The Six Million Reconsidered

A Special Report by the Committee for Truth in History
THE SIX MILLION RECONSIDERED

Is the ‘Nazi Holocaust’ Story a Zionist Propaganda Ploy?

VOLUME ONE

In an Examination of the Jewish Genocide Claim Versus the Disaster of the Twentieth Century

By the Committee for Truth in History
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Dedicated to the Unknown Hundred Million, 
killed in this century by Marxism, Zionism and the winless wars of International Finance

_You Jews have surpassed all nations in impertinent fables._
VOLTAIRE

_Who controls the past controls the future._
GEORGE ORWELL

_A lie can never be young but once._
G. K. CHESTERTON
MARK TWAIN was lucky. He lived at a time when these things could still be treated with the saving grace of good humor:

"You will say that the Jew is everywhere numerically feeble. When I read in the *Cyclopedia Britannica* that the Jewish population of the United States was 250,000, I wrote to the editor and explained to him that I was personally acquainted with more Jews than that, and that his figures were without a doubt a misprint for 25,000,000. People told me that they had reasons to suspect that for business reasons, many Jews did not report themselves as Jews. It looks plausible. I am strongly of the opinion that we have an immense Jewish population in America. I am assured by men competent to speak that the Jews are exceedingly active in politics."

Mark Twain does not specify what he means by "exceedingly active in politics," but the activity obviously has not decreased since 1899. Important Cabinet and administrative positions surrounding Presidents of the United States since the days of Franklin Roosevelt have increasingly been held by members of the Zionist Jewish consensus, and far out of proportion to their admitted numbers in the general population.

More to the point, if you tried to josh about there being an "immense" number of Jews among us now, you would undoubtedly have to be a Mark Twain first of all even to get your words published. Because, truth
to tell, a *de facto* segregation has developed in our publishing and broadcasting machinery. Jews pre-

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*...*

In ancient Rome, for example, it was unquestioningly believed that the shape of a crow's gizzard could predict the future. In Egypt, people were convinced that tiny scarab beetles rolling dung balls up a hillside were the very incarnation of the divine spirit. Doubtless, a well-meaning true believer of those days would have challenged anyone to fisticuffs who cast the least aspersion on the particular mythology that he had been brought up on.

A little closer to home, we find medieval theologians indulging in some alley-cat-like exchanges with one another on how many angels might dance on the head of a pin. Was it six or sixty? — Or even, say, six million?

Most intriguingly, we find the *Babylonian Talmud* (secret Jewish "law") telling how, if you take the ashes of a black cat burned at midnight and place them in your eye, you will then "see the demons, and all the lost shades, dancing around you."

So, every age seems to have its dogmatic, fundamentalist creed. Something it wholeheartedly espouses and asserts, something that cuts across all party and personal lines and summons forth the occasional upwelling moment of reverent silence, with perhaps a lump in the throat and a tear in the eye. Today that great Myth, that cornerstone on which is posited the entire ramshackle ethical structure of post-World War Two times — "the central metaphor of evil in the modern world," as *Time* magazine has solemnly pronounced it — is the claim that six million Jews ascended as veritable burnt offerings up the chimneys of German concentration camps.

We see it chalked up on blackboards, from grade school to "grad" school. We read about it in the newspapers and magazines — usually every thirty to sixty days. And we hear it voice-over soft violins and heavenly choir in the movies and television. Yet, the Zionist Jew Henry Kissinger, with President Richard Nixon in tow, can scurry off to hob-nob with the various Marxist empires which have butchered a hundred million, and there is no protest but, fantastically enough, loud hosannas from the news media about the advancing cause of "world peace."

*...*

This has not been a particularly pleasant book to...
write, and no doubt will not be the most delightful to read. We have had to take a hard look at many repugnant historical matters which would assuredly have been better left buried with the dead past, if the Zionists of today did not make such a Pharisaical fuss about their own blamelessness. But then, the kind folk who insist upon looking for silver linings and “not dwelling upon” the truly ghastly forces that have been at work in this seemingly accursed century, can scarcely gain insight into the hidden causes of events that shape their own lives.

Certainly no one is perfect, and there is no people or religious or national group of any kind, perhaps, that does not have a few traits to be less than proud of. Yet, by forcing the issue of “persecution”—within which the Six Million story occupies the biggest niche—the Zionist Jews have created an impossible situation.

Either one must accept the claim of brutal and senseless oppressions of a harmless and even saintly minority by many different majorities, of all times and places, or else one reluctantly turns to the possibility that the Zionists may have had at least something to do with provoking whatever problems they have had. The latter obviously is the only course open to the fair-minded.

We will of course be accused by some of joining the “persecutors” and would-be “gas chamber” proprietors by writing thus: the Zionists and their propaganda flunkies play a totally uncompromising game: for us or agin’ us. Few Americans are aware that there is a nationwide secret agency called the Anti-Defamation League, an offshoot of the arch-Zionist American Jewish Committee, which monitors all print and electronic communications reaching the mass audience. This ADL enforces a strict ban on any objective discussion of Jewish affairs.

The rule is: No unflattering depiction of the doings of the organized Jewish community, of which the Zionist rape of Palestine is but one undertaking. That is why this book will be given the “silent treatment” invented by Rabbi S. Andhill Feinberg of the ADL and will never be advertised or reviewed, favorably or unfavorably in any of the mass media, and will never be distributed in the Zionist-dominated retail book trade. We leave it to the reader—who no doubt thinks the book-burning of Hitler’s Germany was a bad thing—to judge whether this much more de-

vicious censorship facilitates the kind of objective dialogue that should prevail in the present explosive Zionist situation, which every day poses a greater threat to world stability.

* * * *

“The longer anti-Semitism lies in abeyance, the more fiercely will it break out.” So wrote Theodore Herzl, the patron saint of the world Zionist movement, in his book The Jewish State. Accepting for the moment the misnomer of “anti-Semitism,” we can only agree with the thought as an interpretation of history thus far: there have been a seemingly relentless pattern of explosions of hostility to the Jews, following cycles of seeming quiescence. Herzl goes on to list his reasons for believing that the cause of this lies more within the Jewish community than among the Gentiles. We would only add our observation that much of the trouble stems from the constant struggle of the Jewish establishment to suppress meaningful discussion of certain less laudable doings—such as the imperialist adventure in occupied Palestine—thus causing unhealthy pressures to build up.

Of course, it goes without saying that we are not talking about all Jews when we refer to the Zionist establishment. Obviously, all do not really support Zionist colonialism, or more of them would be willing to perform the aliyah or “rising” by immigrating to the Israeli entity that is constantly demanded by the New York and Tel Aviv leaders. Instead, there has lately been a growing net loss of population from occupied Palestine, leading one to wonder whether there is not some truth in the old joke that “a Zionist is a Jew who wants some other Jew to go to Palestine.”

Experience and observation suggest a “hardcore” of perhaps ten per cent of the Jewish community who fully commit themselves to the mistaken projects of the ruling oligarchy. The others are more or less coerced into supporting these things, as a small minority of anti-Zionist Jews such as Rabbi Elmer Berger, A. M. Lilienthal and Benjamin Freedman have so long maintained.

* * * *

Suppression has been the fate of revisionist (i.e., un-
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trammeled, nonestablishment) history in general, and nowhere more so than with the heavily tabooed investigation of the Six Million Myth. In English, the literature begins with a little volume first published in 1969, entitled *The Myth of the Six Million*. The author chose to remain anonymous for understandable reasons, considering that he is a revisionist historian and professor at a leading and quite "liberal" West Coast university.

Next, a booklet entitled *Did Six Million Really Die?* was produced in England. This seems to have been largely a refurbishment of material from the previous study, breaking little new ground. By far the most thorough and detailed of these analyses of the technical aspects of The Myth is *The Hoax of the Twentieth Century*, by Dr. A. R. Butz, a professor of engineering at Northwestern University. These books, together with a number published in Europe in other languages, have done an excellent job of examining the rickety evidentiary structure of the gas chamber story *per se*.

The present volume is conceived by this Committee as a supplement that weighs the credibility of age-old Jewish atrocity tales (of which the Six Million story is but the latest, and greatest) in the light of several historical-cultural factors that deserve to be known better than they have been. The Zionists and their friends do not want the non-Jewish world to learn about these forbidden matters that we are about to discuss, for reasons that we hope will quickly become apparent.

—The Committee for Truth in History
Chapter One

The ‘Anti-Semite’ Smear

Today, only Zionists can criticize Zionists. Others (even Semite Arabs) are denounced as ‘Anti-Semites’, hatemongers. This is one of many reasons why the term is meaningless... 

In the beginning was the word. Today, humanity is scared silly of it. The word has a vaguely professorial, even pseudoscientific sound. But it is virtually a registered trademark used by irate Zionists against persons whom they find not to their liking. The fact that the word is utterly incapable of rational definition does not by any means deter its users, so long as it "works." Zionists all too often lack a sense of the ridiculous where their doings are concerned.

James Abourezk, a United States senator from South Dakota, took note of this peculiar phenomenon in a speech before a gathering of Democratic Party leaders on March 27, 1977. Noting that the “Israeli lobby” wields “extraordinary influence” in Washington, Mr. Abourezk pointed out that it is easier for Americans to criticize their own government than that of the Israel entity in Palestine because critics are “fearful of being assailed as anti-Semitic. Just as we have seen U.S. presidents wrap themselves in the American flag, in efforts to stifle criticism of their policies, so do we see a foreign country wrapping itself in its state religion, so that criticism of the state or its policies is perceived as a form of racism,” the senator said. He received a standing ovation from the audience attending the Jefferson-Jackson Day Dinner in Denver, Colorado.¹

Senator Abourezk is to be commended for his can-
interest in world gold movements, a howl went up from the press. Yet Ford might only have been restating these familiar words from the book of Exodus:

And he received it [the gold] at their hand, and fashioned it with a graving tool, after he had made [of] it a molten calf: and they said These be thy gods, O Israel, which brought thee up out of the land of Egypt. (Exodus 32:4)

In any case, superbanker Jacob Schiff had made many remarks about overseas gold traffic and its implications in his published letters, but as a Jew, was not of course stricken with the awful imprecation. Nowadays, only Jews can freely criticize other Jews.

If someone should have the foolhardihood to observe: "I have seen this people, and behold it is a stiff-necked people," it is very certain that a damaging and insidious process would immediately be directed at him, which in many professions, could well cost him his ability to earn a livelihood. And yet, Jehovah Rms himself first used the phrase, we are told.

Very few public employes or news media personnel, for example, can keep their jobs in the face of an all-out "anti-Semite" witchhunt by the Zionist "defamation" chasing apparatus, which maintains a huge private intelligence network and extensive dossiers on those it imagines to be its enemies, enforcing whenever it can blacklists of offending newsmen and political figures.

Moses told the Israelites, on their first marauding foray into Palestine (then called Canaan) that they were not being given the land for their uprightness of heart. Daniel said all Israel had transgressed the law of God, while Nehemiah averred that the Jews' rebellion and disobedience had caused their fall into the hands of their enemies.  

The words of Isaiah make the most "virulent anti-Semitism" of our day (anti-Semitism is always "virulent" or "scurrilous") seem virtually tongue-tied by comparison:

Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters! . . . Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil . . .

The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves . . .

But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue, are ye not the children of transgression, a seed of falsehood? (Isaiah 1:1-17; 3:9; 30:9; 57: 3-5)

Jesus the Christ presumably was a Semite. He followed the example of Isaiah, Ezekiel, Hosea, Amos and the other Prophets in denouncing the professional priesthood, calling them among other things children of the devil. The priesthood replied by forcing the execution of Jesus by the somewhat reluctant Roman civil power in Judea.

Centuries ago, Jewish affairs were galvanized by the intellectual rebellions of Maimonides, Spinoza and Uriel Acosta. Each of these suffered severe strictures — even formal cursing ceremonies and condemnation to death in the case of Spinoza. Maimonides was driven from his native Spain in fear of his life, and eventually settled in North Africa. This was at the hands, not of pogrom-inciting Gentiles but of Jewish coreligionists, at the instigation of the rabbinical authorities whom these men had challenged. Reflecting on his experiences, Baruch Spinoza wrote in the famous Tractatus Theologico-politicus about the hate-prone tendency of the ancient Jews of the Holy Land:

The love of the Hebrews for their country was not only patriotism but also piety, and was cherished and nurtured by daily rites until, like their hatred of other nations, it was absolutely perverse (as it very well might be, considering that they were a peculiar people and entirely apart from the rest). Such daily reprobation naturally gave rise to a lasting hatred, deeply implanted in the heart: for of all hatred, none is more deep and tenacious than that which springs from extreme devoutness or piety, and is itself cherished as pious.  

