makes you a Nazi. (3)

She also likes to claim she is *'extremely knowledgeable'* about history and one of the subjects she occasionally harps on about is the Protocols of the Learned Elders of Zion. She particularly addresses this subject in her video *'Pittsburgh, Jewish Conspiracy, and the Call for Gun Control'* and despite claiming that most people who talk about the Protocols *'don't know much about the subject'*. (4) She demonstrates a level of ignorance of the subject that goes beyond what I would consider normal in that – typically for a jewess – she simply starts making things up.

Greene claims that the *'Protocols never came from Yiddish'* (5) as a *'debunk'* of the Protocols, but nobody to my knowledge has ever claimed that the Protocols were ever originally written in Yiddish (although they did get subsequently translated into Yiddish). They were actually originally written in Russian by someone using Ukrainian regional idioms – not French by an agent of the Russian Okhrana to *'fan anti-jewish sentiment'* as is traditionally asserted (6) and Greene cluelessly endorses – (7) and likely were written by a Zionist jew resident in the Ukraine as I have explained in detail in a previous article. (8)

Greene also claims that the Protocols have *'no characteristics from the jewish people'*, (9) which is a commonly asserted and false claim dating back right to the early spread of the Protocols in Western Europe and jewish *'refutations'* for them (often on ludicrous grounds I might add). The early Protocols did indeed heavily reference the Tanakh, (10) but ironically these references were removed by Russian Christian mystic Sergei Nilus who edited the text to include the famous freemasonry references among other things (11) and has been reasonably labelled the *'editor'* of the Protocols by scholarly researchers. (12)

As to Greene's claim that the Protocols are *'confused counterfeits'*; (13) I take this to be an overly general allusion to the *'plagiarism'* argument within the study of the Protocols, which is frankly one of the worst and nonsensical of all the anti-Protocol *'debunking'* arguments that I have seen. The problem with this argument is simple and I need but quote a previous article of mine on the subject:

'To simplify the picture presented by the anti-Protocols camp, they would have us believe that not only did one author (Krushevan) paraphrase (well sorry they like to incorrectly call it plagiarism with all the emotional ideas of intellectual theft that concept evokes in readers) a large number of different works, but also that a later editor (Nilus) used the same works in addition to several new ones to add to the Protocols!' (14)

In essence the argument is a logical non-starter but the result of desperate parallels drawn on the basis of the original charge by Times journalist Philip Graves that the Protocols were plagiarized from the French satirical work *'Dialogues in Hell'* by Maurice Joly and a comparison of the English translation of a Russian translation of the original French (so it was believed at the time) against a French work that had never been translated into English. So in essence Graves was checking a translation of a translation against a work that he had to translate from a different language into English.

That's such a good argument: huh?

Of course it isn't but then Greene doesn't know anything about the translation issue, the origins debate or even that the common *'the protocols is wrong because it said...'* statements – such as the famous *'Marx, Darwin and Nietzsche'* passage – are later additions by Russian authors (usually Sergei Nilus) not in the original 1902 text, (15) because she knows practically nothing about the Protocols of Zion despite claiming to be knowledgeable about the subject.

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Historical Ignorance is a Crime: A Reply to Fr. Gabriel Rochelle

Wed, 13 Mar 2019 21:40:00

Fr. Gabriel Rochelle is the Orthodox priest who runs the St Anthony of the Desert Orthodox Mission in Las Cruces, New Mexico and he recently wrote an opinion piece in the *'Las Cruces Sun News'* that came to my attention via a reader in which he showed a typically myopic conception of history.

By way of a nod to the reader who requested that I do so I thought I'd reply to Rochelle:

'Recent local and national newspaper articles have shown a gap in our historical understanding. Some facts not previously disputed are called into question.'

This is a typical nonsensical statement as even a wet-behind-the-ears history major knows that there are no *'historical facts'* per se, but rather things we are pretty sure happened based upon the evidence that we have and which can sometimes be discovered to have probably not happened after all. A great example of which is the debate over whether the Cathar sect – allegedly widespread in south-western France and north-eastern Spain during the 12th to the 14th centuries – existing at all and was in fact just a figment of the *'persecuting mind-set'* of the new monastic-run universities in France. When it has been taken as read for centuries that such a sect not only existed but could still exist.

'These reports have to do with either denial or ignorance of the Holocaust. This is not a good sign, as the philosopher George Santayana famously said, "those who cannot remember the past are condemned to repeat it."'

Ah yes cue the inspirational quote from a slightly obscure philosopher to try and sound more learned than you are. I can do that to:

'An idea is always a generalization, and generalization is a property of thinking. To generalize means to think.'– Hegel

In other words; people should generalize more and not try to get out of generalizing by claiming a permanent state of exception from the critical judgement of history for the jews. And if you are clever you'll have got the Carl Schmitt reference.

'Holocaust denial is one problem; there are those who, in direct denial of the historical record, teach that very few Jews — or none at all — were massacred in an act of genocide by the Nazis during the second World War.'

To be honest this is the sort of tragically ignorant statement that I love, because it is just so ridiculous and demonstrate that Rochelle has read any substantive work from a major *'Holocaust Denier'* nor is he apparently aware that many of said *'Holocaust Deniers'* are more knowledgeable about said event than the orthodox *'scholars'*.

It isn't hard to validate the truth of so-called *'Holocaust Denial'* either. One merely has to do what many so-called *'Holocaust Deniers'*– like myself - originally did and go back and read some of the original *'Holocaust'* accounts on which the conspiracy theory – and yes it is a classic conspiracy theory – called the *'Holocaust'* is based and you'll quickly come to realize that the *'Holocaust'* is truly a *'Giant with Feet of Clay'* as Jurgen Graf famously described it.

If you can believe that the Germans killed jews in vacuum chambers and with Soviet-made submarine (or tank depending who you believe) diesel engines, masturbation machines, defied the laws of physics by burning corpses to ash in a few minutes, that different nationalities of jews burnt different colours as well as that the ground spurted geezers of blood when you walked on it.

Then I can only suggest that you are not only extremely gullible but you are suffering from delusions and need to see a psychiatrist post haste.

'This is equivalent to ongoing denial of the genocide of Armenians during the early decades of the 20th century, or to the denial of the Holodomor, the enforced starvation of Ukrainians and others at the hands of Stalin in the early 1930's; the last one has finally become public knowledge.'

Indeed, but like the *'Holocaust'* the debate around whether the Armenian Genocide and the Holodomor were real events or not should be encouraged not criminalized because it is *'politically incorrect'*.

'The Holocaust was real; the documents are there to demonstrate "the final solution" to the "Jewish problem"'

Well that is typically clueless reasoning given that the *'Final Solution'* referred to literally dozens of German plans (from 1940 to early 1945) about what to do with the jews and none of them that anyone has ever shown in documents had anything to do with murdering them in homicidal gas chambers in Poland.

If Rochelle had bothered to check the documents he is citing then he'd know they suggest the opposite of his claim but then we can't all be rational individuals: can we?

'And many people have visited the ghastly remains of the camps, especially the infamous Auschwitz'

As have I and like me they've seen a lot of shoes, piles of hair and an assortment of *'exhibits'* that don't have much to do with evidence other than as emotion-stirring attempt to make people believe without actual evidence and overlook the obvious bits of nonsense on the site such as the wooden *'gas chamber'* door and the reconstructed crematorium chimney that museum officials like to suggest is original.

The difference is that where-as I know what I am looking at Rochelle does not and simply believes because he is told that he should believe.

'and Bergen-Belsen, where Anne Frank died.'

Of typhus and as an aside Bergen-Belsen had no gas chamber despite the various and nefarious attempts to imply that it did.

'This is not only psychological denial, but a historical denial politically motivated to favor extreme right-wing posturing. We must continue to speak against such denials.'

Ah yes as we know to disagree with the jewish version of history means that you are automatically part of an international Nazi conspiracy to create the Fourth Reich.

'Holocaust ignorance can be more easily overcome.'

Yes: it can.

It can be done by allowing free debate on whether the *'Holocaust'* actually occurred or not.

After all why do you fear even having the debate?

'I was involved for a dozen years in the Youth and Prejudice Conferences of Muhlenberg College in Allentown Pennsylvania, where students from middle schools would meet with Holocaust survivors and learn about prejudice under adult supervision in small groups. Hundreds of middle school pupils participated. In our community we can honor the idea by setting aside time in churches and schools for education about prejudice and about the holocausts which occurred in that ironically so-called "modern century," the 20th.'

Sorry but can I snort with laughter at the idea that introducing people who regularly contradict the entire official *'Holocaust'* narrative as *'witnesses'* is somehow not sheer *'Holocaust ignorance'*?

'One player in these ongoing denials and historical lacks is the internet itself.'

You mean you don't like the free debate without boundaries that the internet affords and the resulting true Socratic dialogue that follows?

'I have no ax to grind here; the internet is a tool, and like all tools it is capable of being used for good or for ill. But the sheer amount of "information" now available is an issue; if you post something that is clearly inane or false, odds are you can find enough people to follow you who will accept your postings as (forgive the maxim) "gospel truth." These postings proliferate like rabbits and it is exhausting trying to counter them. Once there were filters in society, including ordinary common sense, to counter wild and crazy claims. News media would vet nonsense and refuse it an airing. Those filters are gone. In the internet world everyone has a megaphone; you can now say virtually anything, no matter how absurd, and countering such proposals becomes difficult. Those of us who fashion ourselves as watchdogs — about Holocaust denial or anything — are confronted with an inexhaustible stream of countervailing material. It's like trying to extinguish a forest fire by stamping out only the grass burning at your feet.'

So I was right then: you don't like free speech and true Socratic dialogue and are instead desirous of establishing a '*Ministry of Truth*'.

'Truth and spirituality are companions. False information leads to misguided spirituality.'

You mean false information like claiming that you can gas hundreds of thousands of people in gas chambers powered by diesel engines stolen from Soviet submarines in Sobibor and Treblinka or that tens of thousands were killed by electric floors in Belzec?

Oh whoops: didn't know about those little footnotes in the official '*Holocaust History*' books did you?

'The Deutsche Christen movement in Nazi Germany taught people that Jesus was not a Jew and the church has been Aryan throughout history. Most of us consider this pure nonsense but it was sold as an official position and many people bought it hook, line and sinker.'

What I love about Rochelle's comment here is the sheer historical ignorance of it given that Rochelle is completely unaware that the '*Deutsche Christen*' ('*German Christians*') movement preceded the creation of the NSDAP by circa forty years and had as its leading lights some of the leading Protestant churches in the Germanophone world such as the theologian Paul de Lagarde, Court Preacher Adolf Stoecker and the literary critic and novelist Adolf Bartels. Instead he pretends it was created by '*the Nazis*' ex nihilo as some kind of attempt to '*corrupt Christianity*', which is not only ignorant but – in his words – '*pure nonsense*'.

'The relative handful of people who opposed this view were few and silenced by the government. The government was wrong.'

This is also false since as Rochelle would know if he'd bothered to read a decent history of German Christianity before and during the Third Reich that the '*German Christians*' (extremely pro-NSDAP Protestant Christians) and the '*Confessing Church*' (often pro-NSDAP but more conventional Protestant Christians). So no people were able to oppose the '*German Christians*' movement in the Third Reich and did but they weren't allowed to do was to undermine the state much as in our so-called '*democracies*' today you have political crimes and forbidden ideologies like National Socialism.

Not very '*democratic*': huh?

'Eternal vigilance is the price of truth, not only the price of freedom.'

'Recognized rights are, of course, often violated by political action. But these, as we have already shown, are never absolute rights; they are of human origin, and therefore imperfect and variable.'– Friedrich von Bernhardi

See I can quote people too Fr. Rochelle.

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Jewish War on Free Speech

Wed, 13 Mar 2019 19:37:00

(13/03/2019)

We begin this week's edition of the *'Jewish War on Free Speech'* with the news that jewish organizations are demanding that *'hate speech'* be made illegal in Utah (1) and Florida. (2) While jewish-owned and operated media outlets like Ben Shapiro's *'Daily Wire'* (3) and Ezra Levant's *'The Rebel'* (4) have been shrieking histrionically about *'jew hatred'* being on the rise and calling everyone from Uncle Bob down the Grocery Store to Mother Teresa to David Duke a *'Nazi-who-wants-to-gas-six-million-jews'*.

The jews aren't very bright since they – as they have done many times historically – are simply creating a radicalization spiral which is pushing honest humanitarian critics of Israel to radically question the labels and rhetorical tools that the jews overuse to try and silence any and all criticism of the jewish state.

In other words because the jews have screamed *'Holocaust'* at anti-Zionists several billion times; anti-Zionists have begun to wonder what all this constant *'Holocaust'* lark is about and begun to probe its depths leading to them questioning it wholesale – good examples being Alison Chabloz (who I have discussed previously) (5) and Pete Gregson (who I have also discussed before) (6) – and others have gone even further and adopted National Socialism as their credo such as Monika Schaefer in Canada. (7)

Yet the jews keep shrieking like veritable banshees about *'anti-Semitism'* and *'hate'* – even getting formal inquiries into the *'racism'* of anti-Zionism in the United Kingdom – (8) and I for one – like Jonathan Cook writing in *'Middle East Eye'* – (9) welcome the *'civil war'* between those who are enslaved by money to the Israel Lobby and those who see what the real problem is.

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Jair Bolsonaro: An Israeli Puppet in Brazil

Tue, 19 Mar 2019 21:00:00

(Fourth Edition)

When Jair Bolsonaro was elected President of Brazil there were people on the nationalist right who lauded him as *'Brazil's Trump'* and some kind of *'Nationalist'*. (1) The problem with that thesis is that Jair Bolsonaro is a man completely beholden not to Brazil's national interests but to those of Israel.

Bolsonaro is an evangelical Christian along with his wife (2) and a significant part of his support base are members of the Brazil's rapidly growing community of evangelical Christians (3) – in addition to a significant number of converts to Judaism – (4) that are indoctrinated by the *'Israel Right or Wrong'* attitudes of so-called *'patriotic'* evangelical Christians in the United States. (5) He also happens to be a friend of Israeli Prime Minister Benjamin Netanyahu (6) and has openly prostrated Brazil's national interests to vote however Israel wants him to on issues regarding the Middle East at the United Nations. (7)

He also claims that Palestine *'isn't a state'* and has moved to close the Palestinian embassy in Brazil's capital of Brasilia on this spurious basis (8) – which was immediately walked back by his advisers but he is now being pressed to enact it in person by the Israeli Prime Minister (9) with the latter confident he can force his puppet to do his bidding – (10) and even Israeli media – such as the leading newspaper *'Ha'aretz'* – has pointed out that Bolsonaro's election is a significant boon for Netanyahu's government given that current Israeli ambassador to Brazil – Danny Dayan – is an Israeli settler and the previous left-wing Brazilian government of Dilma Rousseff refused to recognize him as a result. (11)

Therefore it is no surprise to read *'World Israel News'* reporting that:

'To underline Israel's importance to his supporters, president-elect Bolsonaro has vowed to include the Jewish state on his first presidential trip abroad. He gave his first foreign press interview to the right-leaning Israeli daily Israel Hayom.' (12)

So in effect Bolsonaro not only is to visit Israel first in his presidency – scheduled for March 2019 – (13) but also gave his first interview as President-Elect to *'Israel Hayom'* (literally *'Israel Today'*) which is owned by jewish neo-conservative sugar daddy and casino mogul Sheldon Adelson and was ghost-edited by Israeli Prime Minister Benjamin Netanyahu until it was exposed by the questioning of Arnon *'Noni'* Mozes – owner of the competing Israeli newspaper *'Yedioth Ahronoth'* – and has been the subject to an ongoing corruption investigation ever since. (14)

Another good example of Bolsonaro attitude is that when he was stabbed in the street while successfully campaigning for election to the presidency. He refused to be treated by Arab or Muslim doctors and demanded only jewish doctors treat him because *'he is a Christian'* (15) and Netanyahu attended Bolsonaro's inauguration in person. (16)

Others are that Bolsonaro has immediately forced through a law requiring that jews in Brazil get every jewish holiday off as if it were a national holiday, (17) spent millions of taxpayer dollars purchasing drones from corruption scandal plagued IAI (*'Israel Aerospace Industries'*) to be used by the Brazilian agricultural sector, (18) had a jew elected to be President of Brazil's Senate, (19) cracking down on so-called *'anti-Semitism'* (20) which specifically includes criticism of Israel and Zionism (21) and are beginning to massively push *'Holocaust'* guilt on the Brazilian population. (22)

All while Bolsnaro is accepting paramilitary aid from Israel (23) while promoting irrelevant but popular campaigns against homosexuality (24) and more vaguely *'postmodernism'*. (25)

Add to all this the fact that Bolsonaro has a Hebrew first name *'Jair'* – which means *'To Spread Light'* – (26) and that his son Brazilian congressman Eduardo Bolsonaro is close to titular ruler of the United States Jared Kushner (27) and acts as diplomatic back channel between the jewish-dominated US administration of Donald Trump and the incoming Bolsonaro administration in Brazil. (28)

In essence then it is easy to see that despite gas-lighting by so-called *'nationalists'* claiming that Bolsonaro is a *'nationalist'*. The Brazilian President-Elect is a willing agent of the Israeli state not a Brazilian nationalist who wants to put the Brazilian national interest first.