By the 19th century, the Zionist poet laureate Israel Zangwill looked out upon Jewish affairs with a jaundiced eye and wrote a poem titled Israel:

Pious, fanatical zealots, throttled by Talmud-coil; Impious, lecherous skeptics, cynical stalkers of Spoil; Wedded 'neath Hebrew awning, buried 'neath Hebrew sod; Between, not a dream of Duty, never a glimpse of God;
Blarneying, shivering, crawling, taking all Colours
but None;
Lying a fox in the covert, leaping an ape in the
Sun!9

The brilliant French Jew Bernard Lazare analyzed
the causes of hostility to his people, and wrote a book
entitled Antisemitism that should be read by all per-
sons of goodwill trying to understand this troubled
subject. Lazare concluded:

Wherever the Jews settled after ceasing to be a
nation ready to defend its liberty and indepen-
dence, one observes the development of antisemi-
tism, or rather anti-Judaism; for antisemitism is an
ill-chosen word, which has its raison d'être only in
our day. . . If this hostility; this repugnance had
been shown towards the Jews at one time or in one
country only, it would be easy to account for the
local causes of this sentiment. But this race has
been the object of hatred with all the nations
amidst whom it ever settled. Inasmuch as the en-
emies of the Jews belonged to divers races . . . it
must needs be that the general causes of antisemi-
tism have always resided in Israel itself, and not in
those who antagonized it.6

Strangely enough, the founding father of political
Zionism himself became convinced of this same idea.
In his The Jewish State, the book that has been called
the literary cornerstone of the state of Israel, Theo-
dore Herzl wrote:

The Jewish question exists wherever Jews are to
be found in large numbers. Every nation in whose
midst Jews live is, either covertly or openly, anti-
Semitic . . . Anti-Semitism increases day by day
and hour by hour among the nations; indeed, it is
bound to increase because the causes of its growth
continue to exist and cannot be removed. . . Its
immediate cause is our excessive production of
mediocre intellects, who cannot find an outlet
downwards or upwards — that is to say, no whole-
some outlet in either direction. When we sink, we
become a revolutionary proletariat, the subordinate
officers of all revolutionary parties; at the same
time, when we rise, there rises also our terrible
power of the purse.7

Our point in citing these often unpleasant words is
only to show the extraordinarily tangled situation that
obtains in this ludicrous matter of "Semite anti-
Semites." The various sources we have quoted, from
the Holy Bible onward, are never labeled "anti-
Semitic." This can only be because the sources are
supposed to be Jewish. Ergo: Jewish Semites — and
non-Semites — can criticize the Jewish establishment
without being smeared as anti-Semites. But if a non-
Jewish, Arab Semite like Ambassador Baroody ex-
presses doubt about the Zionist "Six Million" claim,
he becomes an anti-Semite.

It would seem that there is a bit of a double stan-
dard in effect. If only Zionists are to be allowed to
criticize Zionists, what is this but the old "Chosen
People" racist superiority complex raising its unlovely
head once again?

Logical Definition of 'Anti-Semitism' Is Impossible

The difficulties in arriving at a logical definition of
"anti-Semitism" are reflected in the fact that the most
prestigious dictionary of the English language does
not even list the word. The Oxford English Dictionary
does recognize Semitism: "the attributes character-
istic of the Semitic peoples. Also the fact of being
Semitic. b. in recent use, Jewish ideas or Jewish in-
fluence in politics and society." A Semite, to the Ox-
ford editors, is "a person belonging to the race of
mankind which includes most of the peoples men-
tioned in Gen. x as descended from Shem son of
Noah, as the Hebrews, Arabs, Assyrians and Ara-
means, Also a person speaking a Semitic language as
his native tongue."**

The Random House Dictionary gives the follow-
ing: anti-Semite, "a person who is hostile to Jews." Semite, to editor Jess Stein and company, is: "1. a
member of any of the peoples supposedly descended
from Shem, the eldest son of Noah. 2. a Jew. 3. a
member of any of various ancient and modern peoples
originating in SW Asia, including the Sumerians.
Akkadians, Canaanites, Phoenicians, Hebrews and
Arabs." Semitism: "1. Semitic characteristics, esp. the
ways, ideas, influence, etc. of the Jewish people."8

Demographically, of course, there are far more
Arabs and related Semites in the world than there are
"Hebrews," to use Mr. Stein's quaint, and as we

lawsuit, brought by a Zionist, was decided in favor of the
Oxford editors. One of their long-standing definitions of the
word Jew, as a colloquial verb, reads: "To cheat or overreach,
in the way attributed to Jewish traders or usurers. Hence Jew-
lish. . . ." This case may be either another unfortunate example
of hatred and "Six-Millionism", or a simple exercise in aca-
demic freedom to compile the language as the colloquium or
common folk use it, resisting political decrees on what truth is
at any given moment.
shall shortly see, inadequate, terminology. So, it must \textit{prima facie} seem a bit presumptuous of the Zionists to claim a monopoly of the term, as they tacitly do whenever they bestow the epithet \textit{anti-Semite} on anyone whom they sense to be unsympathetic to their political objectives. Presumptuous or no, however, it is a fact that "anti-Semite" and "anti-Semitic" are used in the mass media only to refer to opponents of the Zionist establishment.

The only definition approaching official Jewish sanction is the one given by the prestigious Rabbi Louis Finkelstein, unofficial pope of American Jewry (he quoted it from an article on American Jews in the February 1936 edition of \textit{Fortune} magazine): "The deliberately incited phobia which has produced the social and economic and sometimes physical pogroms of modern Germany, just as it produced the murderous pogroms of Czarist Russia." But, aside from the question of whether a phobia in the strict psychological sense can be "incited" by any means available to a vague socio-political tendency like "anti-Semitism," one must question who is doing this deliberate inculcating? It is manifestly true, as Bernard Lazare and Herzl say, that "anti-Semitism" has sprung up at all times and places that Jews have lived among non-Jews. But the implication that there is some colossal conspiracy against the Jews that crosses all temporal, geographical and ethnic lines since ancient Egypt does seem a bit excessive.

There are some who regard this kind of word-juggling as a peculiar talent of those mystical Zionists who are involved with the esoteric doctrines of Kabballah. In these arcane and little-known affairs, letters and syllables take on a bizarre significance not found in any other tongue. "Occult" experts today declare that there are certain vocal sounds and calligraphic shapes that can be used to conjure up powerful reactions in the everyday world of phenomena. This supposedly is why Hebrew is the pre-eminent language of sorcery, just as the six-pointed Star of David on the Zionist flag is perhaps the most common symbol in the "black arts."

Whatever the truth of all this may be — and science today is approaching closer to the long-derided "irrational" side of experience — there is no question of Zionist word wizardry in view of their success in making the ridiculous neologism "anti-Semitism" a powerful psychological weapon. Nothing is surprising in this fraud-ridden business: it is a fact that the "anti-Semitism" conceit was coined in a half-jocular way by a 19th century Jewish journalist named Wilhelm Marr. That Marr himself was "anti-Semitic" is only one more wrinkle in the swirl.

\textbf{Most Zionists Are Not True Semites}

But this peculiar war of words rises to a final pitch of bewilderment in the fact that the people who angrily fling the epithet "anti-Semite" in all directions are definitely not racial Semites themselves. This includes the great majority of the Zionist Jews who have seized lands held for thousands of years by Arabs in Palestine, in order to form the modern Israel entity.

These so-called Jews are actually descendants of a Mongolian people from Central Asia, who adopted Judaism by conversion around 740 A.D. They have no lineal connexion with the Biblical Hebrews, and hence only a squatters' claim to the crossroads of the Near East thousands of miles from where they originated. The name of this Oriental tribe is the Khazars and their history is extremely interesting. They are also known as Polish Jews or Russian Jews, and in Hebrew as \textit{Ashkenazim} (from the Hebrew word for Germany). The descendants of the original Old Testament Jews of ancient Judea are called \textit{Sephardim} or Spanish Jews, and there has been over the years considerable ill feeling between these two sectors.*

The Sephardics have always affected a social snobbery toward the Ashkenazim, but in approximately the past century and a half, the more forceful and numerous neo-Khazars have seized control of world Jewish affairs, largely through the financial activities of the Rothschilds and the half-dozen banking dynasties allied with them, in Europe and particularly in America. This is also the element that has provided the terrorist architects and present power structure of the Zionist seizure of Palestine.

Somehow, this extraordinary situation of the Semitic Palestinian people being overrun, slaughtered and finally driven out of their homeland by the non-Semitic "Russian Jew" Zionists of Khazar descent — who then trumpet to the world that opposers of this crime are "anti-Semitic" — begins to take on the

*See, for example, the recent books of Stephen Birmingham, \textit{Our Crowd} and \textit{The Grandees}. 

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proportions of a scenario in the contemporary "Theater of the Absurd."

The prominent Jewish writer, Arthur Koestler, grapples with this tragicomic affair in his 1976 study of the Khazars entitled *The Thirteenth Tribe*. Pointing out that "the large majority of surviving Jews in the world is of Eastern European — and thus perhaps mainly Khazar — origin," he correctly observes that this logically makes the term anti-Semitism "void of meaning." With huge understatement, Koestler declares that "the story of the Khazar Empire, as it slowly emerges from the past, begins to look like the most cruel hoax which history has ever perpetrated." We would only quibble on one point: the hoax was not perpetrated by history.

**Some Final Questions on 'Anti-Semitism'**

In closing this short inquiry, three questions come to mind.

1. Since being branded an "anti-Semite" has become quite a stigma, placing in jeopardy the individual's economic and social welfare, should not the phrase be exactly and rationally defined? Inevitably someone is going to be mislabeled sometime. And yet the arch-Zionist Anti-Defamation League of B'nai B'rith, which usually has charge of wielding the branding iron, has repeatedly refused to answer queries from this committee asking for such a definition. We have sadly concluded by wondering whether that "uptight" organization should not more accurately be called the Anti-Definition League!

2. What is a "Semite"? Is it or is it not a member of a racial group? According to the prevailing Jewish authority, Jewry is a religious group only, with no racial (i.e., genetic) identity. Yet they continue tacitly to endorse a 19th century racialist conception of themselves every time they label an opponent "anti-Semitic." In order to get United Nations approval of a measure condemning religious discrimination recently, the so-called State of Israel gravely assented to having the word "anti-Jewish" substituted for "anti-Semitic." If the two are synonymous to any extent, would it not be more accurate if all Jewish organizations similarly dropped the meaningless and racist designation "anti-Semitic" in favor of "anti-Jewish"?

3. As we have seen, the majority of today's Jews are not descendants of the Old Testament Hebrews but of a Mongolian people of Central Asia called Khazars. These people were fairly recent converts to Judaism, as Arthur Koestler and earlier writers have shown. Yet, the non-Semitic Mongolian "Jews" are by far the most powerful in Jewish and Zionist affairs, and are the ones who quickest raise the cry of "anti-Semitism" against ideas or activities that irritate them. In the interest of historical accuracy, should not this peculiar but evidently necessary vocabulary of swear-words be enriched by the term "anti-Khazar"? At the very least, should not intelligent people realize that anti-Zionism does not equal "anti-Semitism"?
Chapter Two
Zion’s Own ‘Six Million’ Plans

Semi-secret religious texts inculcate genocide and exploitation of others, while bemoaning as ‘persecution’ any opposition to the imperialist projects of organized Jewry . . .

Although it may be news to the trusting millions whose notions of history are limited to catchwords and clichés of the mass media and mass education, the Jewish persecution story did not begin with the supposed gas chambers of Auschwitz in 1942. Nor did the Zionist rape of Palestine suddenly materialize out of the busy brain of Chaim Weizmann in 1948.

Claims of terrible oppressions are as old as the special brand of “religious” literature that is cherished by Zionist Jews (remember the Egyptian and Babylonian captivities, among many other insults and injuries). This reaches its highest form in the strange and little-known books called the Talmud and the Kabbalah, which are virtually the objects of worship in Judaism.

But at the same time as these books purvey a sad tale of woe at the oppressions of the ancient Jews, they also trumpet brazen imperialism and hatred for other peoples. The non-Zionist rabbi Elmer Berger, in his Partisan History of Judaism, repeatedly condemns the Talmud and the Torah as outpourings of nationalist fanaticism. More important, he quite correctly identifies the Books of Moses as the source of modern Zionism.

But even the devoutest Christian, if he reads the Bible carefully, can discover countless declarations of what this Chosen People means to accomplish in the world:

And thou shalt consume ("eat the spoils," according to the Jewish Encyclopedia, New York, 1907, “Gentiles,” v. 5, p. 621) all the peoples which the Lord thy God shall deliver unto thee; thine eye shall have no pity on them. (Deuteronomy 7:16)

The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. . . The Lord at thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen, He shall fill the places with the dead bodies; he shall wound the head over many countries. (Psalms 110)

Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world and all things that come forth of it.

For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter.

Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted in their blood.

For it is the year of the Lord’s vengeance, and the year of recompense for the controversy of Zion. (Isaiah 34)

There are dozens more: the Old Testament is replete with this sort of thing, particularly the book of Joshua, which is a frightful chronicle of one mass murder heaped on another. Of course there is a tendency by Christians, who approach the Old Testament in an attitude of unthinking piety and rote overfamiliarity, to take the words at something less than face value, and in the mere sense of rhetoric or “Bible talk.” To get the uninhibited and specifically Jewish restatement of these same ideas, one would have to look into the ancient Jewish lawbook — totally unknown among the non-Jews — the Babylonian Talmud:

For murder, whether of a Cuthean by a Cuthean, or of an Israelite by a Cuthean, punishment is incurred; but of a Cuthean by an Israelite, there is no death penalty. (Sanhedrin 57a)

Murdering Guyim is like killing a wild animal. (Sanhedrin 59a; deleted in the Soncino English version.)

Even the best of the Gentiles should be killed. (Abodah Zara 26b, Tosefoth. A tosefta is an offi-
cial addition to the Talmud; these have been gathered in special supplementary volumes that are studied by the rabbis along with the main work.)

If one is involved in the "occult," as so many fascists are today, the major literature of that area, the Jewish Kabbalah, will provide an even more gruesomely forthright plan of action:

Externalization of Christians is a necessary sacrifice. (Zohar, Shemoth)

All Israelites will have a part in the future world. . . The Goyim, at the end of the world will be handed over to the angel Duma and sent down to Hell. (Ibid., Toldoth Noah and Lekh-Lekha)

Tradition tells us that the best of the Goyim deserves death. (Ibid., Va’akra Rabba 14b; as with the Soncino Talmud, the more homicidal Zoharic passages have been omitted or toned down in the Sperling-Simon English version; however the comparatively recent DePauly French translation, from which these passages are re-translated, incorporates most of them.)

Citing of this latter bloodcurdling outburst always draws strong Jewish protest. Most deny that any such things are in their "law"; others say they are mistranslations or are torn out of context. But if that is the case, then there must be a very grave problem indeed of spurious interpolations in the major Jewish scriptures, for this "best of the Goyim must be killed" admonition apparently crops up in one form or another in a strikingly large number of rabbinical writings.*

Since few of these works are available to the general reader, and translations are unheard of, we will examine a somewhat more accessible version. The very same words may be seen quoted by modern Jewish scholars and attributed to the eminent Kabbalistic rabbi, Simon ben Yohai. They are in the Jewish Encyclopedia (Isidore Singer, general editor; published by Funk & Wagnalls, New York, 1907), in the article titled "Gentiles." They have even been transliterated into English from the Hebrew: "Tob shebe-goyyim harog" — "The best of the Goyim is to be killed."

To be sure, the Encyclopedia blandly assures us that Simon said this because of "persecution." After all, shouldn't everyone be allowed at least one murderous outburst to call for the destruction of his tormentors — not merely the guilty individuals, if any, but the entire group? And should not fellow members of the same religion treasure the words as if highly significant and see fit to reproduce them continuously for almost two thousands years after?

This word Goyim has been a troublesome one for Jewish writers in referring to non-Jewish people. Although cognate with the Semitic root ger meaning "stranger," the Hebrew Goy and plural Goyim have a highly contemptuous connotation, and when this became widely known translators of Zionist "holy" books began to shy away from direct use of the words. Instead, a number of innocuous-looking euphemisms, such as the "Cuthean" we saw in Sanhedrin 51a, came to be used. A footnote to this folio in the Soncino (London, 1935) edition says: "'Cuthean' (Samaritan) was here substituted by the censor for the original goy (heathen)." Such code words are widely used in Jewish scriptures, and the Jewish Encyclopedia's "Gentiles" article gives a surprisingly frank explanation of how the process works:

"This utterance has been felt by Jews to be due to an exaggerated antipathy . . . Hence in the various versions the reading has been altered. The best among the Egyptians' being generally substituted."

If the antipathy is so exaggerated, one wonders why the entire declaration must be preserved — with or without euphemisms.

But why dwell upon such extremism? — is a common response of the dismayed liberal Gentile when presented with this unwholesome fare. Why dredge up these unfortunate products of a bygone age when brutality provoked outbursts and insults best forgiven and forgotten by both sides?

This is a commendable attitude, except that it forgets something: this forbidding literature has definitely not been consigned to the rubbish heap on which practically all other religio-national writings have ended. In fact, today's Jews still virtually worship the actual books and scrolls that embody it. Rabbi Morris N. Kertzer, for example, in his article "What Is a Jew?" in Look magazine, declared: "The Babylonian Talmud is the legal code which forms the basis of Jewish religious law, and it is the textbook used in the training of rabbis." The rabbi was not

* Others of these are examined in Appendix One, Page 159.
writing in 952 or 1592 but in 1952.

Rabbi Michael Rodkinsson (alias Frumkin) says in the foreword to his American edition of the Talmud: “The modern Jew is the product of the Talmud.” Herman Wouk, a popular American Jewish writer, puts it somewhat more rapturously:

The Talmud is to this day the circulating heart’s blood of the Jewish religion. Whatever laws, customs or ceremonies we observe — whether we are Orthodox, Conservative, Reform or merely spasmodic sentimentalists — we follow the Talmud. It is our common law.9

In recent times, there was probably no Jewish scholar and religious leader more revered than Rabbi Louis Finkelstein, chancellor of the Jewish Theological Seminary in New York. He wrote:

The study of the Law is believed to be a foretaste of the immortal life, for the Sages of the Talmud believe that Paradise itself could offer men no nearer communion with God than the opportunity of discovering His will in the study of the Law.9

So it should be clear, then, that these writings are by no means incidental or obsolete in Jewish life, as some apologists have tried to pretend to the outside world. Before we continue, however, it is only fair to warn the neophyte that he is risking a death curse by poking about here! —

A Goy who pries into the Talmud is condemned to death, for it is written, it is our inheritance, not theirs. (Sanhedrin 59a)

To communicate anything to a Goy about our religious relations would be equal to the killing of all Jews, for if the Goyim knew what we teach about them, they would kill us openly. (Libbre David 37)

Sex Mania and Believability

The Jewish sages were not exclusively interested in homicide. Sexuality — particularly in its less conventional modes — is a strong rival for their attentions:

Adam had intercourse with every beast and animal, but found no satisfaction until he [obscenity] Eve. (Yebhamoth 73a)

Baby girls bring dire punishment on those who have intercourse with them when they are menstruating. (Sanhedrin 55b, 69a. One can only wonder at what kind of “baby girls” would menstruate — and at the mental health of those who meditate on sexual relations with them.)

Sexual intercourse is permitted with a dead relative regardless of whether he or she was single or married. (Yebhamoth 55b)

When a grown man has intercourse with a little girl, it is nothing, for when the girl is less than three years old, it is as if one puts a finger into the eye — tears come to the eye again and again; and so does virginity come back to the little girl under three years. (Kethuboth 11b)

This repulsive line of thinking is dwelt upon and re-verted to more than many other Talmudic precepts, especially in the tractates Sanhedrin and Yebhamoth.

Sanhedrin 54b-55a starts a different tack and permits sodomy with the three-year-old girl (and boy under nine), as does Folio 58b and an editorial note to it in the contemporary Soncino edition. The latter also allows sodomy with a neighbor’s wife, as does Nedarim 20b with one’s own wife. Sanhedrin 78a allows an ultimate form of this peculiar vice: sodomy with a terefa (person dying — or dead — of a fatal disease), so long as the act is committed in the presence of a Beth din rabbinical court! Was Isaiah right when he said that “they declare their sin as Sodom and they hide it not”?

The bloody, the sadistic, the obscene is a preoccupation of the Zionist-Talmudist “sages” and they return to it again and again, like the Biblical dog to his vomit. One of the more lengthy discussions of the topic is in Kethuboth 5b-6a. The controversy here centers on whether a first marital intercourse that happened to occur on Sabbath would be a violation of the rule against work on that day. After rather deliciously meditating on whether the bride turned out to be a virgin, whether any bleeding was the result of an injury or of menstruation (another favorite topic), whether “the opening” thus formed was a hindrance or a help to the bride, the Pharisaic lawmakers conclude that such intercourse is not labor and is permissible because “any act of damage does not constitute labor in regard to Sabbath”! (Emphasis supplied.)

One day a study of psychopathia sexualis in this unique religion espoused by Zionists will have to be made. Allan Edwarde has only broken the surface crust in his suppressed 1967 book Erotica Judaica. The topic is certainly a broad one, and could well afford a life’s work to a conscientious scholar. We shall make only the general observation that the
Pharisaic religion seems to have had a pronounced tendency to sex-worship. This had to do not only with the rabbis' fascination with lickerish subjects but actually went so far as to institutionalize "sacred" prostitution. In fact there are indications in the Talmud that part of the income of the Temple at Jerusalem before it was burnt out by the Romans, was derived from the earnings of the kadoshím, or sacred whores, male and female, who lived and plied their trade right on the premises.

A Talmudic exegesis on sacred prostitution can be read in Sotah 26b, where it says: "Money given by a man to a harlot to associate with his dog. Such an association is not legal adultery. If a man had a female slave who was a harlot and he exchanged her for an animal, it could be offered." In 'Abodah Zara 62b, we are told that "a harlot's hire . . . is permitted." A footnote in the Soncino version adds: "To be devoted to the Temple, in spite of the law of Deut. XXIII, 19." So much for the Holy Bible.

The Zionists probably derived this unlovely attitude during their sojourn in ancient Babylonia. Classical writers were generally shocked at the goings-on there: Strabo remarks that the Babylonian debauchery was so excessive that it affected even Alexander of Macedon, to the point where he was "terrified." He had gone there to take part in the huge public orgies, and finally died there after a meeting with the Jewish leaders, supposedly of "fever." Religious Jews, even today, look upon themselves as being on a sort of exile out of a spiritual home in ancient Babylon, as the Jewish Encyclopedia's article "Babylonia" shows. Yet, ancient non-Jewish commentators were practically unanimous in recording that there was no more corrupt sinkhole on earth; an excellent summary of this opinion is given by Paul Lacroix in his History of Prostitution.

No sampling of the Babylonian Talmud's wisdom would be complete without a consideration of some of the medical remedies of Tractate Gittin (including faces of white dog, rotten chicken stuck to the head and red heifer hairs), or the wordy ruminations on pus, clots, dung and all the frightening subcategories of filth in Tractate Mikvaot 8.

There is even a Talmudic ethical precept that might well serve for the personal credo of the Menachem Begin and the Irgun-Stern gangsters in such terrorist attacks as the 1948 Deir Yassin massacre:

When one finds that evil appetites are taking hold of his senses, let him repair to some place where he is unknown; there let him dress himself in black and indulge the impulses of his heart. (Mo'ed Katan 17a)

Those Gentiles who think of themselves as Christians, or who admire the figure and teachings of Jesus Christ, should be interested in how the rabbis privately savage the Savior:

Jesus fornicated with his jackass. (Sanhedrin 105a-b)

Jesus is in hell and is being punished by being boiled in hot semen. Christians are boiled in s--t. (Gittin 57a)

* * *

One could go deliriously on and on: the Talmud resembles a set of encyclopedias in size and scope. But distaste quickly sets in, and we finally have to stop and consider: how credible are claims of gigantic persecutions that have constantly through all history been made by a people whose holiest scriptures are couched in such incredible terms? In psychiatry there is a word for the mentally unbalanced condition characterized by a preoccupation with and speaking of filth: coprolagnia. Is this, perhaps, a trait of the Zionist Talmudists? Does it indicate an unhealthy compulsion, or even some fundamental moral aberration? If a man chatters about raping baby girls and the wonders of dung one minute (or subscribes to a "law" that sanctions this), and the next minute claims that six millions of his fellow Talmudists were done to death in a few months in Germany and Poland — how seriously shall we take him?