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Is Kat von D anti-Semitic?

Wed, 20 Mar 2019 20:05:00

(Second Edition)

Katherine von Drachenberg – better known as Kat von D – is an American television personality, tattoo artist and frequently believed to be major figure in anti-vaccination movement. (1) She has also been charged with ‘*anti-Semitism*’ (aka *lèse-majesté* towards Red Sea Pedestrians) several times in recent years.

David McAfee’s suitably dubious attempt to argue Kat von D is some kind of ‘*neo-Nazi*’ was recently published over at Patheos and I thought I would do a spot of debunking.

The main thrust of his charge in the short article is follows:

‘The most explosive allegation against Von D came in 2008 when she was labeled the “next Mel Gibson” for reportedly sending a racist and hateful note to her Jewish boss, Ami James, after being fired from Miami Ink.

TMZ has obtained the photograph in question, a headshot of Kat that reads, “Burn in hell Jewbag.” No one witnessed Kat write the message, but Chris Garver, another tattoo artist on “Miami Ink,” tells TMZ Kat personally handed him the photo. When Ami, who is Jewish, received the photo, sources tell us he went to TLC and was rebuffed. We’re told after Ami had a lawyer intervene, TLC went to a handwriting analyst who concluded “there is a 99% probability that Kat Von D” wrote the message.

In early July 2007, Ami’s lawyer went to TLC with the analysis. They simply sent him a letter back that acknowledged receiving the results and said, “We trust that this information will be kept strictly confidential.”

Kat’s spinoff show, “LA Ink,” premiered a month later.

When contacted about the photo, Ami told TMZ he wasn’t as offended by the photo as he was by the indifference toward it, saying, “What is more devastating to me, and much more shameful is when people ignore something like this for the sake of the money or self-interest. That is the real ‘punch in the gut.’” (2)

So basically Kat von D allegedly sent her jewish ex-boss Ami James a message including the words ‘*Burn in hell Jewbag*’ and this is supposedly anti-Semitic. Except that it isn’t actually anti-Semitic; it is merely angry words that are roughly equivalent to calling someone a bastard or bitch after they fired you. In McAfee’s retelling of the narrative – despite his best efforts – it is James who comes across as the head case with a vendetta not von D as he promptly went after her and tried to destroy her career even though she has explicitly denied being either ‘*anti-Semitic*’ or even part of the anti-vaccination movement. (3)

Jews aren’t known for being a forgiving bunch especially if they think they have power over you.

Even funnier is McAfee’s attempt to continue the argument.

To wit:

‘Of course, Von D has denied the allegations (she claims it’s forged) and the TV network said there isn’t enough evidence to prove it was her, so no disciplinary action was taken. But there are some pretty concrete examples of Von D’s anti-Semitic behavior, including her comparison of eating meat to the holocaust in 2017.’ (4)

Oh dear. You cannot possibly compare the so-called ‘*Holocaust*’ to anything, because as we all know the ‘*Holocaust*’ is sacred and without precedent in human history except for maybe... say Stalin’s Purges or the Holodomor or Winston Churchill intentionally starving millions of Indian citizens to death in Bengal in 1943... that y’know occurred at or around the same time. Nor are non-jews allowed to be victims of jewish persecution because that is ipso facto ‘*anti-Semitic*’ even if it is perfectly true. (5)

Oh but sorry I forget... the only lives that matter are those of jews not mere goyim.

The fact that McAfee even tries to claim that Jesse James was and is some kind of ‘*neo-Nazi*’ at the end of his so-called argument in order to bolster his pathetic excuse for a case for labeling someone the modern equivalent of a ‘*witch*’. (6) Is telling in that he has no real evidence of Kat von D’s so-called ‘*anti-Semitism*’ and is effectively spit-balling in the hope of being noticed and rewarded by the self-chosen masters of the universe.

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Fake Holocaust Survivors: Ann Strauss

Thu, 21 Mar 2019 21:06:00

Continuing on with my series looking at the narrative spun by so-called ‘*Holocaust Survivors*’ we have Ann Strauss of New Jersey who passed away recently.

To wit:

‘Strauss was born in Nuremberg, Germany, where her father owned a sawmill, and often summered on the family property in Bavaria. Active in the Jewish youth movement, she regularly attended a “liberal” (known today as Reform) synagogue with her parents. With the passing of the Nuremberg laws in 1935, which stripped Jews of their rights and prohibited Jewish children from attending school with non-Jewish peers, the community established a boarding school that Strauss attended, where she learned both academics and agriculture. For a time, she also studied to become a seamstress, as her parents wanted her to have skills that would grant her entry into other countries. Strauss’ years in the agricultural school were “formative,” her daughter said, and she remained in contact with her classmates until she passed away.

Strauss’ school was raided during Kristallnacht (Strauss was not there) in 1938, after which her grandfather and great-grandmother were taken to Buchenwald. The family was able to purchase their release, and soon after, Strauss and her parents immigrated to London, England, to be near relatives in Coventry. While in Germany, Strauss had considered pursuing a career as a doctor, but with her education interrupted, she opted to attend nursing school in London.’ (1)

So in other words Strauss’ grandparents were arrested in the aftermath of Kristallnacht on 9th-10th December 1938 an interned in Buchenwald and their children then purchased their release and then emigrated to London, England from Germany. Put another way Strauss and her family left Germany circa four years before the so-called ‘*Holocaust*’ was even decided on in the jewish narrative of the event.

So then how on earth is Strauss a‘*Holocaust Survivor*’ at all as all she survived was a voluntary journey to another country and she was never even arrested let alone put in a concentration camp.

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The 2019 College Admission Bribery Scandal and the Jews

Thu, 21 Mar 2019 22:24:00

When I learned of the College Admission Bribery Scandal that has been raging for several days now. I quickly realized that the scheme’s architect William ‘Rick’ Singer was himself a jew and pointed out as much in a widely-read article. (1) Now I thought to expand that analysis by pointing out that although none of the three best known clients of Singer – i.e. Felicity Huffman, Lori Laughlin and her husband Mossimo Giannulli – are jewish. Huffman and her husband and fellow thespian William Macy were and are closely business associates of the jew David Mamet of the ‘*Atlantic Theater Company*’ in New York. (2) Mamet has predictably come out swinging in support of his fellow jews and philo-Semitic elites arguing that they are being ‘*unjustly punished*’/‘*singled out*’ when it is a ‘*universal phenomenon*’. (3)

To support my suspicion that jews were likely heavily involved I simply checked the list of the 33 parents arrested for taking part in William Singer’s scheme. (4)

The following are jews:

Jane Buckingham: CEO of Marketing company ‘*Trendera*’ and author of ‘*The Modern Girl’s Guide to Life*’. (5)

Gordon Caplan: Co-Chairman of Law firm ‘*Willkie Farr & Gallagher*’. (6)

Bruce Isackson: President of Real Estate firm ‘*WP Investments*’. (7)

Davina Isackson: Wife of the above. (8)

Michelle Janavs: Daughter of the Founder of ‘*Chef America Inc.*’ (9)

Elisabeth Kimmel: Former Owner of San Diego television and radio station ‘*KFMB*’. (10)

Homayoun Zadeh: Professor of Dentistry at the University of Southern California and of Iranian jewish parentage. (11)

This means that 7 of the 33 parents who took part in Singer’s scheme were in fact jewish. This equates a whopping 21.2 percent of the total, which is 10 times their representation in the US population (2.1 percent). (12)

Thus despite the fact that jewesses like Jenny Singer have been attempting to downplay the jewish role in the 2019 College Admission Bribery Scandal; (13) jews provided the architect and principal financial beneficiary of the scheme, a fifth of the customers and also the most prominent defender of said scheme.

It can hardly be mere coincidence: now can it?

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Whither the Westminster Holocaust Memorial

Fri, 22 Mar 2019 19:39:00

The recent push to build a huge memorial to the so-called '*Holocaust*' right next to the British Parliament building in London is really quite the farce, because aside from the merits or demerits of such a proposal. There is already literally a large public '*Holocaust*' memorial next to the Wellington Arch less than a kilometer down the road. So this makes you immediate wonder why there needs to be an even more prominent '*Holocaust*' memorial in London when there is already an extremely prominent one in another major tourist traffic area.

When you look at the reasons this is being proposed and you get such guffaws as:

It 'is a statement of our values as a nation, and a commitment to remember the lessons of history... It will stand in honour of the survivors of the Holocaust, many of whom have dedicated their lives to teaching others about the atrocities of the Holocaust'.— (1) Andrea Leadsom MP (nee Andrea Salmon whose father Richard Salmon was jewish) (2) and Natalie Jessica Evans (aka Baroness Evans of Bowes Park).

This prattle simply ignores the fact there – as before stated – therefore is literally a large public '*Holocaust*' memorial less than a kilometer away as well as the fact that the Imperial War Museum – also just a little way down the road – is set to open its own permanent '*Holocaust*' galleries soon. (3)

Meanwhile Karen Pollock – the jewish Chief Executive of the '*Holocaust Educational Trust*'– has been claiming that:

'Alongside excellent Holocaust education initiatives already being delivered across the country, this memorial will enable a much wider audience to learn about the past, Britain's relationship with the Holocaust and its contemporary relevance today.' (4)

However what Pollock's self-interested prattle fails to note is the simple and rather poignant question of why is the Holocaust '*relevant today*' to the British people?

After all it is one genocide among many and Stalin's millions victims don't even have a monument commemorating them to my knowledge nor do Mao's and nor do Pol Pot's let alone a monument, permanent museum galleries and also potentially a monument and '*learning centre*' right next to the British parliament. I mean quite frankly who gives a flying fudge about claims that Adolf Hitler ordered the murder of six million jews today.

What contemporary relevance does it actually have?

None unless you buy into the whole absurd narrative – spread on very thick by Israeli apologists and apparatchiks - that jews have been continually persecuted throughout history on the same broad charges in multiple places by multiple civilizations adhering to multiple religions, but yet all of whom were being '*utterly bigoted*' and their charges were '*lies born out of jealousy*' while it was certainly and absolutely nothing to do with the jews despite them being the only common denominator.

Oh but hey that's the so-called '*irrationality of anti-Semitism*': it is eternal but yet nothing to do with the jews.

But back to our subject now; the critics of the Westminster Holocaust Memorial have been clear in their criticisms and objections to such a monument.

'Historic England', the '*Environment Agency*' and a senior UNESCO adviser on World Heritage Sites have pointed out that the monument would simply destroy a valuable public park in an already overcrowded city and also have a massive negative visual impact on the area. (5) The '*Royal Parks*' charity has pointed out that the monument would basically render the park useless to the public that it is supposed to be maintained for. (6)

These are trenchant objections and are simply ignored by the monument's backers because they are either jewish – and thus don't really care for green spaces and nature anyway preferring concrete and glass temples they can shed crocodile tears in for non-existent aunts and uncles who '*died in Auschwitz*' – or have been prodded by their jewish masters/backers into towing the party line like the 170 MPs who '*endorsed*' the plans. (7)

The simplest reason that such a monument must be constructed however is the most obvious: it is a huge metaphorical seal emblazoned with the Star of David which says that the lives of jews are far more important than those of non-jews and an overt warning to MPs in the Houses of Parliament across the street better take into account jewish interests or else.

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Fake Holocaust Survivors: Michele Rodri

Sat, 23 Mar 2019 22:12:00

Continuing on with my series on the stories of so-called ‘*Holocaust Survivors*’ we have Michele Rodri.

She claims that:

‘In April 1942, at the age of 7, Rodri was playing in the street with friends when Nazis threw her into a truck and took her to a selection camp. Three months later, her brother, Abel, posing as an SS officer, rescued her and hid her in a convent. She spent 14 months there and another 14 months living with a family on a farm.

Rodri, her parents and two of her three brothers survived the war. Her youngest brother, Maurice, was killed in Auschwitz when he was 17.’ (1)

Right so Rodri was arrested as a 7 year old jewess in the middle of the Operation Reinhart – the quick extermination of two million jews that was at its height during Rodri’s three month internment – yet someone who fit the criteria for immediate execution as a child didn’t get quickly selected and gassed but rather sat in a ‘*selection camp*’ for three months until she was ‘*rescued*’ by her brother ‘*posing as an SS officer*’.

Doesn’t make much sense now does it?

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Fake Holocaust Survivors: Jack Rodri

Sun, 24 Mar 2019 09:05:00

Continuing on with my series on the stories of so-called ‘*Holocaust Survivors*’. We have Jack Rodri – husband of fellow ‘*Holocaust Survivor*’ Michele Rodri – (1) who claims that he ‘*survived Bergen-Belsen.*’*“He and I had one policy,” Rodri told the Journal. “We were not going to be victims. We were going to be survivors. And we lived like survivors.”* (1)

However one small problem with that story is that while Rodri may have ‘*survived*’ Bergen-Belsen. There was no gas chamber at Bergen-Belsen even according to the official ‘*Holocaust*’ story and even then – if Rodri’s age was anything like his wife’s Michele (who was 7 in 1942) – then he was probably a child at the time, which directly contradicts the central assumption behind the ‘*Holocaust*’ theory in that all the jewish children and elderly were the first to be targeted for extermination.

Had Rodri been in Bergen-Belsen and the ‘*Holocaust*’ was real then he would have almost certainly been gassed.

Bit of a problem for his story: nu?

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Exposing Herut UK

Mon, 01 Apr 2019 20:42:00

'Herut UK' is a newish Zionist political party in the UK affiliated to 'World Herut' in Israel that was technically relaunched in February 2018 and which seeks to promote an extremely gentile-hating form of Zionism known as 'Revisionist Zionism' that was founded by Ze'ev 'Vladimir' Jabotinsky early in the 20th century. (1) Despite this organization clearly being something of a vanity project rather than anything other than a minuscule chance of becoming politically relevant other than as another Münzenberg front to pressure reluctant goyim into doing the will of international jewry since 'World Herut' works with the powerful 'World Zionist Organization' and the 'Jewish Agency for Israel' among others. (2) The characters involved are not small fry in the activist element of the Israel Lobby in Britain.

The representative of 'World Herut' that attended the founding of 'Herut UK' was its Executive Director Karma Feinstein-Cohen (3) who is also an Executive Director of the 'Jewish Agency for Israel' (4) originally from New York (5) and has apparently since migrated to Israel. (6) Where she has served the Likud-affiliated Revisionist Zionist youth movement promoting the ethnic cleansing of the Palestinians (7) and has been jet-setting around promoting Revisionist Zionist around the world as well as in Israel itself (8) as well as heading back to see 'Herut UK' in March 2019. (9) All while listening to 'Latin Love Songs', promoting 'Social Justice' and trying to figure out such difficult bits of the Microsoft Office suite of application as MS Word. (10)

The major figure within 'Herut UK' however is Mandy Blumenthal who is its 'National Director' (11) and she is the fiancée of fellow attendee and jewish libel lawyer Mark Lewis.

Lewis – who has multiple sclerosis and is wheelchair bound - made his name so-to-speaks suing critics of Israel for 'anti-Semitism' and 'hate' in British court (12) but in a fit of piqué after he was himself fined by a court – ironically for an 'offensive tweet' – (13) Lewis and Blumenthal ran away to live in Israel screeching about 'anti-Semitism' (14) but despite this appear to have planned the move for some time. (15) Lewis has also had a significant amount of trouble with former employers over the amount of work he was actually doing for them (16) and whom Lewis promptly (and predictably) sued. (17)

A similar figure with a somewhat dubious past is David Collier who basically spends his life 'researching' material for pro-Israel organisations – (18) such as 'Jewish Human Rights Watch' which I have covered before – (19) as well as right-wing Israeli publications such as the 'Times of Israel' (20) and 'The Jewish Press' (21) as well as Christian Zionist publications such as 'The Tower'. (22)

Collier's ideology is extremely anti-gentile – predictable for a jew LARPing as a non-jew while apparently adhering to Revisionist Zionism – as Asa Winstanley has documented over at 'Electronic Intifada' (23) and he is also something of a physical dweeb – he likes getting thrown out of anti-Zionist events while screeching about 'anti-Semitism' all while looking like he has never seen the inside of such a goyische institution as a gym – (24) as well as an intellectual lightweight. Since he seriously claims that doing a frequency analysis of mentions of Israel in Hansard equates an 'obsession' with the country for reasons that I know not. (25)

Others present include Arie Miller – President of the Zionist Federation who are therefore endorsing the extreme anti-gentile ideology of 'Herut UK' – (26) and Harry Saul Markman – 'Herut UK's' rather optimistically titled 'Youth Director' – who is an actually an Israel that sort of LARPs in Hasidic attire while channeling Rabbi Meir Kahane. (27)

Not exactly the innocent little group of 'patriotic jews' they are pretending to be: are they?

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https://en.wikipedia.org/wiki/Magshimey_Herut; <https://en.wikipedia.org/wiki/Herut>
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Hoax Alert: The Columbia University Horny Bump Fiasco (2019)

Mon, 08 Apr 2019 22:02:00

Lately Columbia University's Students for Justice in Palestine chapter has been holding their annual *'Israel Apartheid Week'* on campus and one of the posters used to promote has garnered the wrath of local Jewish groups as well as Israeli media.

This is the poster concerned:



The claim that this is an *'anti-Semitic caricature'* was made by *'Columbia Students Supporting Israel'* who claimed on Facebook that:

'This kind of repugnant caricature of Jews is a sore reminder of blatant anti-Semitism from the dark ages of medieval Europe when anti-Semitic propaganda depicted Jews as satanic consorts and an incarnation of absolute evil. Physically, Jews were portrayed as menacing, hirsute, with boils, warts and other deformities, sometimes with horns, cloven hoofs and tails. It is extremely painful to see that the same rhetoric is being used on the campus of an Ivy League university in the United States.'
(1)

This quite frankly is nonsense as any rational person can see. The Palestinian is throwing the spray paint can towards the Israeli soldier whose head it hits and then cracks his helmet causing a cartoon bump to appear. I cannot agree with RT's rather lackluster attempt to *'present both sides'* on this issue (2) because it is just so clear cut.

It isn't a *'devil's horn'* – he is almost always depicted with two and nor is My Little Pony *'evidence'* that it is a horn and even if it were then it clearly would be a unicorn not a devil – and it certainly isn't *'dehumanizing Jews'* or some other such rubbish. Therefore it isn't *'anti-Semitic'* in any way, shape or form and just another example of the desperate and general myopia of the Israel Lobby.

Scratch yet another *'anti-Semitic hate crime'*.

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(2) <https://www.rt.com/usa/455654-horn-bump-viral-controversy/>

Why Cucking Never Works: The Case of Dr. Lara Kollab

Mon, 08 Apr 2019 22:21:00

When Dr. Lara Kollab’s social media posts concerning jews were discovered and publicized by the shadowy pro-Israel pressure group ‘*Canary Mission*’. It is perhaps no surprise that Kollab began to backtrack apologize, plead and generally behave like a crying little girl in order to – as she rightly perceived – save her medical career in the United States before it had even really begun.

After several years previously she‘*made references on social media to “Jewish dogs,” has written in Arabic, “Allah will take the Jews,” and tweeted, “ill (sic) purposely give all the yahood the wrong meds ...”*’ (1)

She almost immediately ‘*issued an apology for the “offensive and hurtful language contained in those posts,” adding that as an adolescent, she annually visited “Israel and the Palestine Territories” and “became incensed at the suffering of the Palestinians under the Israeli occupation.”*’ (2)

She not only made this apology to news and jewish organizations, but even created her own blog to put it on (and to which she has contributed nothing since). (3)

Despite this desperate apology and attempts to make reparation; the jews got her fired from her job at the Cleveland Clinic, Ohio (4) with Tabby Refael of the‘*Jewish Journal*’ crowing at the time that:

‘What a short-sighted and half-hearted apology — one which I unequivocally reject. Her post never mentions the term “anti-Semitism,” nor does it even espouse one statement that would humanize Jews, given that she previously referred to Jews as “dogs.” In fact, her apology doesn’t include a single positive word about Jews.

[...]

In the unlikely event that she gains admittance to another internship program, I wonder how she would make amends and win the trust of Jewish patients. Personally, I visit physicians who never would try to poison me. Not knowingly, at least, although I’m sure some of them have entertained the thought after having met me.

[...]

What will Kollab do now? If she’s interested, I can refer her to a few hospitals in lovely, spacious Tehran. She shouldn’t have too many Jewish patients there, given that only 5,000 of them remain in the country, compared with 100,000 Jews who lived there before the revolution just 40 years ago.’ (5)

Refael’s prediction has now come to pass as Kollab managed to gain admittance to the residency program of the Kern Medical Center in Bakersfield, California but didn’t mention the reason she was let go by the Cleveland Clinic. The jews have obviously been tracking her since they almost immediately realized she had been employed at a new residency program and contacted her employer who have immediately fired (ostensibly for misrepresenting herself but in reality for lèse-majesté towards Yahweh’s Holy Horrors). (6)

Kollab should have known that cucking and grovelling before jewry wouldn’t work, but what has happened to her is clearly meant as an object lesson from international jewry that any public (or even private) disobedience will not be tolerated and will be subjected to immediate and sustained reprisals that will target your employment, qualifications and life in general.

The other lesson – one which jews don’t want you to draw – is that this being so there is no point apologizing, cucking and/or trying to make recompense. Instead stand up straight and give the jew a two-fingered salute and tell them to do their worst because you won’t ever stop.

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Fake Holocaust Survivors: Louise Lawrence-Israel

Tue, 09 Apr 2019 21:17:00

Continuing on with my series of articles looking at the narratives spun by so-called '*Holocaust Survivors*' we have that being rattled off by a lady named Louise Lawrence-Israel.

To wit:

'During her family's three-year period of hiding from the Nazis in the attic of an Amsterdam row house, Louise Lawrence-Israel's father would periodically slip out at night after curfew to gather food and information from the resistance.

In June 1944, he left and returned with the message of Allied forces landing in Normandy.

To celebrate the news, her father chose a special day to celebrate, settling on her second birthday.

As Lawrence-Israel's detailed, throwing a birthday party at that time was no small feat. Nevertheless, her family made it happen.

"My mom cut up her favorite blouse and made a beautiful dress by hand for me. I didn't see it. I had no idea what she was doing until she put it on me on my birthday. Salma made a rag doll out of old pieces of fabric. And my brother, who had been allowed to take in one toy, he had been 3 years old when we went into hiding, and he took his favorite toy, what was a little wooden pull horse. And he was going to give that to me on my birthday," she said.

This was her favorite gift of all.

A resistance member gifted her a wooden wicker chair for her doll, as well as socks and shoes that were too small. The chair now sits in the United States Holocaust Memorial Museum.

"We were happy, my brother and I. My parents had actually succeeded in what they wanted. They wanted to save their children and they wanted to keep their children happy," Lawrence-Israel's said.

In September 1944, southern Holland was liberated. The northern portion, which includes Amsterdam, was not. This was due to the difficulty of crossing the Rhine, Meuse, and IJssel rivers during an early onset of winter.

Lawrence-Israel's referred to the record-breaking cold winter of 1944 as "The Hunger Winter."

Nazis had previously cut supply lines, resulting in little food and no electricity for many Dutch during this time.

"My brother and I cried because our hands and feet were so cold that they hurt," she said.

The pain was caused by chilblains; patches of discolored, swollen itchy skin caused by a combination of cold weather and poor circulation, to which the extremities are particularly susceptible.

The family had no access to medicines, so they resorted to a home remedy: soaking their hands and feet in their own urine to ease the pain.

Once the winter ended, Amsterdam was liberated by Canadian troops.

Upon discovering this, the family ate what little emergency food that remained in celebration: a single tin of cookies.' (1)

Now unless I am very much mistaken Louise Lawrence-Israel's story is lifted almost entirely from that of Anne Frank with the obvious exception that Lawrence-Israel's family was not betrayed and is rather short on the details of everyday life. However the fact that we hear of little detail other than weird things such as her '*birthday party*' in 1944 and the ludicrous idea that in the middle of an utterly starved Europe that the Lawrence-Israel family had managed to acquire a single tin of cookies – that apparently didn't get moldy despite being in the tin in all probability four to five years – that they didn't open or eat during this time despite practically starving to death.

Lawrence-Israel also claims – with some serious chutzpah – that the Germans deliberately cut the supply lines to Holland, which is nonsense because the Germans were in the middle of defending from the doomed '*Operation Market Garden*' led by the British army and didn't cut their own supply lines – which included food supplies for civilians in the area of

operations – but rather the allies did via area bombing and partisan attacks.

Based on this is it likely that Lawrence-Israel is actually a '*Holocaust Survivor*' given that she has basically reproduced Anne Frank's story, changed a few details and claimed it as her own?

Not likely: is it?

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Hoax Alert: A Jewish Punching Bag in North London (2019)

Fri, 12 Apr 2019 18:02:00

Recently there was a so-called ‘*anti-Semitic hate crime*’ in north London in the UK.

To quote ‘*World Israel News*’ for the narrative:

‘A well-built man in his 30s asked an elderly man if he was Jewish before launching a savage assault on Tuesday afternoon at Highbury Corner in north London.

Witness Marian Kennedy said the attack was totally unprovoked. She was still shaking two hours later, the Islington Gazette reported.

“He was punching him violently and right in the face with a closed fist,” she said, according to the Gazette. “The older gentleman was utterly defenseless. He was being hit really hard, and my instinct was jump between them but there was so much rage and violence.

“There was nothing I could do. The older man was not retaliating at all. He was just standing there as the guy repeatedly swung.”

Kennedy tried telling the assailant to stop. He replied that the victim had hit him with his cane but she didn’t believe him, the report said.

“Blood was pouring from the old man’s mouth and his body must have taken a lot of blows. The attacker ran off very fast. He was manic,” she said. “The older man said he’d never seen him before. It was a random attack.”

A passerby, Brittany Russell, told the Gazette: “The old man told us that he was standing there to catch his breath when the man came up to him and was asking if he was Jewish.

“Following that the man started to hit him and that’s when I was walking past with my mum. My mum and I, along with three others, stood with the victim when another lady ran onto the road to alert a police van nearby.”

The attacker was last seen running from the scene, the Gazette reported. “Officers are investigating reports of a racially aggravated public order offence,” a police spokesperson stated.’ (1)

Reading between the lines of this report; we see that the ‘*attacker*’ was actually angry – according to witness Marian Kennedy – that the old jew had begun hitting him with his cane, which doesn’t jive with the other claim from Kennedy about the man demanding to know if the old man was jewish. Brittany Russell however inadvertently lets the cat out of the bag when she says that it was actually the elderly jew who is claiming that he was attacked ‘*because he was jewish*’ and it wasn’t actually observed by Kennedy or Russell and is based purely on his claim.

In other words; an elderly jew whacked – deliberately or not – a non-jew with his cane at least once and the non-jew began angrily berating him for doing so and then it escalated into a fight which the jew lost and now the jew is screaming that he was targeted for being jewish.

Scratch another ‘*anti-Semitic hate crime*’.

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The 2019 'Holocaust Massacre Excavation' at Brest

Fri, 12 Apr 2019 19:12:00

Belarus is an increasingly philo-Semitic state with '*Holocaust Memorial Days*' (1) and increasing subservience to jewish screeching about so-called '*anti-Semitism*'. (2) It is therefore not surprising that the Belarussian government – Europe's last true autocracy and a relatively isolated state – has placed its soldiers at the beck and call of the international '*Holocaust*' industry and begun excavating any large graves that could conceivably be labelled as '*Holocaust*' victims and claiming they are such.

This can be seen the recent excavation in former Polish and now Belarussian city of Brest where to quote the BBC:

'Since then, specially trained soldiers have unearthed the remains of more than 1,000 Jews, killed when the city of Brest was occupied by Nazi Germany.'

"There are clear bullet holes in the skulls," says Dmitry Kaminsky.

[...]

Before World War Two, almost half the 50,000-strong population of Brest were Jews.

Up to 5,000 men were executed shortly after the German invasion in June 1941.

[...]

It's thought the grave discovered within the old ghetto includes those who managed to hide at first, only to be rooted out.' (3)

So in essence it is being claimed that because the mass grave of more than 1,000 individuals was found inside the bounds of the old jewish ghetto – liquidated by the Germans in October 1942 – it therefore means that the bodies are those of jews killed by the Germans.

This is flawed thinking to say the least given that the Soviet Union controlled the city of Brest from early October 1939 to late June 1941, which is circa a year and nine months and we know that the Soviet NKVD engaged in killings and deportations of political enemies during this time in Soviet-occupied Poland with Brest almost certainly not being exempt. (4)

It is also perfectly possible that this could also be an execution carried out by the NVKD and/or SMERSH after the city's re-occupation by the Red Army on 28th July 1944 as they are known to have carried out such actions in cities '*liberated*' from the Third Reich. (5) In this latter case the victims are likely to not have been jewish and in the former then there is likely to be a mix of jews and non-jews.

The burial site within the site of the jewish ghetto – misleading referred to by the BBC as '*the old ghetto*' suggesting it was a historic jewish site - is also not indicative given that the Brest ghetto was an arbitrary creation of the German authorities in 1941 not some historic jewish entity or area that the Germans just took advantage of. The simple fact is that the Germans only had possession for circa three years and the Soviet Union under Stalin's murderous rule had possession for over ten years. So who is more likely to have shot people en masse?

The Germans who apparently had no known records of this atrocity (6) while the Soviet Union refused to even look for mass graves and covered up rumours of a mass killing? (7)

Despite non-evidenced assertions that this was the work of the Germans; the reality is that without significant evidence suggesting that are indeed jews and were specifically shot by the Germans. It is far more likely that these are non-jews – or a mix of jews and non-jews – who were shot by the NKVD and/or SMERSH.

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How a Muslim Burned Down the Cathedral of Notre Dame

Thu, 18 Apr 2019 19:45:00

When my wife told me the news that the Cathedral of Notre Dame was burning I could barely believe my ears. To my mind and also to that of many others this immediately smacked of either a tragic accident or deliberate arson. The fact that this occurred just after Palm Sunday and at the start of Holy Week that culminates in the Paschal Triduum was just too convenient.

There are several facts that support this thesis:

1) The strange insistence of French authorities that this was *'not arson'* before the investigation even really began, which suggests the opposite as otherwise why rule it out before the facts are in as has also been noted by the mainstream media. (1)

2) The Francophone Muslim community openly celebrated the burning Cathedral on social media. (2)

3) 10-15 Percent of the population of Paris is Muslim (3) therefore a significant number of the renovation of the Cathedral may reasonably be supposed to have been drawn from that community.

4) The flames broke out in the area in which the workers were renovating. (4)

5) Despite this the employees of the Cathedral couldn't locate the actual fire for 23 minutes suggesting that it had been hidden or was not easily accessible to them suggesting human agency not a chance spark. (5)

In other words; Muslims had the opportunity and the motive for setting the fire as well as there being suggestive evidence that this is not a problem of *'fire safety'* – as the *'World Socialist Web Site'* has been perfunctorily claiming – (6) but rather of Islamic terrorism. This has naturally been exploited by the jewish community who are already calling dibs on rebuilding Notre Dame to *'reflect modern France'* and getting their way by pledging hundreds of millions of Euros in donations. (7)

While jewish publications such as *'Jewish Worker'* magazine have been openly celebrating the destruction of this priceless work of architectural art and French nationhood because it is a *'symbol of white supremacy'* and belongs to the era of European self-assertiveness not of present European cowardice (8) and jewish *'celebrities'* like Ben Shapiro have been heavily implying that Notre Dame was more a jewish and less a Christian creation. (9)

It just goes to show that it matters less if someone is a Muslim or a jew, because they are both Semites and will happily ally with each other to destroy Europe and its peoples.

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(4) <https://www.timesofisrael.com/investigators-say-notre-dame-staff-missed-fire-for-23-crucial-minutes/>

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Hoax Alert: Measles on a Bus (2019)

Sun, 21 Apr 2019 19:18:00

According to the *‘Jewish Daily Forward’* there has been a so-called *‘anti-Semitic hate crime’* in Brooklyn, New York.

To wit:

‘New York’s Metropolitan Transit Authority is investigating a complaint from an Orthodox Jewish man who says he was discriminated against by a bus driver because of New York City’s measles epidemic, which is largely confined to the ultra-Orthodox community.

The man said he was waiting at a bus stop in Brooklyn when the bus driver refused to stop the bus for him. He ran after the bus, and the driver eventually let him in while allegedly covering her face and saying “go in, measles.”

The incident was reported by the United Jewish Organizations of Williamsburg, which is working with the city to curb the measles outbreak by educating the community and encouraging vaccination. Mayor Bill de Blasio weighed in on the incident. “Anti-Semitic discrimination has no place in our city,” he tweeted. “We’ve reached out to the MTA about this report and will make sure it is thoroughly investigated.” (1)

In other words; this Orthodox jew is claiming that the bus driver called him *‘measles’* and that this is an *‘anti-Semitic hate crime’* because measles is being semi-deliberately spread by religious confreres in Brooklyn’s ultra-Orthodox community with wild abandon.