Persecution: A Historical Perspective

So much for ancient mandates of destruction and degradation. The question is, how have actions matched up with words?

We might mention — referring once more to the Holy Bible — that the first master-race concept was elaborated, not by De Gobineau or Adolf Hitler but by Moses, who held that Jews are of direct divine origin. The first total extermination of an enemy, the Canaanites, was ordered by the same man, when he
and his folk made the first of their many forays to try
seizing Palestine.

The world had to wait a little for the first concentra-
tion camps, however. They were not invented until
the reign of King Solomon. The British were the next
to use them, for the women, children and elderly
people of the Boer Dutch who had the unmitigated
gall to refuse to turn over their land to British Army
troops. The "land of hope and glory" boys were fill-
bustering in South Africa on behalf of such pound-
sterling characters as Cecil Rhodes, his master
Rothschild, Wernher, Beit, and the former stage con-
juror turned financier, Barnato, who wanted the
diamonds and gold under the Boer farms. (Rhodes,
so far as we know, was a Gentile.)

Slave labor began when victors in battle stopped
slaying their captives and fathers began auctioning off
superfluous children. But the Jews were by no means
as opposed to the practice as they suddenly became
when the Communist '48er refugees from Europe
started promoting the casus belli of the American
Civil War. In II Chronicles (2:16-17), and many
other places, we read of the reduction of the Canaan-
ites — those Palestinians of the ancient world, whose
lands the Israelites had invaded — to total slavery.
And, unhappily, Jews were the proverbial slave
dealers all through European history, culminating in
Aaron Lopez and his New England syndicate who
brought the first Negroes to America.

Zionists like to imply that their oppressions in this
modern era are something special, at a new order of
magnitude, and that things generally got extra-hor-
rible in this regard when Hitler came to power in
Germany. However, a glance into history will show
that Zionist Jews have been sinned against by all
nations and races among whom they have settled.

Is this solely because of the hatred by Christians for
a religion they disliked? Evidently not, since the
Zionist historian Josephus reports that a huge mas-
sacre was carried out by Jews against Christians in
the Jerusalem area in the First Century. Of course,
this was long before any "pogroms" or "extermination
camps" were set up by Christians. Josephus also tells
of a Jewish band called the Sicarii who operated as
a sort of early-day Murder Incorporated in Jerusalem.
An extremely crafty group, they were zealots related
to the sect who were to give the Roman Empire so
much trouble in the eastern Mediterranean area. They
used concealed weapons, such as daggers hidden
under their clothing, and striking their victims from
behind when walking past them in the streets. After-
ward, Josephus says, the Sicarii would join the hue
and cry over the person knifed by them, greatly add-
ing to the aura of terror.

A related group, Josephus says, were "deceivers
and imposters," who "under the pretense of divine
inspiration to foster revolutionary changes, persuaded
the multitudes to act like madmen, and led them out
into the desert under the belief that God would there
give them tokens of deliverance." The Roman histo-
rian Eusebius reports that, when
the Jews of Alexandria began their revolt simulta-
neously with other Jews all over Egypt in 115 A.D.,
they killed "several hundred thousand Egyptians." What Gentile clergyman remembers these unfortu-
nates, or sets up any yearly commemoration for them
as the rabbis do with their various Purims and other
holidays for all the Jewish "martyrs" of all times? Historian Dio Cassius had this to say of the great Jew-
ish uprising against Rome:

Then the Jews in Cyrene [on the modern Tripoli
coast of North Africa], choosing as their leader one
Andreas, slew the Romans and Greeks, and de-
voured their bodies, drank the blood, clothed them-
selves in the flayed skins, and sawed many in half
from the head downwards; some they threw to wild
beasts; others were compelled to fight in single
combat, so that in all 220,000 were killed. In Egypt
they did many similar things; also in Cyprus, led by
one of them named Artemion; and there another
240,000 were slain.

Is Dio Cassius lying? It's possible, but the seeing,
at least, has perfectly clear precedent in the Good
Book: in I Chronicles 20:3, we read that King David
took the captured Ammonite people "and cut them
with saws, and with harrows of iron, and with axes."

Plus ça change, plus c'est la même chose — the
more it changes, the more it is the same. Nowadays,
when our Menachem Begin and other Israel terror
experts attack an Arab town, they always justify
themselves by citing the Bible. The mere existence of
a book does not prove previous ownership of land, of
course: anyone can write a book. But they are emi-
nently correct in that the Zionist modus operandi has
not changed basically in two thousand years.
SANHEDRIN

free again [to others]?—R. Huna said: From the time that she goes baredheaded in the streets.

R. Eleazar said in R. Hanana's name: If a heathen had an unnatural connection with his wife, he incurs guilt; for it is written, and he shall cleave, which excludes unnatural intercourse. Raba objected: Is there anything for which a Jew is not punishable and a heathen is? But Raba said thus: A heathen who violates his neighbour's wife unnaturally is free from punishment. Why so?—[Scripture saith:] To his wife, but not to his neighbour's; and he shall cleave, which he does.

R. Hanana said: If a heathen smites a Jew, he is worthy of death, for it is written, And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian. R. Hanana also said: He who smites an Israelite on the jaw, is as though he had thus assaulted the Divine Presence; for it is written, One who smiteth a man [i.e. an Israelite] attacketh the Holy One. who lifts his hand against his neighbour, even if he did not smite him, is called a wicked man, as it is written, And he said unto the wicked man, Wherefore wouldest thou smite thy fellow? Wherefore hast thou smitten?' It is not said, but wherefore wouldst thou smite, shewing that though he had not smitten him yet, he was termed a wicked man. Ze'iri said in R. Hanana's name: He is called a sinner, for it is

PHOTOSTATIC EXCERPTS FROM THE JEWISH TALMUD

Even though it resembles a set of encyclopedias, the unexpurgated Babylonian Talmud will probably not soon become a selection of Axel Rosin's Book-of-the-Month Club. Because it contains so many insulting passages that allow oppression and even murder of non-Jews, the Talmud will continue to be published in small "controlled
cause her to be a whore; R. Eliezer said: This refers to marrying one's [young] daughter to an old man. R. Akiba said: This refers to the delay in marrying off a daughter who is already a begereth. 

R. Kahana said on R. Akiba's authority: The only poor in Israel is the subly wicked and he who delays in marrying off his daughter, a begereth. 

But is not one who thus delays himself subly wicked?—Abaye answered: [76b] This is its meaning: Which poor man is subly wicked? He who delays marryings off his daughter, who is already begereth.

R. Kahana also said on R. Akiba's authority: Beware of one who counsels thee for his own benefit.

Rab Judah said in Rab's name: One who marries his daughter to an old man or takes a wife for his infant son, or returns a lost article to a Cuthan. 

—concerning him Scripture saith, [that he bless himself in his heart saying, I shall have peace, though I walk in the imagination of mine heart] to add drunkenness to thirst: The Lord will not spare him.

All objection was raised: He who protects his wife as himself and honours her more than himself, and leads his children in the right path, and marries them just before they attain puberty—of him Scripture saith, And thou shalt know that thy tabernacle shall be in peace and thou shalt visit thy habitation, and shalt not sin. 9—If just before puberty, it is different.

Our Rabbis taught: He who loves his neighbour, displays (1) Having attained puberty, she may become unchaste if not married. Marriage, of course, was then at a far earlier age than now. (a) This is explained further on. (b) Why and he who delays etc.: the two are identical. His wickedness consists in that he keeps her unmarried, that he may profit by her labour whilst endangering her chastity. (c) Through his poverty he delays her marriage, that he may profit from her labour. The poor man has no other opportunity of cunning wickedness (d) Lit., 'in his own way'. (e) V. p. 388, nn. 5—6. (f) Deut. XXXIX, 18f. i.e., the associations involved in these practices are displeasing in the eyes of the Lord. [How bitter must have been the persecution of the Jews under Ardashir (v. Funk, op. cit 1, pp 66 f.) to have provoked gentle Rab to this harsh utterance.] (g) By providing her with fine ornaments (Rashi). (h) Job. V. 14. This proves that it is derogatory to marry off one's children whilst minors.

sanhedrin

is far. The Rabbis said: His name is 'the leper scholar,' as it is written, Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted.

R. Nahman said: If he [the Messiah] is of those living [to day], it might be one like myself, as it is written, And their nobles shall be of themselves, and their governors shall proceed from the midst of them. 

Rab said: If he is of the living, it would be our holy Master; if of the dead, it would have been Daniel the most desirable man. 

R Judah said in Rab's name: The Holy One, blessed be He, will raise up another David for us, as it is written, But they shall serve the Lord their God, and David their king, whom I will raise up unto them? not 'I raised up', but 'I will raise up' is said. R. Papa said to Abaye: But it is written, And my servant David shall be their prince [nasi] for ever! 

E.g., an emperor and a viceroy.

R. Simlai expounded: What is meant by, Wo unto you, that desire the day of the Lord to what end is it for you? the day of the Lord is darkness, and not light. This may be compared to a cock and a bat who were hopefully waiting for the light [i.e.. dawn]. The cock said to the bat, look forward to the light we know not but of what use is the light to thee? And thus a Min said to R. Abbahu: 'When will the Messiah come?' He replied, 'When darkness covers those people.' 'You curse me,' he exclaimed. He retorted, 'It is but a verse: For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall shine up on thee, and his glory shall be seen upon thee.'

(1) Lam. I. 16. (a) Isa. LIII. 4. (b) Jer. XXX, 21; this description stated R. Nahman, who, as the son-in-law of the Rosh Galucha, enjoyed great power and prestige. (c) I.e., R. Judah the Nasi, generally called Rabbi parr. (d) Preferably, if of the living, our holy Master [would be the type] of the Messiah, if of the dead, Daniel. (e) Lit., 'for them'. (f) Ibid. XXX, 9. (g) Ezek. XXXVII, 15: prince [nasi] is a lower title than king. (h) The second David shall be the king, and the former David shall be his viceroy. (i) Amos V, 18. (j) Thus Israel should hope for the redemption, because it will be a day of light to them: but why should the Gentiles, seeing that for them it will be a day of darkness? (k) V, p. 60a. n. 12. (l) Alluding to the questioner and his companions. (m) Isa. LX, 7.

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Raba said: Where an ox upon hearing the sound of a trumpet gores and upon hearing [again] the sound of a trumpet gores [a second time], and upon hearing [again] the sound of a trumpet gores [a third time], the ox will become Mu'ad with reference to the hearing of the sound of trumpets. Is not this self-evident? — You might have supposed that [the going at] the first [hearing of the sound of the] trumpet [should not be taken into account as it] might have been due merely to the sudden fright that came over the ox.¹ We are therefore told [that it would be taken into account].²

**MISHNAH. IN THE CASE OF PRIVATE OWNER's CATTLE GORING AN OX SACRIFICED TO THE TEMPLE, OR SACRIFICED CATTLE GORING A PRIVATE OX, THERE IS NO LIABILITY, FOR IT IS STATED: THE OX OF HIS NEIGHBOUR, NOT WHERE AN OX BELONGING TO AN ISRAELITE HAS GORED AN OX BELONGING TO A CANAANITE, THERE IS NO LIABILITY, ⁶ WHEREAS WHERE AN OX BELONGING TO A CANAANITE GORES AN OX BELONGING TO AN ISRAELITE, WHETHER WHILE TAM OR MU'AD, THE COMPENSATION IS TO BE MADE IN FULL.⁸**

**GEMARA. The [ruling in the] Mishnah is not in accordance**

(1) So that full compensation should begin with the fifth occasion. (2) And full liability will commence with the fourth goring at the sound of a trumpet. (3) [Mishnah text: 'of an Israelite.'] (4) lit. 'ox.' (5) Ex. XXI. 35. (6) As Canaanites did not recognise the laws of social justice, they did not impose any liability for damage done by cattle. They could consequently not claim to be protected by a law they neither recognised nor respected; cf. J. T. a. l. and Maim. Yad. Neg. Mam. VIII. 5. [In ancient Israel as in the modern state the legislation regulating the protection of life and property of the stranger was, as Guttmann, M. (HUC. III 18) has shown, on the basis of reciprocity. Where such reciprocity was not recognised, the stranger could not claim to enjoy the same protection of the laws as the citizen.] (7) i.e., the ox that did the damage. (8) So that they should guard their cattle from doing damage. (Main. loc. cit.)