Aside from the bus driver’s alleged comment being absolutely hilarious - I mean *‘Hello Measles’* to a Hasidic jew would be even funnier – it is also likely that the bus driver never said this and we are dealing with an invented charge or said something like *‘go in, moishe’* that was misunderstood as *‘go in, measles’* by the Orthodox jew concerned.

Who knew jews would begin being identified with a contagious disease?

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(1) <https://forward.com/fast-forward/422535/new-york-measles-anti-semitism-mta-orthodox-jewish/>

Elizabeth Pipko, Jexodus and the Split in International Jewry

Mon, 22 Apr 2019 08:54:00

All of a sudden the group *'JExodus'* burst onto the scene and everyone did a bit of a double take and wondered *'who are these people'* as well as *'where did they come from?'* US President Donald Trump – who is pretty much controlled by his jewish son-in-law Jared Kushner via Trump's daughter and convert to Judaism Ivanka – (1) tweeted two obviously contrived plugs for the group via his Twitter account. (2)

The representative of *'JExodus'* on another suspiciously well-timed puff piece on *'Fox News'* was a jewish swimsuit and underwear model named Elizabeth Pipko. (3) In it Pipko just makes typical Republican political points and pushes the Likudnik agenda (i.e. shut up and give us money goyim otherwise you are Nazis unworthy of life) while claiming to represent an organization of *'Jewish Millennials'* who are tired of the *'anti-Semitism'* (read *'criticism of Israel'*) directed at them by the Democratic Party. (4)

The irony is that while *'JExodus'* is itself a fake – started by Pipko [who worked on Trump's 2016 campaign] and a shadowy jewish pro-Trump Israel lobbyist named Jeff Ballabon as a way to try and siphon off the notoriously pro-Democrat jewish vote – (5) despite desperate attempts by pro-Trump *'working for Israel till I die'* types – such as Sarah Cowgill at the ironically-named *'Liberty Nation'* – (6) the split that it describes within international jewry is very real.

Trump and Israeli Prime Minister Benjamin Netanyahu's promotion of extremely partisan pro-Israel support has significantly divided the jewish Diaspora into two distinct camps and away from the bi-partisan approach that has worked so well for the last half-century or so. This has coincided with a distinct rise in counter-Semitism around the world as well as the rise of nationalism.

In other words; while jewry has never been so divided. The enemies of jewry have never been so united.

Thus we have a chance while this division lasts – with the recent re-election of Benjamin Netanyahu this seems likely – nationalism has a chance to once again come into its own without being permanently subjected to attempts to use overwhelming physical, economic, social, political and legal force to strange it in its cradle.

References

(1) <https://semiticcontroversies.blogspot.com/2018/10/jared-kushner-unelected-jewish-dictator.html>
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<https://www.timesofisrael.com/with-jexodus-this-model-wants-to-lead-jews-to-the-promised-land-of-trump/>
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<https://www.timesofisrael.com/with-jexodus-this-model-wants-to-lead-jews-to-the-promised-land-of-trump/>
(4) <https://www.timesofisrael.com/with-jexodus-this-model-wants-to-lead-jews-to-the-promised-land-of-trump/>
(5) <https://forward.com/fast-forward/420942/trump-tweets-again-about-new-right-wing-jewish-group-jexodus/>
(6) <https://www.libertynation.com/nyt-jexodus-is-real/>

Hoax Alert: Cooking with Gas in Moscow (2019)

Tue, 23 Apr 2019 17:24:00

According to the *‘Times of Israel’* there has been a so-called *‘anti-Semitic hate crime’* just outside Moscow in Russia.

To wit:

‘Jewish officials said Friday an arson fire was set at the largest yeshiva in Russia just ahead of the Passover meal celebration. Swastikas were also sprayed on the seminary.

No one was reported injured in the early Friday fire at the Torat Chaim school in an eastern Moscow suburb.

Olga Esaulova, a spokeswoman for Moscow’s chief rabbi, was quoted by the Interfax news agency as saying the fire was set in a storage area for kosher meat and that swastikas were drawn at the yeshiva’s entrance.

There were about 60 students, rabbis and guests in the building at the time, the state news agency RIA-Novosti reported.’ (1)

Now the problem with this narrative is the simple fact that these alleged *‘anti-Semitic vandals’* managed to somehow target the Yeshiva’s kosher meat locker through a metal door – that has apparently not been forced open with no apparent ability to get fire inside any other way – while there were circa sixty people – including numerous adults – in the building at the time while also spray painting the door of said kosher meat locker with a well-drawn swastika and the numbers 88 (i.e. *‘HH’* = *‘Heil Hitler’*) on it in gold spray paint which shows no sign of burning.

Oh and as an incidental point; the graffiti doesn’t look recent and is heavily faded as well as scratched in places which wouldn’t be the case had it just happen.

Given all this you could be forgiven for wondering how on earth these so-called *‘anti-Semitic vandals’* not only got into kosher meat locker with an unforced locked metal door to it and sixty people inside to defend the building. It simply doesn’t add up unless it was an inside job by a jew faking an *‘anti-Semitic hate crime’* for the sake of getting the insurance money or some such.

That this is another case of *‘Jewish Lightning’* is the only narrative that makes any actual sense given the facts that are currently available.

References

(1) <https://www.timesofisrael.com/russias-largest-yeshiva-attacked-with-arson-and-swastikas-ahead-of-passover/>

Were Eric Harris and Dylan Klebold Jewish?

Tue, 23 Apr 2019 17:35:00

The Columbine School Shooting in 1999 was an event – along with 9/11 – that proudly affected me as a person and marked the end of an era of apolitical depression in my life. When the Columbine High School students – falsely labelled as being part of the so-called ‘*Trenchcoat Mafia*’ by the media – Eric Harris and Dylan Klebold shot up their school and killed 12 fellow students and one teacher in their rampage. It changed the world for a lot of people.

Not least did it trigger demands for ‘*gun control*’– most notably in Michael Moore’s famous documentary‘*Bowling for Columbine*’– but it was also used to claim that Harris and Klebold were ‘*influenced by Adolf Hitler*’. We know that Harris admired the traditional narrative about Hitler and how he was ‘*evil*’, but this links to Harris’ strong belief that natural selection needed to be‘*kicked up a notch*’ not any genuine commitment or interest in National Socialism. (1)

Klebold by comparison was not pro-Hitler or interested in National Socialism in the slightest, but instead appeared to be interest in Marxism and the Soviet Union as a symbol of his own rebellion with a Soviet pin attached to one of his boots during the shooting. (2)

While there is no evidence that Harris had any jewish ancestry; he did have a jewish girlfriend named Sarah Davis. (3)

Not exactly the‘*adherent of Nazism*’ that the media likes to imply: eh? (4)

Klebold was from a part-jewish family with his mother Susan Klebold growing up in a mixed jewish-Christian family with her jewish father. (5) Klebold was himself very aware of his jewishness given that he attended family Passover Seders and identified as a jew to Harris (who didn’t seem too bothered by this revelation). (6)

In other words: Eric Harris wasn’t jewish but liked jews - hence the jewish girlfriend and having no issue with Dylan’s jewishness - while Dylan Klebold was an semi-observant jew from a mixed jewish-Christian marriage.

References

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(2) <http://www.acolumbinesite.com/autopsies/dylan2.gif>
(3) <https://youthjournalism.org/killer-friendship-colorado-shooter-eric-harris-old-middle-school-classmates-remember-normal-kid/>
(4) For example: <https://www.timesofisrael.com/columbine-shooters-had-tense-moment-over-passover-mother-says/>;
<https://forward.com/news/breaking-news/333862/columbine-shooter-had-jewish-roots-dreaded-passover-seder/>
(5) <https://forward.com/culture/422806/susan-klebold-doesnt-believe-god-is-watching-over-her-family-anymore/>
(6) <https://www.timesofisrael.com/columbine-shooters-had-tense-moment-over-passover-mother-says/>;
<https://forward.com/news/breaking-news/333862/columbine-shooter-had-jewish-roots-dreaded-passover-seder/>

Hoax Alert: Weirdness in Winnipeg 2.0. (2019)

Wed, 24 Apr 2019 17:19:00

Well it is all going on in Winnipeg again with the BerMax Caffé being subjected to a fourth *'anti-Semitic hate crime'* in a matter of a few months.

To wit:

'Winnipeg police are investigating an incident at a cafe on Corydon Avenue as a hate crime.

Emergency services were called to BerMax Caffé for a medical call on Thursday around 10:45 p.m.

When they arrived, responders found a woman inside the restaurant who had been assaulted. She was taken to hospital in stable condition, treated and released.

Officers determined the business was a target for a robbery. The entire restaurant had been vandalized and the word "Jew" was spray-painted on the windows and in the parking lot.

Police say this is the fourth hate crime at the same business in the last five months.' (1)

In my article on the second attack I commented that:

'Given that this is the second incident of its kind in a matter of weeks (2) and is part of a rather odd trend of so-called 'attacks' (i.e. low level vandalism and criminality) (3) I rather think we need to be suspicious of this so-called 'anti-Semitic hate crime', because it seems utterly implausible that after five years of so-called 'targeted hate crime' against the restaurant. No one has been caught, identified or even filmed conducting the 'attacks'.

It seems rather more likely that this is a campaign by the ultra-Orthodox jewish owners to keep the restaurant alive – a notoriously difficult industry to be successful in at the best of times – rather than some kind of international Nazi conspiracy to upset two particular ultra-Orthodox jews running a kosher restaurant in Winnipeg, Canada.' (2)

This analysis appears to be validated by the latest bit of nonsense from the BerMax Caffé since we are now supposed to believe that they have now been robbed – which I can believe – but that not only did the robbers steal their money, but bothered to vandalize the whole restaurant, spray paint the word 'jew' everywhere and assault a woman in the restaurant itself.

It would appear that the ultra-Orthodox jewish owners are getting desperate to get some of that insurance money and get some funding support and sympathetic custom from the local jewish community and shabbos goyim. So they have escalated the *'anti-Semitic hate crimes'*– which mysteriously continue to happen despite the police in Winnipeg doing their best to try and identify which *'evil local Nazi'* is *'doing it'*– in order to try and get even more money for their ever empty pockets as shown by the local Christian group 'rallying to their support' because... well... muh *'anti-Semitism'*. (3)

I wonder how long the Winnipeg police will continue *'hunting Nazis'* rather than looking at the caftan wearing jew behind the curtain?

We'll see.

References

(1) <https://globalnews.ca/news/5185035/winnipeg-cafe-targeted-with-anti-semitic-graffiti/>

(2) <https://semiticcontroversies.blogspot.com/2019/02/hoax-alert-weirdness-in-winnipeg-2019.html>

(3) <https://globalnews.ca/news/5189850/church-plans-vigil-for-winnipeg-jewish-community-following-cafe-hate-crime/>

The Hater Next Door: Anatomy of a Fabrication

Wed, 24 Apr 2019 17:28:00

When I was made aware of a new report on *'hate'* issued jointly by the *'Middle East Media Research Institute'* (hereafter MEMRI) and the *'Lantos Foundation for Human Rights and Justice'* that mentioned me by name. I was interested to read it out of sheer interest. It is called *'The Hater Next Door'* and the *'analysis'* is written by Yigal Carmon (the founder of MEMRI) and Katherine Lantos Swett (the founder of the *'Lantos Foundation'*) and has been helpfully been made available to read as a PDF online. (1) The actual research was done by a man named Michael Davis – presumably jewish - who is a *'Research Fellow'* at MEMRI. (2)

Whatever this report was originally supposed to be; I was genuinely surprised how poorly-written – there were several spelling mistakes in the finished text that Carmon, Davis and Swett are actually paid to write (where-as I do this for fun) – and poorly researched the *'report'* was given that - for example - Carmon, Davis and Swett failed to even realize the obvious link between *'Semitic Controversies'* and *'The Purity Spiral'* (hereafter TPS) treating them as two completely unrelated projects not realizing that I write *'Semitic Controversies'* for fun while also helping run and being a founding member of TPS.

Aside from the fact Carmon, Davis and Swett are all jewish – in Davis' case I am assuming because of who he works for – their *'research'* is simply appalling given that – for example – they style a PDF link to the book *'Ethnic Cleansing Operations'* – which can be found in a multitude of places – with the author's blurb re-posted beside it as being something TPS created as an *'incitement to violence'*. (3) When it is obviously neither but there for intellectual development and interest alongside books on runes, political philosophy and environmentalism.

Most of the *'report'* follows this line with reproductions of banners of the website *'Niggermania'* (none of which promote violence), a claim that *'Semitic Controversies'* incites violence against jews (it doesn't but rather just documents their lies and malfeasance) and then reproduces forum posts from *'Fascist Forge'* and *'The Daily Stormer'* in one long scream of: *'Oy Vey! People say nasty things on the internet! Do something!'*

Neither Carmon nor Swett offer anything in the way of substantial analysis other than demanding that there be a *'crackdown'* on discussion on the internet (4) and even then the *'research'* Davis has done to *'support'* their claims is something that wouldn't pass muster at high school let alone a university.

So one wonders what this report was supposed *'prove'*– beyond the fact that the internet remains remarkably resistant to attempts by international jewry and its lackeys to police it (and jews are upset about this ongoing failure) – and given that then the best that one can really label it is a quote-minded fabrication by someone with the mental capacity of a slightly dim llama.

References

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(3) Yigal Carmon, Katherine Lantos Swett, 2019, *'The Hater Next Door'*, 1st Edition, Lantos Foundation for Human Rights and Justice, p. 11
(4) Ibid, pp. 5-10

Cucking Never Works: The Case of Jair Bolsonaro

Thu, 25 Apr 2019 20:19:00

One person I didn't really expect to get into trouble with international jewry was Brazilian President Jair Bolsonaro – an ardent Christian Zionist and willing servant of Israeli interests – (1) but happen it has and in a way that I should have really foreseen. That way was over the concept of forgiveness which is central to Christian theology but which is not really believed within the rabbinical corpus of Judaism beyond forgiveness for other jews let alone a representative of Amalek. (2)

To quote *'Russia Today'*:

'Brazilian right-wing leader Jair Bolsonaro has risked falling out with one of his closest allies over his off-hand "We can forgive, but we cannot forget" remark about the Holocaust after it sparked a fierce backlash in Israel.

The Israeli president, as well as the official memorial to the victims of the Holocaust, have pounced on Bolsonaro, taking offense at the Brazilian leader's comments.

Addressing evangelical leaders on Thursday night in Rio de Janeiro, Bolsonaro made reference to the Holocaust as an example of a tragedy that must not be forgotten so it would never be repeated.

"We can forgive, but we cannot forget. That quote is mine. Those that forget their past are sentenced not to have a future," he said.' (3)

In essence Bolsonaro – in line with Christian theology – said that the so-called *'Holocaust'* can be *'forgiven'* but *'not forgotten'*, which is a fairly standard rhetorical trope of reconciliation. There shouldn't have been much more to say and it should have just been passed over without comment, but the jews predictably began screaming about the *'anti-Semitism'* latent in that comment.

Bolsonaro was immediately attacked in public by both the Israeli President Reuven Rivlin (4) and the Israeli *'Holocaust'* museum Yad Vashem. (5) The Brazilian President immediately got on his knees and began begging for forgiveness from his circumcised masters while claiming he had been *'misinterpreted'*. (6)

He has even pledged to do vote however Israel wants him to at the United Nations, (7) but I rather doubt that will save him from the suspicious minds of jewry. Who will have seen this one mistaken public infraction against their hegemony to be a sign of dissent that must be crushed and they will now push Bolsonaro to within an inch of his life politically in order to wring anything and everything they can out of him before discarding his withered political corpse like a vampire discards its victim after it has sucked them dry of all their blood.

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(1) <https://semiticcontroversies.blogspot.com/2019/04/jair-bolsonaro-israeli-puppet-in-brazil.html>
(2) Cf. Elliot Horowitz, 2007, *'Reckless Rites: Purim and the Legacy of Jewish Violence'*, 1st Edition, Princeton University Press: Princeton
(3) <https://www.rt.com/news/456446-bolsonaro-holocaust-forgiven-outrage/>
(4) Ibid.
(5) <https://www.timesofisrael.com/yad-vashem-rebukes-bolsonaro-no-ones-place-to-say-holocaust-can-be-forgiven/>
(6) <https://www.timesofisrael.com/rejecting-criticism-bolsonaro-says-holocaust-forgiveness-comments-misunderstood/>;
<https://worldisraelnews.com/brazil-pm-says-holocaust-statement-was-misinterpreted/>
(7) <https://www.timesofisrael.com/bolsonaro-brazil-will-vote-in-line-with-israel-us-at-un-human-rights-council/>

Hoax Confirmed: Weirdness in Winnipeg 2.0. (2019)

Thu, 25 Apr 2019 20:13:00

Well it is all going on in Winnipeg again with the BerMax Caffé being subjected to a fourth *'anti-Semitic hate crime'* in a matter of a few months.

To wit:

'Winnipeg police are investigating an incident at a cafe on Corydon Avenue as a hate crime.'