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54b **BABA SATRA**

if it is not bounded all round, how much does he acquire [by one stroke of the spade]? — R. Papa said: The length of a furrow in an abandoned field.⁷

Rab Judah said in the name of Samuel: The property of a heathen is on the same footing as desert land; whoever first occupies it acquires ownership. The reason is that as soon as the heathen does not become the owner till he obtains the deed of sale.⁸ Hence [in the interval] the land is like desert land and the first occupier becomes the owner.⁹ Said Abaye to R. Joseph: Did Samuel really say this? Has not Samuel laid down that the law of the Government is law,⁶ and the king has ordained that land is not to be acquired save by means of a deed? R. Joseph replied: I know nothing of that.⁷ [I only know that] a case arose in Dura d'ra'awatha⁸ in which a Jew bought land from a heathen and another Jew came and dug up a little of it, and when the case came before Rab Judah he assigned the land to the latter. Abaye replied: You speak of Dura d'ra'awatha? There the fields belonged to people who hid themselves and did not pay the tax to the king, and the king had ordered that whoever paid the tax should have the usufruct of the field.¹⁰

(1) This is the explanation of Tosaf. According to Raab. the translation should be: 'If it is not bounded all round, how much does he acquire?' In other case we must supply the words 'according to Rab.' (2) According to Tosaf. this was a fixed measure of length. (3) The reference, as appears from what follows, is to property sold by a heathen to an Israelite who has paid the money but not yet received the deed of sale. (4) The rule was that if a Jew bought land from a Jew, it remained in the ownership of the seller until the purchaser had received the title-deed, and either could retract until that time. But if a heathen sold land to a Jew, neither could retract so soon as the money had been paid, though in this case too the Jew did not become owner till he had received the title-deed. (5) He must, however, reimburse the purchaser [v. Raab. and R. Gersh.]. (6) [On the scope of this dictum, v. Abrahams, J. M. History and the Talm. I. 624.] (7) As much as to say that he did not believe the king had ordained this. (8) The name of a village. According to others, a 'village of shepherds.' [Obeyerh, op. cit., p. 141, identifies it with Dur on the Tigres, north of Bagdad.] (9) In that case the Jew who came and did the digging. (10) Hence we cannot infer from this that land bought from a heathen is not like desert land.

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authority. The passages designated "Mishnah" and set in small capitals are supposed to be the ultimate and original law of God, as transmitted through Moses. "Gemara" represents commentary by early rabbis, which is also binding as judicial opinion, in the same way as precedent is considered in all courts of law. The footnotes are strictly modern interpretations — many of which attempt to soften or explain away bigoted and unjust decrees made above. The fact is, however, that these appendages have no standing whatever as "law." They are of value only as background information.
"Even the best of the Goyim must be killed." Babylonian Talmud, Tractate Abodah Zara 26b. Tosefoth.

Rabbi Johanan says: A Goy who prays into the Law must be killed. Babylonian Talmud, Sanhedrin 59a.

"Do not have pity for them, for it is said: Show no mercy unto them (Deuteronomy 7:2). Therefore, if you see an Akum in difficulty or drowning, do not go to his help. And if he is in danger of death, do not save him. But it is not right to kill him by your own hand by shoving them into a well or in some other way, since they are not at war with us." Hilkoth Akum, 10:1.

SCRIPTURAL HEBREW ORIGINALS OF VARIOUS GENOCIDAL PASSAGES

This arcane material is based upon another of those books that has never received any publicity: a study of race hatred in the ancient Jewish scriptures originally published in Russia, 1892, by Father J. B. Pranaitis, and subsequently reprinted in English as The Talmud Unmasked. It has been contended that Zionist imperialism takes root in these objectionable doctrines. Talmudists, however, deny that such words exist in their books. Perhaps what is needed is the formation of an international panel of linguists to determine once and for all if such things are part of Hebrew scriptures, and if so, to call upon Jews of goodwill to repudiate them as outworn bigotry.
master, approving this construction, explains that, in his view, the passage teaches that as the sin-offering works atonement for Israel, so does benevolence for the Gentiles.

The following anthropology of paganism is characteristic of Mek. Deshahiah, ed. Weiss, p. 44b; Sifre, Deut. 343; Cant. R. I. 3, v. 9, v. 11). In another dialogue, Israel's monologism is shown to be far superior to the ever-changing belief of the Gentiles (Mek. Yitro, x.). His contempt for the folly of idolatry as practiced by the Romans is apparent in his conversation with Ruhim, in which he deprecates the gods of dogs (Tan. Te`anah, ed. Seitten, p. 136; comp. Ge`shel, "Geshel," iv. 447).

Among Akiba's disciples Tarphon is noted for his antipathy to the Judeo-Christianism, whose books he would burn without reserving the name of God occurring therein, preferring to muzzle the temple of idolaters to them (Shab. 116a).

Joseph of Arimathea offers Israel for its inconsistency, which he contrasts with the fidelity shown by the Gentiles to their ancestral beliefs (Sifre, Deut. 87). The good done by Gentiles is reserved (see Gen. xxvii. 5; Sifra, Ab.Mixed on Mat. 680).

The warning against the practices of the heathen in Lev. xviii. 3 is interpreted by R. Meir (Sifra, 689) to refer to the superstitions of "the Gentile" (as understood in the term, comp. Mishnah vi., last section). He would not permit Jews to visit the theaters (arenas) of the Gentiles, because blood is spilled and idols are worshipping the Gentiles by attending non-Jewish weddings as mourners and nurses. Gamaliel is reported to have reproved the obnoxious laws on the use of stools and chairs in the theater (Lev. R. 183; 482).

Elizer b. Hyyronas is less tolerant. According to him, the mind of every non-Jew is always upon idolatry (Git. 456). The battle of the heathen is a legal war between God and the nations, as attending non-Jewish weddings and funerals, and Gamaliel is reported to have reproved the obnoxious laws on the use of stools and chairs in the theater (Lev. R. 183; 482).

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Chapter Three

Breaking All Vows, and Other Rites

Another religious ceremony appears to give licence to tell lies, although this is denied. There are yearly observances of an ancient ‘extermination’ campaign that never happened . . .

Samuel Butler, the English poet, wrote the following doggerel into his satirical poem Hudibras:

The Rabbins write, when any Jew
Did make to God or man a vow,
Which afterwards he found untoward
And stubborn to be kept, or too hard,
Any three other Jews o’the nation
Might free him from the obligation;
And have not two saints the power to use
A greater privilege than three Jews?

This jingle introduces us to a little-known topic that is as relevant today as it was in Butler’s time a few centuries ago. We refer to the Talmudist ceremony of Kol Nidre: the yearly breaking — in advance — of all oaths and sworn declarations that a Zionist might see fit to make.

The weird ceremony, the only one of its kind in any known world religion, is performed as the first ritual on the Day of Atonement (Yom Kippur), in late September or early October of each year. In it, the Zionists chant the following words three times while standing in the darkening synagogue at dusk:

All vows, obligations, oaths, anathemas, whether called ‘konam,’ ‘konas,’ or by any other name, which we may vow or swear or pledge, or whereby we may be bound, from this day of atonement unto the next, whose happy coming we await, we do re-

pent. May they be deemed absolved, forgiven, annulled, and void and made of no effect; they shall not bind us nor have power over us. The vows shall not be reckoned vows; the obligations shall not be obligatory; nor the oaths be oaths.¹

Realizing that this extraordinary ritual might seem a trifle bizarre or even threatening to the Gentile, the Jews offer purring public explanations of what the whole thing means. We examine the one published by the Joseph Jacobs Organization, a group prominent in Jewish affairs:

This service absolves the worshippers from oaths of a religious nature hastily or unwillingly made in relation to service to the Almighty. It has no reference to obligations or duties created, incurred or assumed in civil life, all of which, under Jewish law, must be strictly adhered to and performed. For while sins against the Almighty are forgiven on Yom Kippur, if repentance is sincere, man’s sins against his fellow man can be forgiven only if he makes atonement or restitution to the individual harmed.²

That certainly throws a better light on the business. But — we must remember that “the modern Jew is the product of the Talmud,” not of the Joseph Jacobs public relations operation. And, like everything else in Jewish life, the Kol Nidre ceremony is governed by a Talmudic passage, Folio 23b in Tractate Nedarim:

And he who desires that none of his vows made during the year shall be valid, let him stand at the beginning of the year and declare, ‘Every vow which I may make in the future shall be null.’ (His vows are then invalid, providing that he remembers this at the time of the vow.)

In the footnotes to this tractate of the Talmud, the modern rabbis observe: “Kol Nidre as a part of the ritual is later than the Talmud, and, as seen from the following statement of Rabbi Huna b. Hinene, the Law of Revocation in Advance was not made public.”³

All of which leaves us no further than we were with the passage recited by the standees in the synagogue, for the Law is the law quite literally, and in the minds of religious Jews, unalterably. Joseph Jacobs may pontificate what he will to the Gentiles, but his opinions have no standing whatever so far as the lordly Talmud is concerned. And, neither the Talmud nor
the Kol Nidre declaration itself, as we have quoted it from Jewish sources, make any reservation about "oaths of a religious nature" or those "hastily or unwillingly made to the Almighty." Nor does the Talmud's governing tractate exclude oaths made "in civil life." It simply decrees that "every vow . . . shall be null."

Judging from the footnotes, however, there seems to be some question about the real connexion of Kol Nidre with the Yom Kippur service. And, as we have seen above, there has been a desire to conceal its actual import from the outside world — which could suggest to the suspicious minded that there was something to hide. Let us look into a newer reference work, the Universal Jewish Encyclopedia:

The Kol Nidre has nothing whatever to do with the actual idea of the Day of Atonement . . . It attained to extraordinary solemnity and popularity by reason of the fact that it was the first prayer recited on this holiest of days . . . (v. 6, p. 441)

An important alteration in the wording of the Kol Nidre was made by Rashi's son-in-law, Meir ben Samuel, who changed the original phrase 'from the last day of atonement to this one' to 'from this day of atonement until the next.' (Emphasis supplied.) (v. 7, p. 540)

Some Jews Oppose the Kol Nidre Rite

The Joseph Jacobs Organization's bland justification of Kol Nidre does not seem to have been shared by certain authoritative rabbinical assemblies. Five of the six Gaonim (ancient Jewish theologians) of the Babylonian Academy were against admitting it to the Yom Kippur service. The Reform and Liberal movements in modern Judaism based the main part of their opposition to traditional Orthodoxy upon their hostility to Kol Nidre. The reason they gave is that the rite is unfair to the non-Jewish world.

These Jewish innovators were very much aware of the investigations into rabbinical literature and practice by non-Jewish Hebraists, starting with Martin Luther. All of these Gentile experts discussed the Kol Nidre problem and concluded that the rite is a blot on the character of organized Jewry and casts suspicion on the promises and oaths of individual Jews. Notable among such scholars were Buxdorf (Synagoga Judaica), Wagenseil (Tela Ignea Satanae), Eisenmenger (Entdecktes Judenthum), and Bodenschatz (Kirchliche Verfassung der Heutigen Juden).

Even that annoying gadfly of modern American Jewry, Samuel Roth, once entered the lists. On the claim that Kol Nidre related only to breaking of religious oaths, and that it pertains only to an oath-breaking action by the community, giving no license to individuals, Roth counters in his curious book Jews Must Live that this is the same as saying that the community could enter into agreements to which it had no intention of living up, while the individual could not. As for "religious significance only" — "If the author of Kol Nidre had meant that, he would have begun the prayer with the simple words 'All vows unto Thee, O Lord, made . . .'; he would not have taken the trouble to mention 'obligations and pledges of names,' " in the opinion of Roth.4

The Jewish Encyclopedia concedes: "It cannot be denied that, according to the usual formula, an unscrupulous man might think it [Kol Nidre] offers a means of escape from the obligations and promises which he had assumed and made in regard to others."

It seems to us, anyway, that if the Kol Nidre were a prayer to be forgiven for the accidental breaking of vows in the past, it would be an unexceptionable — even admirable — rite. Pledges, promises, obligations, are broken rather often, whether through lapse of memory or simple inability to carry out what we hoped we could. But the giving of a disclaimer in advance, and in the secrecy of the synagogue, is not playing fair. Indeed, it assures that any vow is violated before it is even made.

Some Jewish apologists have contended that Kol Nidre was another response to persecution and that, if it is bad, the fault as always lies with the Gentiles. Supposedly the Spanish Jews, during the days of the Inquisition, were forced to accept Christianity for appearances' sake; but, gathering in secret to observe the Day of Atonement, they composed the prayer in order to invalidate the hateful Christian oaths that they would be forced to make during the ensuing year. Nowadays, this account goes, the prayer is given as a remembrance of the torments of those unlucky Jews of Spain.

Unfortunately for this theory, Kol Nidre was composed long before the Spanish monarchy reluctantly cracked down on Jewish usury and collusion with the
Moors. Faced with vast popular unrest, Fernando and Isabel told the Jews either to join the majority religion or get out, just as in the Israel entity today where only Jews, so-called, have any future in the establishment.*

We find a Yom Kippur formula to invalidate vows in the prayer book of Rabbi Amram Goun, who lived in the Ninth Century. And the Rabbi Rashi mentioned in our citation from the Universal Jewish Encyclopedia lived, of course, many centuries before the Spanish expulsion of the 15th century. The monumental Jewish Encyclopedia (1907) merely dismisses this idea of a topical Spanish origin for Kol Nidre as “incorrect.”

In any case, common sense suggests that all hair-splitting debate on the ‘real meaning’ of the Talmud’s Kol Nidre ordinance is academic. The lawbooks are quite clear in excusing dishonesty toward non-Jews, according to the Pranaitis translations:

The name of G-d is not profaned when, for example, a Jew lies to a Goy by saying: “I gave something to your father, but he is dead; you must return it to me,” as long as the Goy does not know that you are lying. (Babylonian Talmud, Baba Kamma 113b)

She [the mother of a Goy] said to him, “Swear to me.” And Rabbi Akiba swore with his lips, but in his heart he invalidated his oath.” (Ibid., Hallah 1b)

The Shulhan Aruch, a condensation of Talmudic law made centuries ago by Rabbi Joseph Karo, spells out the same ideas:

Jews may fool and cheat the non-Jews. (Yore Deah 157:2)

If you send a messenger to collect money from an Akum [Gentile] and the Akum pays too much, the messenger may keep the difference. But if the messenger does not know about it, then you may keep it all yourself. (Choshen Ha’mishpat 183:1 and 266:1)

A Jew is permitted to rape, cheat and perjure himself; but he must take care that he is not found out, so that Israel may not suffer. (Choshen Ha’mishpat 348)

The only explanation for such a blatant ethical double standard is some sort of master race delusion of the Zionist Talmudists.

Purim: Extermination Camp That Never Was

Another unique religious observance that we ought to examine when considering Jewish persecution psychology is the one called Purim. This is held in the spring of the year, and is proclaimed to celebrate the deliverance of the Jews of ancient Persia from a plot to kill them. The scheme is supposed to have been laid by the prime minister to King Ahasuerus, a man named Haman. It was frustrated when the Jewess, Esther, managed to supplant the consort Vashti in the affections of the king. Esther’s cousin, Mordecai, kept her steadfast in her loyalties to the Jews, and eventually the two working together were able to prevail upon the monarch to execute Haman, his ten sons, and some tens of thousands of his followers.

On the face of it, this wildly emotional, yearly celebration of the slaughter of an enemy so long ago and far away (Purim is first mentioned in Jewish literature in the First century B.C.) might seem unnecessary. But, what is even stranger is that the whole thing never happened! Purim is a pure piece of Freudian fantasy. We read in the Encyclopedia Judaica:

The chronological difficulties such as the identity of King Ahasuerus and the absence of any reference in Persian sources to a king having a Jewish consort; the striking resemblance between the names Mordecai and Esther to the Babylonian gods Marduk and Ishtar; the lack of any reference to Purim in Jewish literature before the first century B.C.; the language of the Book of Esther, which suggests a late date — all these have moved the critics to look elsewhere than the account in Esther for the true origin of the festival. Various conjectures have been made, but the problem still awaits its solution.7

One important point in the Purim myth is that Haman, the “anti-Semitic” prime minister, is by tradition a descendant of a people called the Amalekites. The Jews are urged in the Holy Bible to “blot out the memory” of the Amalekites (Deut. 25:19; I Sam. 15:8), whilst in the later Talmudic and Kabbalistic books, the word is often used as if it refers to some despised non-Jewish people still living — like Cuthean or Goy. Perhaps needless to say, all of these epithets are hateful at best, homicidal at worst.

*For the seldom-told Spanish side of the story, see generally José Amador de los Ríos, Estudios históricos, políticos y literarios sobre los Judíos de España; and William Thomas Walsh, Isabella the Crusader.

26
As part of their vehement celebration of the fall of the imaginary Haman, the Jews shout out the names of the ten sons of Haman (hanged, of course, by the king), in what is a grimly transparent desire to gloat over their destruction. According to the ancient rabbinical lawbook of the German-Polish Jews, *Tur Orach Hayyim* (folio 690), a prayer called *Arur Haman* must be recited in the service, in which are Hebrew words meaning, "Cursed be Haman and all Goyim; blessed be Mordecai and all Jews." One would offhand think it a bit extreme to include all non-Jews in these imprecations against the "anti-Semite" Haman — who never existed.

The climax of the ceremony is the ritualistic eating, at sunset, of a quite unique dish: "Among the special Purim foods are three-cornered pies known as *Hamantaschen* ("Haman's ears")," in the words of the *Encyclopedia Judaica*.

The holiday of Passover, occurring a month later, is yet another celebration of the liquidation of "enemies" — in this case the Egyptians of untold thousands of years ago. The killing here was traditionally done by the Jewish tribal deity, Jahveh himself — although it was done, as we might expect to be told, in response to Pharaoh's persecution and enslavement of the Jews. Once again the incident is recounted only by Jewish tradition: no Egyptian or other historian mentions any such thing.

**Jewish Molochs Predated Gas Ovens**

Now that we have learnt the real identity of Queen Esther, we should look at one final curious Jewish tradition that appears to tie in with her cult. The Six Million Myth is laced with horrendous tales of Jewish babes being dashed against stone walls and then hurled into "ovens" by German SS troopers. But it is apparent from Biblical accounts that those august, patriarchal Jews of old whom Christians are taught to revere as virtual demigods on earth, used to do the same thing.

In numerous *Old Testament* passages (Lev. 18:21; 20:2; 3:4; Deut. 18:10; II Kings 16:3; 17:17; 21:6; 23:10; Jer. 7:31; 19:5; Ezek. 16:21; 20:31; 23:37; 39; Isa. 57:5; Ps. 106:37-38; etc.), we find heated discussions and repeated condemnations of the evidently popular cult of burning little Jews to the glory of the fire god, Moloch (who, according to most experts on ancient god-names, is merely an alias or alter ego of the familiar Jahveh "God" of the Bible). Turning once again to the *Encyclopedia Judaica*, article "Moloch," we read:

The introduction of the Moloch coincided with the introduction of the worship of the "queen of the heavens" (i.e., Ishtar/Esther) . . . The worship of the Moloch along with the worship of the queen of the heavens are therefore to be seen against the background of the widespread worship in the Assyro-Aramean culture of Adad/Hadad, the king, and Ishtar/Ashtarth/Anath, the queen, that began in the ninth-eighth century B.C.E. [i.e., B.C.]

All of which certainly yields an unusual combination of circumstances: The Jews indulge in riotous yearly celebrations of a fanciful victory over an "anti-Semitic" extermination attempt that no one else ever heard of. The victory was engineered by a Jewess of Persia who is a complete stranger to history. Her only claim to any level of objective existence is in the fact that some Jewish writers admit "striking resemblances" between Mordecai/Esther and Marduk/Ishtar. Ishtar, however, was also a fertility goddess to whom children were sacrificed by their own parents as a form of worship.

Sex and sacrifice, therefore, are evidently two governing principles in the Jewish religion. The sacrifice to the sex goddess originally included even the Jews' own children. But, judging by festivals that have survived, it is the idea of sacrificing Haman and the 75,000 Persians (the "Amalekites") that strikes the responsive chord today. Is the sex goddess best honored with the blood of the non-Jew? Does the Haman tale show a psychological need by the Jew for myths of persecution — and subsequent, self-righteous "revenge"?

More importantly, should we demand to know whether those Zionists who are purveying the Six Million claim have taken part in the *Kol Nidre* finger-crossing ceremony in synagogue within the calendar year?
Like Passover, which celebrates the onslaught of the “Angel of Death” against the Egyptians, the curious holiday of Purim is another festivity of bloodshed: in this case of the Persians. As we have seen in the text, this supposed attempt to “Auschwitz” the Jews never happened; but the execution of these fictitious “anti-Semites” is gleefully commemorated every year nonetheless. This 1730 engraving from the Amsterdam Scroll of Esther shows the famous 10-storied gallows that Purim lore says was used on the ancient Persian enemies. No other known religion maintains quite such a long memory—or such vindictiveness. Many people of all groups have been killed since 720 B.C. But only Jews “keep score” (and magnify the totals). RIGHT: The music for the ceremony of Kol Nidre, a procedure for the renunciation of vows. Zionists ask the world to believe an elaborate Holocaust scenario (which has generated the “reparations” billions that have financed Israel), at the same time as they covertly perform this ritual nullifying their affirmations and promises a year in advance.
THE FIERY STATUE OF MOLECH:  
AN OLD TESTAMENT 'GAS OVEN'?  

While Biblical literature cannot be taken seriously as history, it must be of some importance since today's Jews still hold it in high esteem. One of the more conspicuous topics of denunciation by the Old Testament leaders was the Israelites' popular custom of hurling their own children into a fire sacrifice to the god Molech. As Jeremiah put it: "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I command them not . . . " (Jer. 7:31). Today, some of the most ghastly stories in The Myth of the Six Million tell of German SS troopers seizing Jewish babies by the legs, dashing their brains out against walls and throwing the unfortunates into the roaring Auschwitzian furnaces. Accepting for argument that the Germans did such things, it is interesting to speculate why no one repudiates or condemns the same acts by early Jews, recorded in Scripture.
Chapter Four

The Tsarist Pogrom Myth

Before Hitler, the Russian Tsar was supposed to be the great monster persecuting the Jews. But Gentile Russians — who are never quoted — explained the situation differently . . .

Before the Six Million hoax unfolded its sooty wings in world consciousness, the persecution story which the Zionist leaders constantly drummed into the world's ears was the “pogrom” affair in Tsarist Russia. To be sure, there had been a fleeting claim to heavy losses in World War One: Zionist poobah Chaim Weizmann had solemnly insisted at the Versailles Peace Conference in 1919 that, “as a group the Jews were hit harder by the war than any other people.” But since that struck some of the other participants as grotesque, in view of the huge casualties suffered by the Germans, French and British, and the Bolshevik massacres then beginning in Russia, the claim was thought better of and quietly dropped.

The Russian pogrom horror story has become an official part of Jewish persecution lore, and an article of faith for all non-Jewish liberals. As recently as December of 1976, the present writers saw in the B'nai B'rith Messenger newspaper of Los Angeles the following letter to the editor:

I have been trying to locate an elderly Jewish person who actually went through a Russian pogrom and would care to tell me exactly what happened, leading up to the pogrom, and during it. The only thing I can find is secondhand accounts, and apparently no one who “was there” has bothered to write the story. I have in preparation a book of a pro-Semitic nature, in which this information would be included . . . Signed: Frank Klock, 2525 Ocean Blvd., Corona Del Mar, Calif.

But unfortunately, as in so many other historical chapters of “pro-Semitic nature,” there are certain “damned facts” here — as that Puckish critic of another kind of intellectual establishment, Charles Fort, dubbed the annoying data that do not fit in with orthodox scientific contentions, and so are consigned to official nonexistence.

We propose to consider two sources of conflicting testimony: the official diplomatic reports on the Russian situation sent by accredited representatives in the field to the British government, and testimony of some of the world’s most honored men of letters. We should not know about the former were it not for the researches of the eminent Oxford University historian, Goldwyn Smith, whose efforts unhappily earned him only vicious recriminations from Jewish spokesmen like Lucien Wolf, and a severe case of unpersonhood in subsequent intellectual history. The Russian writers who addressed the question have generally suffered the same fate, except for two or three whose genius simply was too great for them to be chucked into the memory hole.

In his fascinating book Essays on Questions of the Day, Dr. Smith discusses such tearful opuses as Persecution of the Jews in Russia (London, 1881), which were then suddenly beginning to appear in numbers in the West. In opposition to the sort of fantastic and even demented atrocity claims to which we have become accustomed in the later and greater Six Million Myth itself, Smith produced cool and meticulously detailed intelligence reports originally published in Correspondence Respecting the Treatment of Jews in Russia: Consular Blue Books Numbers 1 and 2, 1882, 1883; Presented to Both Houses of Parliament by Command of Her Majesty.