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When they arrived, responders found a woman inside the restaurant who had been assaulted. She was taken to hospital in stable condition, treated and released.

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In my article on the second attack I commented that:

'Given that this is the second incident of its kind in a matter of weeks (2) and is part of a rather odd trend of so-called 'attacks' (i.e. low level vandalism and criminality) (3) I rather think we need to be suspicious of this so-called 'anti-Semitic hate crime', because it seems utterly implausible that after five years of so-called 'targeted hate crime' against the restaurant. No one has been caught, identified or even filmed conducting the 'attacks'.

It seems rather more likely that this is a campaign by the ultra-Orthodox jewish owners to keep the restaurant alive – a notoriously difficult industry to be successful in at the best of times – rather than some kind of international Nazi conspiracy to upset two particular ultra-Orthodox jews running a kosher restaurant in Winnipeg, Canada.' (2)

This analysis appears to be validated by the latest bit of nonsense from the BerMax Caffé since we are now supposed to believe that they have now been robbed – which I can believe – but that not only did the robbers steal their money, but bothered to vandalize the whole restaurant, spray paint the word 'jew' everywhere and assault a woman in the restaurant itself.

It would appear that the ultra-Orthodox jewish owners are getting desperate to get some of that insurance money and get some funding support and sympathetic custom from the local jewish community and shabbos goyim. So they have escalated the *'anti-Semitic hate crimes'*– which mysteriously continue to happen despite the police in Winnipeg doing their best to try and identify which *'evil local Nazi'* is *'doing it'* – in order to try and get even more money for their ever empty pockets as shown by the local Christian group *'rallying to their support'* because... well... muh *'anti-Semitism'*. (3)

I wonder how long the Winnipeg police will continue *'hunting Nazis'* rather than looking at the caftan wearing jew behind the curtain?

We'll see.

Edit: And what do you know? This suspicion has now been confirmed by Winnipeg's police force who have formally charged the restaurant's ultra-Orthodox jewish owner Maxim Berent with staging the *'anti-Semitic attacks'* on his own business. (4)

Scratch another *'anti-Semitic hate crime'* hoax.

References

(1) <https://globalnews.ca/news/5185035/winnipeg-cafe-targeted-with-anti-semitic-graffiti/>

(2) <https://semiticcontroversies.blogspot.com/2019/02/hoax-alert-weirdness-in-winnipeg-2019.html>

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(4) <https://www.cjnews.com/news/canada/owners-of-jewish-cafe-charged-with-staging-attack-on-their-business;>
<https://www.timesofisrael.com/canadian-police-say-anti-semitic-attack-on-cafe-was-staged/>

Hoax Alert: A New York Mausoleum (2019)

Tue, 30 Apr 2019 20:21:00

According to the *‘Jewish Daily Forward’* there has been something that jews are claiming is an *‘anti-Semitic hate crime’* in Queens, New York.

To wit:

‘More than \$30,000 worth of mausoleum doors and air vents were stolen from a historic Jewish cemetery this past weekend, the New York Post reported.

Sometime between Friday afternoon and Sunday, authorities said, a thief took 14 doors and 75 air vents from Beth Olam Jewish Cemetery, in the neighborhood of Ridgewood, Queens. The cemetery has been in use since 1851, according to the website of one of its maintaining synagogues, Congregation Shearith Israel, the United States’ oldest congregation. (It is not to be confused with the Beth Olam Cemetery in Hollywood, California, where Judy Garland is buried.)

Jewish cemeteries across the country have seen increased vandalism in recent years, driving a spike in nonviolent anti-Semitic incidents nationwide.’ (1)

So in other words; some thieves engaged in metal theft at the Beth Olam Jewish Cemetery and the jews are shrieking that this is ipso facto an *‘anti-Semitic hate crime’*.

What a load of old codswallop.

References

(1) <https://forward.com/fast-forward/422983/jewish-cemetery-stolen-mausoleum-doors/>

Is Anna Sorokin Jewish?

Tue, 30 Apr 2019 21:05:00

Anna Sorokin has recently been found guilty of fraud and theft recently in New York in a case which the BBC summarized nicely as follows:

'Incredibly far, in the case of Anna Delvey - real name Anna Sorokin - who tricked the city's elite into thinking she was a billionaire heiress. She hired a private jet, went to all the best parties, and threw cash at everyone she saw - a \$100 (£78) tip if you carried her bag or were her Uber driver.

Yet, ultimately, her time at the top was short-lived. And it unravelled spectacularly.

In real life, Sorokin had no multi-million-dollar trust fund. According to New York Magazine, her father is a former trucker, who runs a heating-and-cooling business.

After her credit cards began to fail - repeatedly - and she was kicked out of the luxury hotels she lived in, other people were left to pick up the bills.

Following a month-long trial, Sorokin has now been found guilty of multiple offences, including stealing more than \$200,000 - after racking up debts and fraudulently trying to secure major bank loans.' (1)

Now one things immediately came to my mind: is Anna Sorokin jewish?

Sorokin immigrated to the United States from Russia and reportedly comes from a *'middle-class Russian family'*. (2) Sorokin is also a common jewish surname in Russia meaning *'Magpie'* (3) – ironic in Anna Sorokin's case – but is also widely in use among the ethnic Russian population. (4)

So therefore it seems likely that Anna Sorokin is jewish, but we don't have any definitive evidence that is the case only circumstantial evidence suggesting such a conclusion.

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(4) Ibid.

Hoax Confirmed: Petrified in Paris (2019)

Wed, 01 May 2019 08:29:00

According to the *'Times of Israel'* there has been another so-called *'anti-Semitic hate crime'* in Paris.

To wit:

'A French Jewish couple robbed in their Paris-area home may have been targeted because of their mezuzah, a watchdog group on anti-Semitism said.

Four masked men threatened to kill the couple in Monday night's incident in the crime-stricken northern suburb of Aubervilliers, the National Bureau for Vigilance Against Anti-Semitism, or BNVCA, wrote in a statement Wednesday. The group did not name the couple, who were not injured but are "completely traumatized," the statement said.

The robbers stole all the valuables they could carry.

"Again, the myth of Jews having money prompted criminals to prefer Jews as targets," the statement read.

In addition to assaults motivated by anti-Semitism, French Jews in recent years have reported an increase in the number of incidents also featuring robbery.

Some victims were selected because they are Jewish, while others began as random criminal acts before escalating into violent assaults after the perpetrators discovered the Jewish identity of their victims.

One such incident is believed to have ended last year with murder of Mireille Knoll, a Jewish women who had escaped a mass roundup of Jews in Paris during World War II. She was found dead in her apartment in eastern Paris by firefighters called to extinguish a blaze.

Prosecutors indicted two men for her murder, including a neighbor who is accused of planning to rob her. Both defendants have denied the actions attributed to them.' (1)

So basically a jewish couple were subject to a home invasion by four masked men in the crime-ridden Parisian suburb of Aubervilliers and because they had a mezuzah on their door. The *'National Bureau for Vigilance Against Anti-Semitism'* is claiming that they*'were targeted'* because of it.

Since there is no absolutely that this is anything other than a standard home invasion that is common enough in Aubervilliers then we can scratch this off as yet another confirmed*'anti-Semitic hate crime'* hoax.

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Jewish War on Free Speech

Mon, 28 Oct 2019 21:12:00

(28/10/2019)

We begin this week's edition of the '*Jewish War on Free Speech*' with that even as the American Jewish Committee has demanded that France adopt the '*International Holocaust Remembrance Alliance's*' so-called '*Working Definition of Anti-Semitism*' in order to '*crack down*' on '*anti-Semitism*' (aka criticism of Israel en toto). (1) John Mann – a jewish socialist who has weaseled his way into becoming '*Lord Mann*' and the UK's official '*Anti-Semitism Tsar*' – has demanded that '*anti-Semites*' (aka critics of jews, Judaism and/or Israel) be subjected to 'robust consequences' including but not limited to prison time for daring to criticize Yahweh's Holy Horrors. (2)

This is already happened somewhat in the UK with the active criminalization of so-called '*Holocaust Denial*' – which jews have been happily lauding this week – (3) as shown by the cases of Alison Chabloz and others. However this is predictably not enough for jews as shown by Mann's latest demand for '*robust consequences*' but also by the fact that '*hate crimes*' are allegedly spiking '*out of control*' (4) and that jews are actively demanding (and believed they are entitled) to a veto over candidate for public office in the UK. (5)

A similar situation prevailed in Germany before the recent attack on a synagogue in the city of Halle with the Zionist Organization of America accusing German Prime Minister Angela Merkel of being '*soft on Iran*' and '*anti-Semitism*' in general. (6)

In the aftermath of the attack in Halle there have been a wave of articles written by jews shrieking about '*rising anti-Semitism*' in Germany – (7) apparently not realizing the causal link between overtly anti-gentile jewish behaviour and overtly anti-jewish gentile behaviour – as well as demands to simply arrest and imprison anyone remotely '*right wing*' in Germany on charges of '*terrorism*'. (8)

Other jews – such as Orit Arfa writing for the '*Jewish News Syndicate*' (better known as the JNS) – have questioned whether Germany is sorry in the slightest for the Halle attacks (9) while others – such as Julian Gathelier and Frank Zeller writing in the '*Times of Israel*' – have sought to blame the milquetoast civic nationalist AfD party for the attacks (10) and Charlotte Knobloch - President of the Jewish Community Munich – has demanded that they be banned for wrong think. (11)

Austria has been on the end of similar criticism about '*tolerance for Nazis*' (read: '*tolerance for critics of jews*') from jews and their various myrmidons, (12) but the biggest push to implement a totalitarian jewish-run state has been seen in the United States this week.

Jews - like Olivier Jack Melnick in an opinion piece for the '*Times of Israel*' – have been predictably screeching about '*rising*', and the mainstreaming of, '*anti-Semitism*' in the United States – once again ignoring the causal link between worsening jewish behaviour and rising '*anti-Semitism*' – (13) and Marie Fisher – writing for '*Inside Sources*' – claiming that there is '*no justification*' (ever) for non-jews criticizing jews. (14)

Melissa Langsam Braunstein – writing for '*The Federalist*' – however takes tis hysteria one step further by dredging up the image of jews being protected by heavily-armed police from the '*irrational anti-Semitism*' of the mob. (15) Braunstein naturally forgets to talk about why the mob might be a teensy bit pissed off with the jews, but instead falls back into the typical jewish trope about '*anti-Semitism*' being '*irrational*' and not connected to the behaviour of the jews at all.

The question about '*what to do*' concerning this rising '*tsunami of hate*' has long vexed jewish organizations and this week is no different with answers as different as '*more Holocaust education*', (16) targeted repression of '*anti-Semites*', (17) outlawing criticism of Israel (18) and preventing any criticism of the jews in academia. (19)

Jews are rather undecided upon what action is best for them, but this doesn't stop hilarious faux pas on jewry's part with a columnist for '*Arutz Sheva*' trying to debate David Irving, (20) jews shrieking that a cartoon model is '*anti-Semitic*' because it vaguely references the '*Holocaust*' (21) and a jewish '*expert*' on '*anti-Semitism*' named Manfred Gerstenfeld has accused '*anti-Semitism*' of being integral to Western Civilization. (22)

That's the thing with jews.

You can never win by pandering them.

You have to push them out.

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Hoax Alert: A Pink Swastika at Joshua’s Tomb (2019)

Fri, 01 Nov 2019 22:05:00

According to ‘United with Israel’ there has been another so-called ‘anti-Semitic hate crime’ in Israel.

To wit:

‘Some 600 Israeli worshipers on Sunday night visited the tombs of Yehoshua Ben-Nun and Kalev Ben Yefuna, located in the Arab village of Kafel Harath, near the city of Ariel.

The entry, which was coordinated with the IDF, occurs several times a year. The prayers take place only during the night and under heavy security provided by the Israeli forces.

Prior to the worshippers’ visit, IDF forces securing the area discovered that vandals had spray-painted the ancient tombs with swastikas and anti-Semitic slogans. The offensive vandalism was quickly removed by the troops.

Samaria Regional Council head Yossi Dagan, who was among the worshippers, called on the government to find inspiration and learn from Yehoshua Ben-Nun, “the first military commander and chief of staff who conquered the land, to settle and build all of Israel.” (1)

In other words: someone – the jews don’t know who let alone whether they were jewish or not – drew a pink swastika in chalk, the jews found it and have now begun shrieking about this being ‘offensive’ to them and thus ipso facto ‘anti-Semitism’.

Can jewry get any more deranged?

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Hoax Alert: Socking a Sukkah (2019)

Fri, 01 Nov 2019 22:10:00

According to the *'Times of Israel'* there has been an *'anti-Semitic hate crime'* at Michigan State University.

To wit:

'The sukkah erected at Michigan State University's Hillel was vandalized.

'Footage from surveillance cameras showed two males enter the patio area where the sukkah was located and destroy it, Hillel executive director Cindy Hughey told The Detroit Jewish News. MSU is located in East Lansing, Michigan.

Hughey said that when she checked on the sukkah on Monday morning it appeared to be falling down. But on closer inspection, she said, "I noticed that it was more than just falling down — it looked like it had been totally decimated," Hughey said.

She filed a complaint with the East Lansing Police Department, and posted photos of the alleged vandals taken from the footage on the MSU Hillel Facebook page to try and identify the men.

The damage was inflicted early on Saturday morning, according to the timestamp on the footage. The vandals appeared to be drunk.

A post on the Hillel Facebook page on Tuesday thanked everyone for "your overwhelming support and love." It added that with the help of several tips the suspects may have been identified.

"East Lansing is a wonderful, inclusive and welcoming community. We know that the actions of these two individuals do not reflect our students' values and beliefs. Thank you again for your support and we will keep you updated as we learn more," the post also said.' (1)

So basically two drunk kids do a bit of petty vandalism to a structure built by jews and it is an *'anti-Semitic hate crime'* now?

Who knew?

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Hoax Alert: Swastikas at Pelham Middle School (2019)

Sun, 03 Nov 2019 11:38:00

Accordingly to ‘World Israel News’ there has been an ‘anti-Semitic hate crime’ in Westchester, New York.

To wit:

‘Scrawled swastikas were discovered in three locations at a middle school in a suburb of New York City, reports the Forward.

According to the report, students found two images of swastikas in the boy’s bathroom and another one scrawled on a locker on Wednesday in the Pelham Middle School in Westchester, NY.

Lynn Sabia, the school’s principal, notified the authorities immediately after the incidents and convened the students to discuss the incident and the meaning and history of the swastika as a symbol of hate and prejudice.

During the meeting, she also said that the incidents have been reported to the police and if the student responsible was caught, he or she would face a five-day suspension and a referral to the superintendent.

The report also referenced the Pelham Police blotter that said, “according to the principal, the children switch lockers every day, and she doesn’t believe this was a targeted attack towards anyone in particular, but rather a random act of vandalism.”

The blotter reportedly added that “the principal further stated that the school will attempt to compile a list of students who had access to the locker room today [Wednesday] in an attempt to ascertain the culprit. A photograph of the damage was attached to the report.”

Rep. Eliot Engel (D-NY) responded to the incident by saying that “children in school should never be subjected to hate, racism, or intolerance of any kind” and that “all of us in the public space have a moral responsibility to make sure our words and actions are combatting this hate, not fueling the fire.”

“I’m appalled that the President of the United States regularly extols intolerance and anti-Semitism, emboldening others to do the same,” Engel said. “We cannot let this behavior and rhetoric be normalized—we must fight anti-Semitism, Islamophobia, xenophobia and racism of any kind wherever it rears its ugly head.” (1)

So basically ‘scrawled swastikas’ in a middle school is now an example of ‘rising anti-Semitism’ rather than simple schoolyard pranks and rebellious graffiti that were common place even when this author was at school.

What do you think?

‘Anti-Semitism’ or just a schoolyard prank?

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The Myth of Manuel Quezon: The Filipino Schindler

Sun, 03 Nov 2019 12:30:00

Another of the various '*national Schindlers*' – for lack of a better term – is the wartime leader of the Philippines Manuel Luis Quezon y Molina (hereafter '*Quezon*'). Unlike the more viable claims about '*rescuing jews from the Holocaust*' concerning such individuals as Abdol Hussein Sardari ('*the Iranian Schindler*'), (1) Moritz Hochschild ('*the Bolivian Schindler*'), (2) Ho Feng-Sha ('*the Chinese Schindler*') (3) and Chiune Sugihara ('*the Japanese Schindler*'). (4) Those made concerning Quezon are more easily disposed of given that he wasn't even in Europe at the time.

The claims about Quezon are well-summarized as follows by Chris Newbould:

'Thanks to his actions, Quezon can reasonably be described as Asia's equivalent of Oskar Schindler, the German industrialist credited with shielding more than 1,000 Jews from the Holocaust by employing them in his factories.'