The consuls’ reports deal with pogrom tales emanating from the vicinity between Elizabethtgrad and Odessa in the early 1880s, which was the only area having any significant numbers of Jews at the time. Even if excesses did occur in the years of crumbling Tsarist rule following this period of the 1880s, it is important to bear in mind the underlying causes described here by skilled foreign observers on the scene. After all, it is hardly fair for liberal and Jewish parti-
sans to condone endless exploitation, provocation and ripping up of the social fabric, and then exclaim in outrage when there are some trifling reactions.

After recounting some of the more exotic atrocity stories, such as the ones that had Russian muzhiks whipped on by villainous Tsarist "agents" to rape the wives of saintly Jewish "workers", then set fire to their houses; or the incident where a kindly Jewish innkeeper was supposedly cooped up in one of his own barrels and flung into the Dnieper, Smith comments:

This turns out to be a fable, the village which was the alleged scene of it being ten miles from the Dnieper and near no other river of consequence. The Russian peasant, Christian though he may be, is entitled to justice. As a rule, while ignorant and often intemperate, he is good-natured. There was much brutality in his riot, but fiendish atrocity there was not, and if he struck savagely, perhaps he had suffered long.

For the belief that the mob was "doing the will of the Tsar," in other words, that the government was at the bottom of the rising, there does not appear to have been a shadow of foundation. The action of the authorities was not in all cases equally prompt. In some cases it was culpably slack. At Warsaw the commandant held back, though as Lord Granville, the English ambassador, bears witness, his motive for hesitation was humanity. But many of the rioters were shot down or bayoneted by the troops, hundreds were flogged, some were imprisoned, and some were sent to Siberia.

That any of the military took part in the riots seems to be a fiction. It was not likely that the Russian government, menaced as it is by revolutionary conspiracy, would encourage insurrection. People of the upper class, who fancied that in the agitation [i.e., the peasant uprisings against the Jews], they saw the work of Socialists, though they might dislike the Jews, would hardly sympathise with the rioters. Efforts were made by the government to restore Jewish property, and handsome sums were subscribed for the relief of the sufferers . . .

The most important part of the evidence given in the consuls' reports, however, is that which relates to the cause of the troubles. At Warsaw, where the people are Roman Catholics, there appears to have been a certain amount of passive sympathy with the insurgents on religious grounds. But everywhere else the concurrent testimony of the consuls is that the source of the agitation was economical and social, not religious.

Bitterness produced by the exactions of the Jew, envy of his wealth, irritation at the display of it in such things as the fine dresses of his women, jealous of his ascendancy, combined in the lowest of the mob with the love of plunder, were the motives of the people for attacking him, not hatred of his faith.

Smith reiterates that the troubles were economic and social in origin and had nothing to do with the "religious intolerance" claimed by anti-Russian Zionist propagandists in Western lands:

The peasants, the vice-consul tells us, often say, when they look at the property of a Jew, "That is my blood." In confirmation of this view, he cites the list of demands formulated by the peasants and laid before a mixed committee of inquiry into the causes of the disorder. These demands are all economical or social, with the exception of the complaint that Russian girls in Jewish service forget their religion and with it lose their morals. Everything, in short, seems to bear out the statement of the Russian minister of the interior, in a manifesto given in the Blue Book, that "The movement had its main cause in circumstances purely economical"; provided that to "economical" we add "social," and include all that is meant by the phrase "hatred of Jewish usurpation" used in another document . . .

Those who maintain that there is nothing in the character, habits, or disposition of the Jew to provoke antipathy have to bring the charge of fanatical prejudice not only against the Russians or against Christendom, but against mankind.

In Germany, in Austria, in Roumania, in all the countries of Europe where this deplorable contest of races is going on, the cause of quarrel appears to be fundamentally the same. It appears to be economical and social, not religious, or religious only in a secondary degree. Mr. Baring-Gould tells us that in Germany "there is scarce a village without some Jews in it, who do not cultivate land themselves but lie in wait like spiders for the falling Bauer" (Baring-Gould, Germany Present and Past, v. 1, p. 114).

The consular reports in the official government "Blue Books" offer the following insights. The first excerpt is from Vice-consul Wagstaff:

It is chiefly as brokers or middlemen that the Jews are so prominent. Seldom a business transaction of any kind takes place without their intervention, and from both sides they receive compensation. To enumerate some of their other occupations, constantly denounced by the public: they are the principal dealers in spirits; keepers of 'vodka' (drinking) shops and houses of ill-fame; receivers of stolen goods; illegal pawnbrokers and usurers.
A branch they also succeed in is as government contractors. With their knowledge of handling money, they collude with unscrupulous officials in defrauding the State to vast amounts annually.

It must, however, be said that there are many well-educated, highly respectable, and honourable Jews in Russia, but they form a small minority. This class is not treated upon in this paper. They thoroughly condemn the occupations of their lower brethren . . .

Another thing the Jews are accused of is that there exists among them a system of boycotting; they use their religion for business purposes. This is expressed by the words 'koul,' or 'kagal,' and 'kherim.' [In America, 'Kehilla,' as in The Kehilla of New York City, a recognized Jewish self-govern mental body] . . .

In the leasing by auction of government and provincial lands, it is invariably a Jew who outbids the others and afterwards re-lets plots to the peasantry at exorbitant prices. Very crying abuses of farming out land have lately come to light and greatly shocked public opinion. Again, where estates are farmed by Jews, it is distressing to see the pitiable condition in which they are handed over on the expiration of the lease. Experience also shows they are very bad colonists.

Their fame as usurers is well-known. Given a Jewish recruit with a few roubles' capital, it can be worked out, mathematically, what time it will take him to become the money-lender of his company or regiment, from the drummer to the colonel. Take the case of a peasant: if he once gets into the hands of this class, he is irretrievably lost. The proprietor, in his turn, from a small loan gradually mortgages and eventually loses his estate. A great deal of landed property in south Russia has of late years passed into the hands of the Israelites, but principally into the hands of intelligent and sober peasants.

From first to last, the Jew has his hand in everything. He advances the seed for sowing, which is generally returned in kind — quarters for bushels. As harvest time comes around, money is required to gather in the crops. This is sometimes advanced on hard conditions; but the peasant has no choice; there is no one to lend him money, and it is better to secure something than to lose all.

Very often the Jew buys the whole crop as it stands in the field on his own terms. It is thus seen that they themselves do not raise agricultural products, but they reap the benefits of others' labour, and steadily become rich, while proprietors are gradually getting ruined.

Vice-consul Harford, assigned to Sebastopol, de- scribed the different situation with the non-Talmudic Jewish sect of the Karaltes:

The spirit of antagonism that animates the Russian against the Jews is, in my opinion, in no way to be traced to the difference of creed. In this part of Russia, where we have more denominations of religion than in any other part, I have never, during a residence of fourteen years, observed the slightest indication of sectarianism in any class. The peasant, though ignorant and superstitious, is so entirely free from bigotry that even the openly displayed contempt of the fanatical Mohammedan Crim Tartar for the rites and ceremonies of the Russian Church fails to excite in him the slightest feeling of personal animosity; his own feeling with regard to other religions is perfect indifference; he enters a mosque or synagogue just as he would enter a theatre, and regards the ceremony in much the same manner that an English peasant would, neither knowing nor caring to know whether they worshipped God or the moon.

As it is evident from this that race and creed are to the minds of the peasantry of no more consequence than they would be to a Zulu, the only conclusion is that the antipathy is against the usurer, and as civilization can only be expected to influence the rising generation of Russian peasantry, the remedy rests with the Jew, who, if he will not refrain from speculating (in lawless parts of the empire) on ignorance and drunkenness, must be prepared to defend himself and his property from the certain and natural result of such a policy.1

Two American Writers Report on Russia

So much for English diplomatic assessments of the Russian situation, intended for the candid information of the men in London responsible for understanding foreign affairs. From the American viewpoint, we shall cite two writers, one still internationally famous and the other a prominent newsman in his day, but unheard of ever since — like Goldwyn Smith.

In the essay "Concerning the Jews," from which we have already quoted, Mark Twain wrote:

The Jew is being legislated out of Russia. The reason is not concealed. The movement was instituted because the Christian peasant stood no chance against his commercial abilities. The Jew was always ready to lend on a crop. When settlement day came, he owned the crop; the next year he owned the farm — like Joseph.2 (Twain's context is a comparison of various post-Egyptian Jew-
ish sequels to the financial imperialism of Joseph in the land of the Pharaohs.)

Journalist Poultney Bigelow declined to join the well-orchestrated newspaper campaign pushing the idea that the Tsarist régime was carrying out a sort of pre-Auschwitz “extermination” campaign. He did what no other prominent journalist in the English-speaking world bothered to do, and actually went to Russia to see things for himself. On his return, he wrote, in part:

The Russian knows his Jew better than we know him, and is therefore better qualified to legislate on the subject... There are many patriotic and humane Russians who have given it to me as their deliberate opinion that the Russian peasant would be better off to-day had he never been emancipated. He is dreamy, good-natured, unpractical and very ignorant. When he is hardpressed for money, it is only too easy for him to accept the loan which the accommodating [Jewish] tavern-keeper offers him... He sends, of course, the produce of his farm to the Jew, who acts as broker for him, and reserves his commission, and what he is pleased to consider the interest on his money; and by some mysterious method of calculation, the peasant is always the debtor, and the Jew always happy to accommodate him still further on the same terms...

There were of course, many millions of non-Jews also living in pre-Bolshevik Russia, although that fact might not emerge too clearly from the history books turned out by our ubiquitous “liberal” intellectuals, and bank-owned publishing houses. Those Russian people had evolved a civilization that is constantly reviled as an abyss of tyranny and hatred, but which at the same time reached an evolution of the human spirit such that it managed to create certain artworks still heard rather frequently in the musical concert halls, and which still generate big profits for the recording companies — both of which businesses are under de facto Zionist control. How much money have impresario S. Hurok, and conductor Leonard Bernstein, Sarnoff’s RCA-Victor records, and dozens of other Zionists coined from Tchaikovsky’s Pathétique Symphony? Dare we ask?

Who then speaks for the non-Jewish Russian? Presumably there are two sides to most questions. How is it that, in all the hundreds of books and tens of thousands of references moaning about “Russian pog-roms,” there is no testimony from the accused party? We shall remedy the lack in our small way with a synopsis from some of the literary giants who, like the musicians, were somehow produced by a hellish society that was riotously slaughtering Jews.

The Russian Side of the Story

Alexander Pushkin (1799-1837) is usually regarded as the father of Russian literature, and one of the major figures of 19th century European culture. He had no use for organized Jewry. Critic Joshua Kunitz excitedly claims that, if Pushkin had spent more time on the subject, “he would have to be categorized as a hard-core anti-Semite.” As it is, several of Pushkin’s works take note of unattractive Jewish types, among them The Black Shawl and The Hussar. But he specifically assails Jewish moneylending and its damage to the Russian peasantry in the poem, The Avaricious Knight.

Nikolai Gogol enjoys a similarly high standing in world literature, and at him too has often been hurled the “anti-Semite” accusation. There are sordid scenes depicting Jews as parasites on the common folk in Ivan Feodorovich Shponka and A Fair at Sorochnitsi. The well-known Taras Bulba has a closely-observed portrait of a Jewish usurer. When a popular rebellion against the Jews begins, the moneylender and other male Jews are shown hiding in ovens and under the skirts of their wives. Minutes afterward, the usurer is seen peddling military stores with aplomb to the “pogromizing” soldiers outside town, as if nothing had happened. Later, Taras encounters the same individual selling liquor and loansharking in a farming district that is “depopulated as if after a fire or an epidemic” by his activities.

Dmitri Reshetnikov, a virtually unknown writer now, wrote in his Notes of Travel some of the saddest descriptions of what life must have been like in those days among peasants ridden very hard by ruthless traders. Describing the farmers swindled out of their pitiful produce at a country fair, the author writes:

The Jews are in their element. They dominate all around them. They steal, they cheat, they buy up everything. As the fair ends, there is a mood of depression among the peasants. Many are drunk; even in their songs and laughter there is something sad. Their produce is gone, cattle and goats gone, hope gone and only a few kopeks in return. A pea-
ant woman, cheated of her cow, weeps over and over, 'Oh God! What have we come to?'