Between 1938 and 1941, Quezon concocted a plan with his American poker-playing buddies – Paul McNutt, the US high commissioner, Philippine residents and cigar magnates the Frieder brothers, and Dwight Eisenhower, then chief of the US military in the islands.

Their idea would mean Quezon issued visas and assisted with transport to smuggle around 1,200 Jews out of Nazi-occupied Europe and resettle them in the Philippines. Had Quezon's plans gone perfectly, he would have rescued more than 10,000 lives. He had already built a village where successful escapees could have lived and worked in the city of Marikina, and had declared the southern island of Mindanao a safe space where he hoped to settle a further 10,000 European Jews. Sadly, the Japanese invasion of the Philippines in 1941 cut his scheme short and the president was forced to flee his homeland to establish his government in exile.' (5)

Given that Quezon's '*jew-rescuing activities*' occurred between 1938 (presumably starting around the time of Kristallnacht) and the beginning of the Japanese invasion of the Philippines on 8th December 1941 then this places them before the decision to carry out the so-called '*Holocaust*' was made – let alone implemented – at the Wannsee Conference in Berlin on 20th January 1942.

Therefore Quezon's activities ceased before the '*Holocaust*' was even allegedly decided upon as a policy by the German government and began well before the advent of the Second World War during a time at which the German government was actively pursuing a policy of '*forced emigration*' as their '*Final Solution of the Jewish Question*'.

Thus we should not see Quezon's '*jew-rescuing activities*' in the context of the so-called '*Holocaust*' but rather as his response to the Third Reich's policy of '*forced emigration*' in that he wanted to actively engage with the Reich and provide a Philippine home for thousands of emigrating jews. To see them in the context of the '*Holocaust*' is ridiculous precisely because they had nothing to do with the alleged events that occurred afterwards but rather were part of Quezon's response to prior policies.

Therefore Quezon cannot be viewed as a '*Philippine Schindler*' but rather a politician who took advantage of another state's policies (i.e. the Third Reich's) to bring significant amounts of potentially skilled labour into his country to the benefit of the economy of the Philippines.

His actions are nothing more than self-serving opportunism rather than those of an idealistic prophet.

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Was Dr. William Pierce Right about James Hosmer's 'The Jews'?

Mon, 04 Nov 2019 22:23:00

When I originally read Dietrich Eckart's unfinished work *'Bolshevism from Moses to Lenin: A Dialogue Between Adolf Hitler and Me'* I remember being struck by his reference to the *'jew-worshipping'* book of James Hosmer added in as a translation note by the late William Pierce. Finally having gotten around to reading the book written by Hosmer that Pierce was referring to (i.e. his 1885 work *'The Jews'*).

Before I start looking at Hosmer's thesis and whether Pierce was merely being rhetorical in his characterization of that work. I should note that this isn't some trite essay of mere historical interest given that Hosmer's *'The Jews'* is still promoted by – and required reading – in some Lutheran congregations in the United States despite being over a century old at this point. (1)

Hosmer's book despite its extreme philo-Semitism is remarkably well-written and targeted at teenagers and young adults, which makes it particularly insidious in its clever presentation – with lots of art and photograph plates – of an all-but-stated belief that non-jews are meant to be the slaves and servants of the jews.

To avoid charges that I am misrepresenting Hosmer I quote various passages from *'The Jews'* at length to demonstrate firstly that he believed jews to be a national group with race-based religion who are inherently superior to non-jews.

To wit:

'In the fiftieth Psalm stands the passage: "Out of Zion, the perfection of beauty, God hath shined." If we understand the word Zion in this sentence to mean, as it is often explained, the Hebrew nation, we find here an enthusiastic utterance by a Jewish poet of his sense of pride in his race: the Hebrew people is chosen out from among the nations of the earth to exhibit the perfection of beauty, - is, in fact an outshining of God himself upon the world.' (2)

'Says a rabbi of Cincinnati in a book published within a few years: "Had the Hebrews not been disturbed in their progress a thousand and more years ago, they would have solved all the great problems of civilization which are being solved now." The Earl of Beaconsfield, glorifying in his Jewish blood, was accustomed to maintain, without qualification, the indomitable superiority of the Hebrews over the most powerful modern races, and alleged in an intellectual sense they had conquered modern Europe. In the immense extent of time which stretches from the singer of Psalms to the Cincinnati rabbi and the marvellous Jew who, a few years ago, superintended the management of the greatest empire of the earth, there is no age in which Israelites have not uttered just as confidently their conviction of Jewish supremacy.' (3)

'It is part of the Christian faith, in fact, to believe that the Jews were the chosen people of God, selected from among the races of the earth to be the subjects of a special covenant, guided through ages by successive supernatural revelations from Heaven, their history set with miracles, their poets inspired prophets, the royal house of David at length giving birth to a child in whom the Deity became flesh and dwelt with men.' (4)

Hosmer also contended that jews were an international nation of unparalleled racial purity who were more or less the same throughout history.

To wit:

'The Jew of New York, Chicago, St. Louis, is, in body and soul, the Jew of London, of St. Petersburg, of Constantinople, of the fenced cities of Judah in the days of David. There is no other case of a nation dispersed in all parts of the world and yet remaining a nation. Says Mr. E. A. Freeman: "They are very nearly, if not absolutely, a pure race in a sense in which no other human race is pure. Their blood has been untouched by conversion, even by intermarriage."' (5)

'Converts were, however, never admitted to an equal footing with themselves, since none of Gentile birth could stand with Hebrew blood.' (6)

Hosmer believed that not only was this jewish superiority an evident factor biology, history and religion, but that in recent years that the Aryan peoples of Europe had firmly become imprisoned in their destined shackles by their benevolent jewish masters.

To wit:

'Thus spoke the eagle-faced, burning-eyed captive, homeless, broken, humiliated, to his Aryan subduer at his very proudest. Did the Aryan obey? Straightaway the Aryan obeyed. Greek, Roman, Celt, and Teuton pass under the yoke of Jew.' (7)

This jewish seizure of the 'Aryan soul' Hosmer styles as a 'wonderful' thing (8) and he also sees a particular genius in the jewish role in the creation of Islam as a counter to the relative intolerance of medieval Christianity towards the jews. (9)

An idea of just how demented Hosmer's 'jew worship' was is given by quoting him on the subject of a medieval anti-gentile attack performed by a jew in Oxford, England in 1272:

'One reads almost with pleasure of the conduct of a Jew at Oxford, in 1272. The university was going in procession to visit the shrine of St. Frideswide, when an audacious figure started from the Jewish quarter, wrested the cross from the hands of the bearer, and, to the horror of the pious, trampled it with loud execrations into the mire.' (10)

Regarding this it is hard to see Hosmer as even the most dementedly philo-Semitic of Christians but rather as a Judaizer who was grafting his absolute love of jews - and ardent belief in their racial purity and superiority - onto his ostensible religious faith.

The irony in this however is that Hosmer makes numerous statements that would today be classed as 'anti-Semitic' by the very people he sought to defend from 'anti-Semitism'.

For example he says such things as:

'In the greedy energy of the Jewish trader smoulders something of the old fire of the Maccabees.' (11)

'Nor does the world see elsewhere perhaps such capacity for malevolence. What scorn and scowl has the Hebrew had for the rest of the earth!' (12)

'Perhaps avarice never wears its most hideous aspect except in the soul of the Jew.' (13)

This plays into Hosmer's theory of anti-Semitism which is exemplified in his statement that:

'Elsewhere, too, they were favoured, and hence they were everywhere hated; and the hatred assumed a deeper bitterness from the fact, that the Jew always remained a Jew, marked in garb, in feature, in religious faith, always scornfully asserting the claim that he was the chosen of the Lord.' (14)

Put another way: jewish behaviour and demands to be treated differently/uniquely was the trigger for 'anti-Semitism' which in turn led to persecution of the 'stubborn jews' by the non-jewish population of the world.

This sounds rather 'anti-Semitic' to modern ears but it is never-the-less the only intellectually feasible interpretation of the 'oldest hatred' that never seems to 'go away' and about which jews are continually complaining. Pierce was right in that Hosmer did quite literally 'worship jews' but Hosmer was at least honest enough to admit that jewish behaviour is heavily linked to 'anti-Semitism' rather than 'completely irrelevant' to it as is routinely claimed by modern 'experts on anti-Semitism' such as Walter Laqueur.

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Hoax Alert: Madness at the Holocaust Memorial (2019)

Mon, 11 Nov 2019 21:50:00

According to the *'Times of Israel'* there has been an *'anti-Semitic hate crime'* at the Holocaust Memorial in White Plains, New York:

'Material and graffiti described as hateful and anti-Semitic were discovered at a Holocaust memorial in White Plains, New York, on the eve of Yom Kippur.

Stickers and posters were found on Tuesday at the Holocaust Garden of Remembrance. Writing described as anti-Semitic was found on a sign outside the garden and inside the park as well, ABC7 also reported.

The Garden of Remembrance, created by the Holocaust and Human Rights Education Center, was dedicated in 1992.

New York Gov. Andrew Cuomo in a statement said that he has directed the State Police Hate Crimes Task Force to offer assistance to local authorities in investigating what he called a "heinous act."

"On this Day of Atonement, I join with New York's Jewish community in remembrance of the lives lost and I pray for love, peace and understanding. Hate has no place in this state," he said in a statement.

Westchester County Executive George Latimer said in a statement that County Police were "actively investigating and reviewing video of the area."

"We are enraged by this act and heartbroken that individuals would target members of our community on the most solemn day in their tradition," Latimer said. "We as a County, people of all faiths, stand with our Jewish brothers and sisters today and always."

The county stepped up police patrols in the wake of the incident. The materials and graffiti were quickly cleaned up.

The county announced an interfaith prayer vigil at the Holocaust memorial Thursday at noon.' (1)

Notice that in all this verbiage a key bit of information has not been provided: what was there about the materials that was *'anti-Semitic'*? Was this just anti-Israel literature, was this *'Daily Stormer'* fliers or was it not *'anti-Semitic'* at all and just seen as an act of desecration of a *'holy monument'*?

This isn't explained and the fact that isn't explained or some idea given as to the materials concerned necessarily suggests that it is on the less *'anti-Semitic'* end of the spectrum and is more an attempt to create evidence of the supposed *'wave of anti-Semitism'* in New York.

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Fake Holocaust Survivors: Lillian Boraks-Nemetz

Mon, 09 Dec 2019 19:56:00

We have yet another so-called '*Holocaust Survivor*' peddling their story. This time in the city of Vancouver, Canada.

To wit:

'For several months, after being forcibly removed from their home, Boraks-Nemetz, her younger sister and parents lived in a single room in the Warsaw ghetto, with little food and the constant threat of illness.

But that wasn't the worst of it.

Her family was headed for the gas chambers at Treblinka, except for a fortunate set of circumstances that enabled them to escape.

But in trying to find people who would risk their lives to take in Jewish children, Boraks-Nemetz was separated from her family and had to shield her identity at all times.

She remembers the day she left her father: It was early in the morning and she had to walk through a checkpoint staffed by armed guards, some of whom had been bribed to let her through.

In her pocket was a piece of paper giving her a different name, age and religion, but there was no guarantee she would escape with her life. Mourning the loss of her family and afraid for what lay ahead, Boraks-Nemetz took her first steps towards her new life as a Polish Christian.' (1)

Boraks-Nemetz's story seems superficially fairly plausible until we think critically and point out that she gets big details – which are a matter of record – utterly wrong like her styling of her time in the Warsaw ghetto as '*several months*' but all the jews of Warsaw were required to be in the Warsaw Ghetto by the end of October 1940 and the deportations from the Warsaw Ghetto to Treblinka did not start until the summer of 1942, which is almost two years later not '*several months*'.

Then we have the fact that before Treblinka even occurred – and remember Belzec, Sobibor and Treblinka were the first part of the so-called '*Holocaust*' and thus the jews could not have known about them or what was allegedly going to happen to them there from gossip as it was a German state secret and a completely new policy at the time - Boraks-Nemetz's were planning to get her out of the Warsaw Ghetto.

Therefore they couldn't have '*known*' about the so-called '*Holocaust*' – despite what Lillian Boraks-Nemetz seeks to imply – and must have been getting her out because they wanted her to live a '*normal*' life in Poland pretending to be a Polish Christian.

So in other words: Lillian Boraks-Nemetz was never in a concentration camp and was only '*rescued*' from the so-called '*Holocaust*' by accident because her family wanted her to have a good life by pretending to be a Polish goy not because her family had any intention of '*rescuing*' her from any top secret German homicidal gassing program (aka the '*Holocaust*').

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Fake Holocaust Survivors: Piero Terracina

Tue, 10 Dec 2019 22:46:00

According to the 'US News & World Report' another so-called 'Holocaust Survivor' has just died in Rome, Italy.

To wit:

'As a 15-year-old, he escaped the roundup by German occupying troops of Rome's Jews in 1943 and went into hiding with his family. But a few months later, as his family marked Passover in April 1944, he was arrested and deported to the Auschwitz-Birkenau Nazi death camps with his family, where his parents, three siblings and other relatives perished.

Terracina's recounting of the horrors of the Holocaust to young people won praise from Italian leaders. In addition to speaking at forums, he accompanied Italian students to the Auschwitz memorial in Poland to educate them about the Holocaust.

President Sergio Mattarella hailed Terracina as a "tireless witness to the memory of the Holocaust."

Noemi Di Segni, president of the Union of Italian Jewish Communities, hailed Terracina as a "true light in these dark times," which she described as being marked by words of hate and denial of the Holocaust.

Among others paying tribute to his efforts was Gov. Nicola Zingaretti of the Lazio region including Rome and the head of Italy's Democratic Party. His testimony, Zingaretti said, "became the mission of life."

On Jan. 19, 1945, Terracina was forced to march, along with other remaining prisoners at the Birkenau camp, by Nazi officers. But during the march, the German troops fled to escape approaching Russian soldiers.

Terracina recalled how he and other freezing companions then sought refuge in the abandoned Auschwitz death camp.

"The cold was terrible and the miserable blanket that we had froze at our mouth, becoming a block of ice," La Repubblica quoted him as saying.

On Jan. 27, 1945, he and other survivors were freed by Soviet troops.' (1)

Now the problem with Terracina's account is buried in the detail at the end of his narrative. He claims that:

'On Jan. 19, 1945, Terracina was forced to march, along with other remaining prisoners at the Birkenau camp, by Nazi officers. But during the march, the German troops fled to escape approaching Russian soldiers.'

But yet:

'Terracina recalled how he and other freezing companions then sought refuge in the abandoned Auschwitz death camp.

"The cold was terrible and the miserable blanket that we had froze at our mouth, becoming a block of ice," La Repubblica quoted him as saying.

On Jan. 27, 1945, he and other survivors were freed by Soviet troops.'

In other words: Terracina was part of a death march from Auschwitz that began on 19th January 1945 but the guards 'ran away' when they saw 'approached Russian soldiers'. Yet Terracina and the other jews didn't go towards the 'approaching Russian soldiers' but rather 'back to Auschwitz' – odd if it was indeed a 'death camp' – and waited to be 'liberated' by the Red Army for over a week.

So the question becomes: why wouldn't Terracina and the jews make contact with the 'approaching Russian soldiers'?

As well as: why did they go back to live in a so-called 'death camp' where an alleged 1.1 million jews were killed?

In addition to: why did it take a week for the Red Army to 'liberate' them if they were approached by a Red Army unit near Auschwitz 8 days earlier?

Terracina’s narrative doesn’t make much sense now: does it?

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Jewish War on Free Speech

Tue, 10 Dec 2019 23:18:00

(10/12/2019)

We begin this week's edition of '*Jewish War on Free Speech*' with a round-up of the sheer amount of political cuckoldry that has been going on lately after jews have been repeatedly bitching about '*anti-Semitism*' being a '*global epidemic*' bordering on a '*pandemic*' especially on social media. (1) The logic used by the jews is – as usual – that opposition to the state of Israel (and anything remotely jewish and/or promoted by jews) is '*anti-Semitic*' (2) and thus all '*right thinking*' individuals and organizations need to be slavish pro-Israel apologists. (3)

Typically only governments and organizations have been infected with this political cuckoldry however but boy are they competing hard to be the most subservient and servile myrmidons of the jews possible.

The British government has listed 'banning boycotts of Israel' as one of its future policies in its political manifesto – hilarious considering the United Kingdom is supposed to be a '*democracy*' where '*free speech*' is '*guaranteed*' – (4) while the head of the Church of England has been busy intervening in politics and claiming that to criticize Israel makes one unfit for public office. (5)

The French government has put whether '*anti-Zionism is ipso facto anti-Semitism*' to a parliamentary vote this week (6) as well as creating a national '*anti-hate*' office to '*combat anti-Semitism*'. (7)

By contrast the German government's effort to formally outlaw Lebanese anti-Israel insurgent group Hezbollah looks weak and ineffectual. (8)

Despite Israeli '*anti-Semitism expert*' Edy Cohen calling for total never-ending war against '*anti-Semites*' everywhere. (9) There are signs that the tide is turning against the self-proclaimed masters of the universe with working class native Brits attacking jews in Kebab shops, (10) an academic defending Adolf Hitler in Italy, (11) another academic openly teaching undergraduate students about Holocaust Revisionism in a balanced way in Chicago, (12) Belgians telling upset jews to go screw themselves over '*anti-Semitic*' parody images at a popular carnival, (13) Australian youngsters are triggering jews by marching into shopping centres in SS uniforms (14) and people are now happily purchasing Auschwitz-themed Christmas ornaments. (15)

Something is happening my friends and the jews know it.

Hence their increasing panicked attempts to stop it by force.

To paraphrase Kipling: and then Western man began to hate.

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Fake Holocaust Survivors: Bogdan Bartnikowski

Tue, 17 Dec 2019 23:03:00

According to NPR there is another so-called '*Holocaust Survivor*' who has been very publicly highlighted during German Chancellor Angela Merkel's visit to Auschwitz-Birkenau.

To wit:

'Bogdan Bartnikowski recalls occasionally asking older inmates, out of innocence or desperation, when he would be released from Auschwitz. He recalls, too, the answer that inevitably came back.
"You want to be free?" they would tell Bartnikowski, who was 12 at the time. After a mirthless laugh, they would point to the chimneys. "This is how you get out. There is no other way out."

Bartnikowski, now 87, recounted his story Friday during German Chancellor Angela Merkel's visit to the Auschwitz-Birkenau complex in Poland.' (1)

Now the problem with this narrative is that Bartnikowski never actually states that he personally saw any murders let alone any gassings himself but rather '*older inmates*' joked with him – which apparently he took deadly seriously – that the only way out of Auschwitz was via the crematorium.

All that humour actually means – when you bother to think about it rather than take it as gospel that it refers to mass homicidal gassings – is that the '*older inmates*' told Bartnikowski that he would be in Auschwitz '*for life*' and the only way out of the concentration camp was to die and thus have your body cremated.

However the obvious interpretation is contrary to the '*Holocaust*' myth so thus Bartnikowski's '*testimony*' is interpreted as a some kind of super-secret coded inmate reference to the alleged German '*homicidal mass gassing program*' aka the '*Holocaust*'.

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Hoax Alert: A Brouhaha in Bloomington (2019)

Tue, 17 Dec 2019 22:11:00

According to 'ABC News' there has been an 'anti-Semitic' brouhaha at Indiana University's Bloomington campus last Friday.

To wit:

'Indiana University says it's investigating an incident of anti-Semitism and racism that allegedly occurred at a fraternity on its Bloomington campus Friday night.'

The incident involved "physical assault, as well as allegations of anti-Semitic and racial slurs," the school said in a statement released Sunday.

Law enforcement was notified and the fraternity was placed on organizational cease and desist, which the school said means "members may not host or participate in organizational activities while the investigation is ongoing or until the case is resolved." The university's interfraternity council also suspended the group's activities.

The Indiana University Police Department is investigating the incident along with the Monroe County Prosecutor's Office and federal authorities.

"Indiana University condemns bias or violence in any form and will hold individuals and organizations accountable," the school said. "Diversity and inclusion are core values that we expect to be shared by all IU students."

The alleged assault took place at the Pi Kappa Phi chapter house in Bloomington, according to Indiana University Police Department spokesperson Shannon Bunger, who told ABC News that a search warrant has been executed and the victims have been interviewed.

"We are aware of allegations of bias statements made in this case and will investigate fully," Bunger said. "Detectives will continue to work this case in consultation with the Monroe County Prosecutor's office and our federal partners."

The incident unfolded "during a university registered event when an uninvited guest started a physical altercation when Pi Kappa Phi members attempted to remove him and his three friends from the house," according to Victor Tran, a spokesman for the fraternity's national organization.

"At this time, our investigation finds this was not an anti-Semitic incident," Tran told ABC News. "Pi Kappa Phi values diversity and inclusion and does not condone violence."

The investigation is ongoing and the fraternity is cooperating with local authorities, Tran said.

"If any members are found in violation of rules, they will be held accountable," he added.

Last week, U.S. President Donald Trump signed an executive order aimed at combating anti-Semitism on college campuses, although the president himself has come under fire several times for comments that have been criticized as anti-Semitic.

The White House said the directive was in response to a recent rise in anti-Semitic incidents across the United States.

"This is our message to universities: If you want to accept the tremendous amount of federal dollars that you get every year, you must reject anti-Semitism," Trump said before signing the executive order in the Oval Office last Wednesday. "It's very simple." (1)

The 'Jewish Daily Forward' twisted the story to claim that:

'The university in Bloomington said in a statement that it was "fully investigating" the incident, in which the Jewish students were attacked when attempting to enter the Pi Kappa Phi fraternity house on Friday night. They allegedly were set upon by a group of 11 fraternity members.'

The university has suspended the fraternity.

"IU police detectives are investigating in consultation" with police, the university said, adding that Pi Kappa Phi "was placed on an organization Cease and Desist, meaning members may not host or participate in organization activities" until the case is resolved.' (2)

The problem here is of course that by the sound of it; a bunch of jewish students at Indiana University tried to crash a fraternity party hosted by Pi Kappa Phi and were physically removed by the fraternity members from the premises. The jews got outraged by being kicked to the curb rather have the chance to roofie and rape a bunch of busty blonde sorority girls got upset and claimed that the nasty fraternity members were being '*anti-Semitic Nazis*'.

This narrative of '*anti-Semitism*' has already been largely busted by Pi Kappa Phi's own national spokesman who has pointed out that they've literally found no evidence of said '*anti-Semitism*' in their member's conduct in their own investigation.

Jews shrieking about '*anti-Semitism*' as an act of revenge when they get prevented from fulfilling their every desire?

Go figure.

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Jewish War on Free Speech

Tue, 17 Dec 2019 22:39:00

(17/12/2019)

We begin this week's edition of the '*Jewish War on Free Speech*' with the news that as Germany has been engaging in extreme political cuckoldry by '*banning*' Lebanese anti-Israel paramilitary group Hezbollah; Austrian MP Helmut Brandstätter has started engaging in a fit of tu quoque by trying to enact the same thing in Germany's southern neighbour (1) while also being on the verge of '*officially*' labeling the Boycott, Sanctions, Divestment (BDS) movement as being '*anti-Semitic*' for daring to criticize Israel. (2)

Not to be outdone German's '*Anti-Semitism Commissioner*' Uwe Becker has been shrieking that German Chancellor Angela Merkel has been aiding '*anti-Semitism*' by allowing Germany's Ambassador to the UN Christoph Heusgen to be so '*daring*' as to criticize Israel. (3) This is probably something of a distraction given that an anti-anti-Semitism campaign billboard – okayed by Becker – has been hilariously accused of '*anti-Semitism*' itself by jews. (4)

The irony is delicious: no?

Over in the UK jews have been openly celebrating after their preferred jewish candidate Boris Johnson – and yes both Boris Johnson and Jeremy Corbyn have publicly and proudly admitted they are of significant jewish parentage – won the British general election this week (5) while the '*Times of Israel*' has been advocating political violence against critics of the jews as a form of '*muscular Judaism*' with the goal of completely silencing them. (6)

Where-as things in the United States have been relatively pedestrian this week with the usual attacks on '*anti-Semitism on campus*' (aka criticism of Israel), (7) but we've also learned to prevent jews entering a university frat party they aren't invited to is '*anti-Semitism*' (8) as is robbing a synagogue even if you have no '*anti-Semitic*' intentions. (9)

Oh well... c'est la vie.

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Hoax Alert: Looting in Los Angeles (2019)

Tue, 24 Dec 2019 10:51:00

According to the *'Times of Israel'* there has been an *'anti-Semitic hate crime'* in the famous Beverley Hills neighborhood of Los Angeles in California.

To wit:

'Police are investigating vandalism at a large Los Angeles-area synagogue as a possible hate crime, authorities said late Saturday.

Prayer books were torn, scrolls were crumpled, furniture was overturned and relics were smashed inside the Beverly Hills Nessah Synagogue, which serves the area's large Persian community.

"This cowardly attack hits at the heart of who we are as a community," Beverly Hills Mayor John Mirisch said.

Police said they are searching for one man seen on video breaking into the synagogue and ransacking it at around 2 a.m. Saturday morning.

"The suspect damaged several Jewish relics, but fortunately the Synagogue's main scrolls survived unscathed," police said in a statement.

"Although police are investigating the crime as a hate crime, the suspect left no markings or other overt signs of anti-Semitism," police said.

Photos posted on social media showed smashed glass and other damage to the synagogue.

Eric Garcetti, the Jewish mayor of Los Angeles, said he was "shocked and outraged" by the incident.

The Israeli-American Civic Action Network called for action against anti-Semitism, linking the vandalism to a recent deadly shooting at a Jersey City kosher market that left four dead including two members of the Jewish community.

"Enough is enough, from the East Coast to the West Coast, Jewishcommunities are under attack," said Vered Nisim, ICAN California chairwoman, according to a local NBC affiliate. "Just a few days ago Jews were killed in Jersey City, and now today this vandalism. How many Jews have to die and how many synagogues have to be destroyed before serious action is taken?"' (1)

Now the obvious point concerning the above is that while jews – notably the *'Israeli-American Civic Action Network'* – have been shrieking that this is *'obviously'* motivated by *'anti-Semitism'*. The LAPD have taken a far more sanguine approach by noting the lack of any evidence what-so-ever that this robbery-cum-vandalism was motivated by *'anti-Semitism'* and was in all likelihood a fairly standard example of robbery-cum-vandalism that targeted the Nessau synagogue as a place with sufficient valuables to worth making a break-in.

In short; I'd rather trust the LAPD than a bunch of screaming hysterical jews.

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Jewish War on Free Speech

Tue, 24 Dec 2019 10:58:00

(24/12/2019)

We begin this festive edition of the '*Jewish War on Free Speech*' with the news that jews have continued shrieking about '*rising anti-Semitism*' in the world with particular focus on Sweden this week. (1) Yet despite this jews seem rather unsure just what '*anti-Semitism*' actually is given that -according to the Israeli Prime Minister Benjamin Netanyahu – to have Israel tried for war crimes in the international criminal court in Hague – as some Israeli jews have been demanding this week – (2) is '*pure anti-Semitism*' (3) and that it '*doesn't have jurisdiction over Israel*' anyway. (4)

Israeli voters have accused a radical jewish nationalist party of being – rather confusingly – '*anti-Semitic*' because it views Orthodox jews as being parasites on the national body, (5) sending an animated gif to a jewish journalist is not only '*anti-Semitic*' but also allegedly a '*hate crime*' (6) as is having jewish political appointees who other jews do not approve of (7) as well as school teaching '*non-approved*' ideas to students. (8)

That hasn't stopped jewish stool pigeons and shabbos goyim swinging into action however both Boris Johnson – the UK's recently elected jewish Prime Minister – (9) and Donald Trump – the current President of the United States whose favourite daughter is a convert to Judaism – (10) have been shrieking about '*rising anti-Semitism*' and pledging to bring massive legal changes to render criticism of jews, Judaism and Israel illegal much as the island of Cyprus has quietly done this week. (11)

Indeed Josef Schuster - President of the Central Council of Jews in Germany – has been claiming – rather implausibly I might add – that German judges are '*too lenient*' with '*anti-Semites*' and thus are liable to be suspected of '*anti-Semitism*' themselves this week. (12) While in Illinois the venerable Arthur Jones is causing hilarious mayhem after being elected the Republican Party's congressional candidate for the second time running and using the legally-mandated campaign airtime to push counter-Semitic ideas. (13)

Yet more chillingly – if still rather amusingly - Adam Eliyahu Berkowitz writing for '*Breaking Israel News*' has been proclaiming that Somalia has been visited by '*biblical plagues*' because it is '*promoting anti-Semitism*'. (14) As ridiculous as Berkowitz's statement is it is however a chilling indication – per my earlier remark – that if jews truly get into a position of uninterrupted power over the world then those that they label their enemies (aka '*anti-Semites*') will almost certainly be hunted down and killed.

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Fake Holocaust Survivors: Mikhail Spektr

Thu, 26 Dec 2019 11:10:00

The *‘Minneapolis Star Tribune’* has featured another so-called *‘Holocaust Survivor’* named Mikhail Spektr in its pages and I thought I’d comment on the latter’s story as is my habit.

To wit:

‘As a child when the war began, Spektr said, he didn't realize what was going on. When the Nazis came, he recalled his grandfather telling him that they were "a civilized nation, they wouldn't do anything to us."

But he and his family were taken to a ghetto on Ukraine's western edge and held there from 1941 until the Red Army liberated it in 1944.

"We were all sleeping on the floor. We lived on the territory (of the ghetto), isolated from the city by barbed wire. The entrance was guarded by Nazi soldiers and policemen," he said. "People who dared (to leave) were indeed shot." (1)

Now the big problem with Spektr’s narrative is an obvious that I have mentioned before. Spektr claims that he as *‘a child’* when the war began in 1939 so he wasn’t likely to have been a teenager let alone an adult two years later in 1941 when Third Reich invaded the Soviet Union and liberated the Ukraine and three years later in 1942 when the so-called *‘Holocaust’* allegedly began.

It is the cornerstone assumption of the *‘Holocaust’* as a historical theory that all jewish children and elderly as well as the infirm were gassed first by the Germans as part of their *‘homicidal gassing program’* that targeted jews specifically (aka the *‘Holocaust’*). Thus how can Spektr as a child - or at best a young teenager – at the time have survived two years (mid-1942 to mid-1944) in a German-controlled ghetto while not being either hidden or even transported to a death camp as a priority execution?

The short answer is that if the so-called *‘Holocaust’* actually happened then this would have been next to impossible rather than the regular occurrence that *‘Holocaust Survivors’* seem to think it was.

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Hoax Alert: Honking on Hanukkah (2019)

Thu, 26 Dec 2019 11:04:00

According to the *'Times of Israel'* there has been an *'anti-Semitic hate crime'* at Yeshiva University in Manhattan, New York city.

To wit:

'A man was arrested and accused of setting fire to a Yeshiva University dormitory on Friday using matches set out for Hanukkah, authorities in New York said.

Peter Weyand, 33, is suspected of setting three fires in the Schottenstein Residence Hall dormitory in Midtown Manhattan as students slept, New York's Fire Commissioner Daniel Nigro said in a statement.

Firefighters responded within five minutes and there were no injuries in the fires, he said.

Surveillance video released by the fire department shows the suspect kicking in a glass door to break into the building at about 3:50 a.m. Friday. The department said Weyand used matches that had been set out for lighting Hanukkah candles.

FDNY



@FDNY

FDNY Fire Marshals have arrested Peter Weyand, age 33, for breaking into the Yeshiva University Schottenstein Residence and using matches intended for a Chanukah menorah to set three separate fires in the building.

"Attacking any religious institution is a serious crime and we have zero tolerance for acts of arson in this city. Thanks to the thorough investigative work of our Fire Marshals, a dangerous individual has been quickly apprehended," Nigro said.

Weyand is being charged with arson, burglary with criminal intent, reckless endangerment of property, criminal mischief, criminal trespass and aggravated harassment, the fire commissioner said.
Authorities did not indicate if there was any hate crime motive in the incident.' (1)

Going by the video that has been helpfully provided; Weyand broke in to the lobby of the Schottenstein residence, couldn't find or get access to anything to steal and promptly began trying to light the place on fire instead. This is clearly not an *'anti-Semitic hate crime'* by Weyand if we go by the video footage and this is further supported by the lack of any *'hate crime'*-related charge being made by the authorities in New York.

Regardless of this however; it was quite the attempt prank... no?

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Jews, Crime and Corruption

Thu, 26 Dec 2019 10:59:00

(26/12/2019)

We begin this week's edition of '*Jews, Crime and Corruption*' begins with the news that as Israeli Prime Minister Benjamin Netanyahu and his political rivals have yet again failed to form a coalition government in Israel. (1) This has triggered a third general election in the country in under a year (2) and jews in both Israel and the Diaspora are massively upset at this political impasse which they are predictably – and probably correctly – blaming on the intransigence of the Israeli Prime Minister. (3)

While all this has been going on Netanyahu is still pushing for immunity for prosecution from corruption charges (4) and his supporters as well as his lawyers have been trying to intimate Israeli prosecutors into dropping the charges. (5) This has been expanded by Netanyahu's aides and political allies to include demanding that Israeli Attorney General Avichai Mandelblit drop specific charges within the corruption indictments against the Israeli Prime Minister. (6)

Netanyahu's wife Sara has been whining about '*being stepped on like a cockroach*' after she was charged with receiving bribes via goods and service rendered in exchange for political and legislative favours. (7)

The couple's first-born son Yair has continued to also have political woes after being accused of so-called '*Holocaust Denial*' – a capital crime in Israel – by association (8) as well as in a separate case: rape. (9)

Getting away from the crimes of the Netanyahu family now; two members of the Israeli security services are to be charged for '*serious corruption*' (10) and have been preventing from getting legal representation due to '*security concerns*'. (11)

The mayor of the northern Israeli city of Kiryat Ata – one Yaakov Peretz – has been arrested by police and is to be charged with of '*accepting bribes, breach of trust and money laundering*' among other things. (12)

Moving onto white collar crimes in the private sector we've had six close associates of Breslov Hasidim's celebrity Rabbi Eliezer Berland – who is currently serving his sentence for several counts of rape – charged with fraud and money laundering (13) and the former finance manager of Moriah College in Australia – a jew named Gus Nosti – defrauded the institution of \$4 million. (14)

In the United States; the ongoing prosecution of the now outlawed Israeli Binary Options Industry has continued with a jew named Austin Smith – a former binary options sales agent turned '*wealth recovery specialist*' – being convicted and imprisoned for a year for his part in the schemes. (15) This is just part of the massive operation to recovery capital scammed out of foreign non-jews by Israeli jews pushing '*Binary Options*' packages and there have been dozens of lawsuits launched against Israeli jews by non-jews trying to recover their money from the jew scammers. (16)

In other crime-related news; another Israeli mobster has been gunned down in a mob hit in Panama (17) and crystal meth is becoming the drug of choice among the Israeli youth. (18)

Moving on to sex crimes now; jewish film director Roman Polanski has been accused of raping yet another non-jewish teenager - this time of French origin - (19) and is desperately trying to '*defend*' himself from his assorted sexual crimes. (20)

Even as he is trying to settle out of court with his non-jewish victims; (21) former jewish Hollywood mogul Harvey Weinstein has been accused by a prosecutor of tampering his ankle bracelet. (22)

While in Cyprus the gentile British victim of mass rape by Israeli jews is having to wait in prison over the Christmas holidays while local police try to wheedle a way to charge her with '*making up the rape*'. (23)

The idea that she was raped by a bunch of jews suffering from a '*sexual emergency*' isn't as unlikely as it sounds when we note that just his week; an Israeli Yeshiva has been caught feeding drugs to its male teenage students to make them less horny, (24) a nineteen year old Israeli soldier has been charged with raping a twelve year old girl, (25) a jew has plead guilty to the 2004 rape of a fourteen year old girl in his Pennsylvania tanning salon (and then fleeing to Israel to escape prosecution) (26) and twelve Israelis have been charged with uploading and distributing '*revenge porn*' on the popular '*Telegram*' instant messaging app. (27)

Let's not forget child molestation and paedophilia either as-yet-unnamed prominent Israeli psychiatrist and public intellectual has been charged with multiple accounts of child molestation. (28) and that Rabbi Daniel Greer – of Yale

University and New Haven, Connecticut – has been sentenced to twelve years in prison for raping a teenage boy attending his jewish boarding school on Norton Street. (29)

The United Jewish Appeal of New York has been named as one of the defendants in a new child abuse legal suit (30) and in an unrelated case a jew from Brooklyn named Yonah Kohn has been testifying that he was repeatedly raped as young child by two ultra-Orthodox rabbis while he was badly beaten by another – one Rabbi Yankel Zitronenbaum – when he reported the rape to the local authorities. (31)

Finally in the UK a jewish synagogue security guard in the London suburb of Hendon named Paul Rosenberg has pleaded guilty to three counts of making child pornography and has claimed that he '*cannot stop*' looking at images of children being raped. (32)

Lovely.

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Fake Holocaust Survivors: Rosalee Glass

Fri, 27 Dec 2019 10:24:00

According to the *'Times of Israel'* a so-called *'Holocaust Survivor'* named Rosalee Glass was invited to the White House's annual Hanukkah party by US President Donald Trump and was sought out for a personal chat by the latter. Glass subsequently died of a blood clot in a cosmic fit of sheer irony, but her narrative is of interest to us.

To wit:

'Born Raisla Talerman in 1917, in Warsaw, Poland, Glass started making men's shirts in her teens. She married her husband at the age of 18, and, after a confrontation with a Nazi soldier, they escaped to a Russian-controlled part of Poland. Later, they were arrested and sent to a prison camp in Siberia. Their young son Elias died in the camp, as did a daughter, Perla.

A son, Manny, survived, and after the war, they were sent to a displaced persons camp in Germany. The family immigrated to Miami in 1951.' (1)

So let me get this right... Glass (nee Talerman) is claimed as a *'Holocaust Survivor'* but she was never in fact in German custody during the so-called *'Holocaust'* but was in fact in a Soviet gulag – likely run by fellow jews who have rightly been referred to as *'Stalin's Willing Executioners'* – and the Third Reich is somehow being held responsible for her internment as well as her son and daughter's deaths during said time.

Yes... things have gotten that insane and historically illiterate.

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Hoax Confirmed: Honking on Hanukkah (2019)

Fri, 27 Dec 2019 11:28:00

(2nd Edition)

According to the *'Times of Israel'* there has been an *'anti-Semitic hate crime'* at Yeshiva University in Manhattan, New York city.

To wit:

'A man was arrested and accused of setting fire to a Yeshiva University dormitory on Friday using matches set out for Hanukkah, authorities in New York said.

Peter Weyand, 33, is suspected of setting three fires in the Schottenstein Residence Hall dormitory in Midtown Manhattan as students slept, New York's Fire Commissioner Daniel Nigro said in a statement.

Firefighters responded within five minutes and there were no injuries in the fires, he said. Surveillance video released by the fire department shows the suspect kicking in a glass door to break into the building at about 3:50 a.m. Friday. The department said Weyand used matches that had been set out for lighting Hanukkah candles.

FDNY



@FDNY

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Weyand is being charged with arson, burglary with criminal intent, reckless endangerment of property, criminal mischief, criminal trespass and aggravated harassment, the fire commissioner said. Authorities did not indicate if there was any hate crime motive in the incident.' (1)

Going by the video that has been helpfully provided; Weyand broke in to the lobby of the Schottenstein residence, couldn't find or get access to anything to steal and promptly began trying to light the place on fire instead. This is clearly not an *'anti-Semitic hate crime'* by Weyand if we go by the video footage and this is further supported by the lack of any *'hate crime'*-related charge being made by the authorities in New York, which has subsequently been confirmed to be the case by the NYPD. (2)

We have also been informed that Weyand is the grandson of famous jewish physicist and creator of the Hydrogen Bomb Edward Teller (born Ede Teller in Budapest) and is therefore jewish himself. (3)

Go figure.

Regardless of this however; it was quite the attempt prank... no?

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Julian of Norwich on the Jews

Fri, 27 Dec 2019 11:57:00

The late medieval English Christian female mystic and hermit known as Julian of Norwich is known only through her famous work *‘Revelations of Divine Love’*, which she wrote in the late 14th century in her anchorite retreat attached to in the English city of Norwich. In the course of her *‘Revelations of Divine Love’* she makes her views on jews very clear when she writes that:

‘For I had sight of the Passion of Christ in diverse Shewings, - the First, the Second, the Fifth, and the Eighth, - wherein I had in part I had a feeling of the sorrow of our Lady, and of His true friends that saw Him in pain; but I saw not so properly specified the Jews that did Him to death. Notwithstanding I knew in my Faith that they were accursed and condemned without end, saving those that converted, by grace. And I was strengthened and taught generally to keep me in the Faith in every point, and in all as I had before understood: hoping that I was therein with the mercy and grace of God; desiring and praying in my purpose that I might continue therein unto my life’s end.’ (1)

This is obviously a reiteration of the anti-Judaic Christian doctrine of Deicide – which to be fair is completely accurately based on the Gospels – but Julian makes it abundantly clear that she both completely subscribes to the idea that the jews are *‘Christ-Killers’* but also that this belief helps strengthen her own faith in Christianity and the doctrines of the Roman Catholic Church.

Predictably however like most other Christian anti-Judaic writers Julian leaves room for *‘sincere conversion’* – much like Martin Luther and John Calvin did – among jews and baptism somehow renders a jew no longer a jew, but this is more a failure of the Christian frame of reference on the jewish question than anything more drastic.

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Israel and the Assassination of Qasem Soleimani

Thu, 16 Jan 2020 04:43:00

When the news about the assassination of Qasem Soleimani – the powerful commander of Iran’s Quds Force and the strategic mastermind behind Iranian foreign policy in the Middle East for over two decades – in what looks like a missile strike in Iraq conducted by the United States at the express orders of Donald Trump broke. I could barely believe my ears much as I had a hard time believing that Trump would heavily bomb the Syrian Air Force for conducting alleged ‘*chemical attacks*’ on jihadis early on in his Presidency.

Given that I have previously documented how the Donald is in reality a pawn of the Israel Lobby and a spiritual member of the tribe; (1) I shouldn’t have been as surprised as I was. The fact that jews immediately moved to claim that the assassination of Soleimani was a ‘*major step in the fight against terrorism*’ (2) was unsurprising but what was somewhat unusual was the openness and quickness with which Israeli government officials have moved to laud the act as being ‘*good for Israeli interests*’. (3)

Not since 9/11 have we seen an Israeli government so keen to take credit for an attack being ‘*good for Israeli interests*’ as even Israeli attacks on Iranian, Hezbollah and Syrian Arab Army targets in Syria have been rarely acknowledge as such, (4) which necessarily suggests that the Israeli government is keen to take credit for the assassination of Soleimani as a way of spreading the idea that ‘*no one*’ is beyond Israel’s reach or too important for the jewish state to kill.

This admission is also strengthened by the fact that we already know for a fact that it was the Mossad who provided the intelligence for the missile strike (5) and that it was green-lighted by Trump purely because of its importance to Israeli foreign policy. (6)

The importance of Soleimani to Iranian foreign policy in the Middle East cannot be understated as can be seen by the sheer scope of the justified anger that has been expressed by the Iranian government and its allies (7) even as they have implemented Soleimani’s succession plan. (8) So powerful has this anger been that Trump – ever the puppet of jewish interests – has immediately threatened further strikes on ‘*52 Iranian targets*’ within Iran itself. (9)

There is also manifest concern from Trump’s non-jewish allies about potentially significant Iranian revenge attacks (10) and the United States has already been requested to remove its forces by the Iraqi government in punishment for its actions in killing a major Iraqi ally on Iraqi soil. (11)

The fact remains that we know something is coming in retaliation for this assassination but the question is: will it be enough to provoke war or will it be more of the same and be just tit for tat?

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Jewish War on Free Speech

Thu, 16 Jan 2020 04:30:00

(16/01/2020)

In this week's edition of '*Jewish War on Free Speech*' we open with the news that as jews and their myrmidons – notably New York City's Mayor Bill de Blasio – (1) have continued shrieking about '*increasing anti-Semitism*' in the United States and the world in general. (2) This has apparently gained some transaction with the Trump administration (3) and Rabbi Marvin Hier of the '*Simon Wiesenthal Center*' has demanded that a '*24/7 FBI Task Force*' be created to track down and prosecute '*anti-Semites*'. (4)

What constitutes '*anti-Semitism*' however continues to be rather... shall we say... controversial among the jews themselves with everything from floods (5) and cosplaying in German military uniform (6) to criticizing Israel (7) and claiming to be '*more jewish*' than an biological jew. (8)

It doesn't help that even the Sephardic Chief Rabbi Yitzhak Yosef has been accused of '*anti-Semitism*' for attacking part-jews from the former Soviet Union as being '*religion-hating gentiles*'. (9) Naturally his remarks have failed to be reported outside of Israel itself but if there was an ounce of common sense among the jewish community then they'd see that Yosef's remarks are not '*anti-Semitic*' but rather anti-gentile in nature as he's basically saying that gentiles are less than human and he also has a track record of making similar proclamations.

This necessarily confuses the issue of just what '*anti-Semitism*' is beyond '*what individual jews say it is*' since '*White Supremacist*' (10) and Islamist literature (11) are labelled as such but yet Yosef's comments are also labelled as '*anti-Semitism*' as is any criticism of the Israeli state

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Fake Holocaust Survivors: Moshe Peter Loth

Sat, 25 Jan 2020 12:29:00

According to the *'Jewish Daily Forward'* yet another prominent so-called *'Holocaust Survivor'* has exposed to both be a complete fraud and in this case: not even jewish.

I reproduce Toby Axelrod's article below without further comment because - let's face it – I don't need to tell you about how utterly stupid and implausible most *'Holocaust Survivor'* accounts are.

To wit:

'Moshe Peter Loth made headlines in November when he hugged defendant Bruno Dey during his trial in Hamburg, Germany. Loth is a Florida man who identified as a Holocaust survivor, and Dey is a former concentration camp guard.

"Watch out everyone, I'm going to forgive him," Loth, 76, said as he approached Dey, who admits to having been a guard at the Stutthof camp near Gdansk, which today is in Poland.

But Loth may have exaggerated his story — he was born into a Christian family and was likely never in a camp.

Loth has told journalists over the years that his grandmother and mother were both imprisoned in the camp, turned in by his own grandfather, whom he described as a Nazi. Loth also claimed to have received information from the Red Cross that he was born in the camp.

According to information provided to the Jewish Telegraphic Agency by four major Holocaust archives, the woman Loth identified as his mother — Helene Anna Flood — was released from the camp one month after she was taken there, and several months before Loth was born.

Loth told his story to a Germany-based missionary group in 2005, and to an online publication, the Othello Outlook, in 2012. It was also mentioned in an autobiography, "Peace by Piece," written with Sandra Kellog Rath.

Loth, who had submitted documents to Yad Vashem claiming his grandmother died in a gas chamber in Stutthof, has spoken at Holocaust memorial ceremonies about his past and has been introduced as a Holocaust survivor with Jewish roots.

Spiegel magazine reported late last month that Loth was born into a Protestant German family near Gdansk. His grandmother died in 1943, but not in a Nazi camp.

Loth's attorney told Spiegel that Loth was under the impression that his grandmother had died in the camp, and would be correcting his witness testimony to Yad Vashem.

As a co-plaintiff in Dey's case, Loth had been allowed to question Dey, who repeated his testimony that he had not volunteered to be a guard in Stutthof and that he was shocked by what had happened there.

In 2015, Auschwitz survivor Eva Mozes Kor publicly forgave former SS guard Oskar Gröning at his trial in the District Court of Lüneburg. Kor, a Romanian-born U.S. citizen who died last July at 85, urged Gröning to set an example by publicly denouncing neo-Nazi activity.

The press office of the Hamburg-based prosecutor's office told JTA in an e-mail that "the trial against Mr. Dey is neither suspended nor dismissed. It will continue as scheduled." (1)

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Hoax Alert: The Narked NYPD (2020)

Sat, 25 Jan 2020 12:17:00

According to the 'New York Post' we have had our first so-called '*anti-Semitic hate crime*' in Borough Park, New York.

To wit:

'A Hasidic Brooklyn man has reported that an NYPD cop in a patrol car yelled "you f--king Jews" at him and his 17-year-old son before driving off, former Assemblyman Dov Hikind told The Post.

The man called Hikind — founder of Americans Against Anti-Semitism — to report the anti-Semitic slur, which he said the cop hurled at them late Friday as they left a tish, a gathering of Hasidic Jews with their rabbi, in Borough Park.

"I have much respect for NYC's Finest but this incident must be investigated by the NYPD. With Antisemitism on the rise, we can't allow any form of hate to be tolerated," Hikind said in a tweet, which he posted along with a video of the conversation he had with the man.

"It personally hurts me to deal with anything like this because I've been a great supporter of the NYPD for my whole life," Hikind told The Post.

"The guy was absolutely shocked. The 17-year-old said to me, 'The people that are supposed to protect us hate us.' That is obviously not true," he added. "I'm sure this is a rare exception. But it needs to be investigated. It's not just not acceptable."

The NYPD did not immediately respond to the allegation.

The alleged incident came to light after more than a dozen anti-Semitic attacks over the past two weeks rocked the city.

Hikind has called the wave of anti-Semitism "an epidemic."

"Things have gotten out of control," Hikind told The Post on Friday. "I urge anyone — even if they called you 'a dirty Jew' — to report it. We need to know what's going on ... it's not too late to come out."

The NYPD is aware of the incident and it is under internal review, a police spokeswoman said.' (1)

If you listen to the audio recording provided by Dov Hikind to the 'New York Post' then all you'll hear is an histrionic jew screaming about being called a '*fucking jew*' by what he claims was an NYPD officer. The problem of course is that there is no actual evidence – video, audio or other witnesses – to corroborate the babbling jew's story now is there?

The one thing is very evident however is how absolutely terrified the jews are at the moment as if they can sense that something is coming and they are panicking in desperation to try to avoid whatever they sense their future holds.

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(1) <https://nypost.com/2020/01/14/hasidic-brooklyn-man-says-nypd-cop-yelled-you-f-jews-at-him/>