Zenaide Ragozin, a Russian authoress living in the United States, attempted to set the record straight on the new pogrom propaganda with her article, "Russian Jews and Gentiles," in Century Magazine. Of course her words were immediately scoffed at, by Jew and Gentile alike, as a pathological tissue of lies.*

By far the most prominent commentator on the Jewish problem in Russia was the great novelist, Fyodor Dostoyevsky. Since it is impossible for the present intellectual apparatus to ignore or suppress his enormously powerful writings, the strategy has been to institute selective censorship and bar from mass distribution the single most important work touching on the issue, Diary of a Writer. It has only been published in small, unadvertised and unreviewed editions, the most recent of which is priced at more than forty dollars! In the essay "My Paradox", we read:

Now Jews are becoming landowners — and everywhere people write and shout that Jews are draining the soil of Russia; that a Jew, after having invested a certain amount of capital in the purchase of an estate, in order to retrieve the capital plus interest, promptly exhausts all productive forces of the purchased land. Yet, try to say something about this and people will immediately start vociferating about the violation of the principle of economic freedom and civil equality. But what kind of equality is this if we have here an obvious and Talmudic state within the state, above all and in the first place? If this is not only the exhaustion of the soil but also the future exhaustion of our peasant, who having been liberated from the landowners, unquestionably and very soon will be driven — as a commune in corpora — into a much worse slavery of far more pernicious landowners — those same landowners who have already drained the sap out of the peasant in West Russia; those who are now purchasing estates and peasants, and have also begun to buy liberal opinion, and who continue to do so quite successfully. Why do we have these things?**

That bit about the peasants being driven, as a "commune", into far worse slavery was quite a piece of prediction. Details on the collectivization of Russian farming undertaken by Jew-dominated Bolshevism, and the extermination of millions of "kulaks," or capable and independent farmers and tradesmen — can be found in Aleksandr Solzhenitsyn's Gulag Archipelago. All in all, his Tolstoyan epic on the hellish nightmare of Soviet Marxism completely bears out what the earlier Russian writers had to say.

As for Dostoyevsky and his usefulness in understanding what was happening in Russia: if it be conceded that this writer was somewhat successful in his total creative œuvre, we must ask how he could have been so mentally stunted as to have been "anti-Semitic" (a form of insanity, according to Zionist spokesmen). How could the creator of Alyosha Karamazov have been utterly wide of the mark on what primitive, money-grubbing Zionists (and money-grubbing non-Zionists, for that matter) were doing and what it implied within the parameters of the human condition? Is it likely that there was anything so exquisitely complex in the activities and motivations of this element that the creator of the profound soul of Stavrogin could not have caught the general purport of their lives?

To be sure, Dostoyevsky too has been branded with the awful anathema of "anti-Semite" by some commentators, which of course carries the unspoken command that such writings are not to be given a moment's further attention. Without getting bogged down in "Semitic" semantics, however, one would like to consult a firsthand witness to the situation during the supposed pogrom epoch who could not possibly be tarred with this brush.

Lyov Bronstein, who was better known to history by his stage name of Trotsky, grew up in precisely this milieu of a hard-driving, moneyminded Jewish farm operation exploiting Gentile labor in south Russia. His father, the wealthy David Bronstein, is described in Trotsky's autobiography, My Life, as a man who certainly knew the value of a ruble — and how to get more of them:

He never made a mistake in what he bought: cloth, hats, shoes, horses or machinery, he always got his money's worth. 'I don't like money,' he once said to me later, as if apologizing for being so mean, 'but I like it less when there is none of it!' . . .
The reapers received forty to fifty roubles for the four summer months, and their board. The open field was their home in fine weather; in bad weather they took shelter under the haystacks. They never had any meat. Vegetable fat was all they ever got, and that in small quantities. This diet was sometimes a ground for complaint. The labourers would leave the fields and collect in the courtyard. They would lie face downward in the shade of the barn, brandishing their bare, cracked, straw-pricked feet in the air, and wait to see what would happen. Then my father would give them some water-melons, or half a sack of dried fish, and they would go back to work again, often singing.  

The "Trotsky" outfit seem to have miraculously escaped those awful pogroms. In fact, old David was sufficiently well-heeled to send Leon off to school in the toney resort city of Odessa, where, despite a temporary inconvenience over a "Jewish quota" apparently more honored in the breach than in the observing, he was admitted to the eminent St. Paul's Realschule and quickly was declared at the head of the class by the teachers. So, in the weird and wacky world of "anti-Semitism," we find that the Tsar's educational machinery was not afflicted by the terrible disease, even though the giants of the country's literature evidently were.

Back home, the peasants no doubt were still singing over their dried fish (they certainly were not sending their sons to prep school in Odessa), while Trotsky plunged into the large, seething circle of well-fed, modishly-dressed Jewish Marxist youths who shortly were to generate much of the pogrom lore in Europe and America. When they tired of that topic, they went back to plotting the glorious revolution that was to liberate the non-Jewish "workers and peasants" — and not with water-melon either.
Chapter Five

Jews and Organized Crime

Historians of organized crime have long been troubled by a conspicuous Jewish involvement. Lately, gangsters have emerged as major backers of Zionist imperialism in Palestine . . .

Part I: Zionism’s Links to the Underworld

Little wonder that there is such critical anxiety and confusion in America when blatant hypocrisy squats like a giant toad over the contemporary scene. On the one hand, we have unending atrocity propaganda, portraying Zionist Jews as the original “beautiful people” who have been inflicted with a raging onslaught of oppression and genocide through the ages. At the same time, the citizen is uneasily aware of the metastasizing cancer of organized crime, spreading its rot into every nook and cranny of society, and whose leadership is full of Zionists far out of proportion to their numbers in the general population.

But it is when we delve into the matter and discover the close connexion of these underworld overlords with the Zionist rape of Palestine that we begin to realize the true monstrousness of the situation. The American people, sodden with persecution propaganda from the three Zionist-controlled radio and television networks and from the overwhelmingly pro-Zionist print media, have become confused and inert, while the building of the racist garrison state in Palestine rushes on unimpeded.

No one, least of all the supposedly liberal intellectuals, has seen the obvious fact that the accepting of Zionist claims of eternal and universal oppression is in fact to frame an indictment of all other peoples. This is absurd enough, but not to realize the extreme depredations being worked against what is left of society by Zionist-bossed professional crime and the random unorganized crime following in its wake, borders on the imbecilic. Particularly is this true now when evidence is mounting that the crime empire may have played a large role in the assassination of President John Kennedy. For, who was more adored by the liberals than he?

Although few modern nations have ever been so gravely infested by professional criminals as has the United States, there has been very little research into the matter. We only know enough to discern the general outlines of the grotesque structure that has taken shape. And we are aware of one key fact, to which we must limit ourselves here: the present high command of the American crime corporation holds power solely through its control of a disciplined and superbly efficient assassination machine. It is the ethnic origin of this terror squad that is relevant here.

The Rise of ‘Murder Incorporated’

Burton Turkus, the famous New York prosecutor who sent a few of the underling assassins to execution or prison, although the real leaders went unnoticed, set the beginning of what he named “Murder Incorporated” at September 11, 1931. This was the day when a killer squad led by Louis “Lepke” Buchalter assassinated Joe “The Boss” Masseria, the last of the so-called greaser crowd: the old guard of Sicilians and Italians. The parochial, unimaginative and impulsive ways of these “Mustache Pets” had become a liability to the kind of smooth-running criminal cartel that was being carved out of the chaotic old fiefdoms by newly rising gangsters, many of whom were of non-Ital origin.¹

With the beginning of national organization, it became necessary to put a stop to intramural Sicilian vespers. Random shoot-outs and vendettas, while picturesque and perhaps emotionally gratifying to Old World mentalities, were bad for business. They destroyed hard-to-replace personnel, wasted time, and worst of all, attracted the unwelcome attentions of the authorities and the news media. Yet, discipline had to be maintained, and the ultimate penalty for transgression was always death. And so, Turkus
writes, "sanctioned eliminations became a matter for experts, strictly."

The Brooklyn killer gang was always proficient, and the assassination technology they had perfected came to be looked upon with great respect: "No matter what the assignment, their talents functioned with art and skill — even to labor disputes and eliminations, which were the most hazardous." In time, these superbly proficient murderers were given assignments across the country. They became recognized as the official execution squad of the Syndicate, and control over them gave effective control over the entire invisible pyramid of the crime empire.2

As to their methods, Turkus writes:

There was no method of murder their fiendish ingenuity overlooked. They used the gun, the strangling rope, the ice pick — commonplace tools for homicide. There was the unimaginative mobstyle ride, the shotgun blast on the lonely street. And there were the bizarre touches too. Dozens were dropped into quicklime pits. Others were buried alive, cremated, roped up in such a way that they strangled themselves by their own struggles for life . . .

Turkus analyzes the devotion to detail, the sheer professionalism that these master-craftsmen of murder and mayhem brought to their work. They "mapped out a contract with the minute plans of a D-day landing," with full dress rehearsals of the crime, the escape and the alibis. The complete operation might be rehearsed for days; the "getaway" route driven time and again to familiarize the driver with it. "That," said Reles, "is how we got to be a big outfit . . . ."

Abraham "Kid Twist" Reles was acting head of the assassination ring when it was first formed. His personal specialty was the quick thrust of an icepick into the victim's ear. The chief assistant of Reles in the early days was Harry "Pep" Strauss. Turkus says of him:

To the others, homicide was purely business; to Pep, it was practically ecstasy. He reveled in manslaughter; delighted in death . . . He was as vicious as a Gestapo agent, as casually cold-blooded as a meat-grinding machine in a butcher shop. He had such a lust for bloodletting that he would volunteer to handle "contracts" even when it was not his turn to work.4


Crime Empire Rests on Terrorism

Turkus shows, with example after example, how this assassination terror cracks the whip over the racketeers, from the lowliest "soldier" to the boss of bosses. Hank Messick, an author whom we shall consult shortly, compares the structure of the organization with that of its contemporary on the political scene, the National Recovery Administration. The present writers believe that a better analogy could be made to the typical "Communist" system, which is grounded on sheer terror and physical destruction of opponents.

Murder Incorporated is strikingly like the Cheka's and KGB's of Bolshevism, except that it is not clothed with a semblance of legality. But if so-called communism ever comes to power here, we may well see these same elements donning secret police uniforms, as even Lenin and Cheka chief Feliks Dzerzhinsky admitted was happening in Russia, after the prisons were emptied out to provide "revolutionary" personnel. Aleksandr Solzhenitsyn shows the close working relationship between the KGB secret police and the professional Russian criminal class (Blatniyeh) even today inside the concentration camps: both focus their oppressions against political rebels who try to change the Soviet system. Most recently, dissidents in the Soviet bloc report that the Secret Police have been delegating obvious professional thugs to assault those who would change the régimes.

Murder Incorporated was exposed — for a fleeting moment — when Reles and a few others turned state's evidence. Turkus says that the horror stories poured out "in a continuous flow" by Reles would have been impossible to believe, except for his near-perfect recall of dates, names and details: "The FBI's Public Enemy outfits in bank robbery and kidnaping looked like mischievous boys tying cans to little dogs' tails against this well-oiled machine working the rackets
THE SIX MILLION RECONSIDERED

and murder of the nation. This amounted almost to a national dictatorship."

The very few writers who have ventured into this field are agreed that the new nationwide rackets, once they could rely on the enforcement arm of their killer squad, were able to broaden out into wringing tribute from millions of unsuspecting persons across the land. "Lepke" Buchalter, the Jewish assistant and heir to crime mastermind Arnold Rothstein (the "fixer" of the 1919 World Series), built up a huge organization that not only operated in traditional criminal areas, but took the significant step of moving in on legitimate business and labor unions. Turkus says of Lepke:

Where other criminals tore their plunder from the gambler, the alcoholic and the dope addict, this unimpressive looking crime king preyed on the ordinary needs of the ordinary citizen. He cut in on the clothes people wore, the bread they ate, the motion picture theaters they patronized. In fact, on the very work they did. The pay envelopes they earned. In the prosaic fields of labor and industry, it has been officially estimated that he extorted from $5,000,000 to $10,000,000 a year for a decade. And not only in New York either . . . Statistics show that more than sixty per cent of the clothing worn in the United States comes from the New York region. And Lepke virtually "owned" the clothing industry in the Metropolitan area . . .

Zionist Founded Gangsters’ Assassin Squad

Burton Turkus concentrated his pioneering investigations on this disciplinary department of the national crime syndicate. He mentions the higher executive level of the organization only a half-dozen times in passing. So that, if we wish to move our research into deeper waters and learn the real origins of Murder Incorporated, we have only two authors on whom to draw.

By all accounts, national and international organized crime has become an incredibly big business. Borrowing the metaphor of men like Senators Estes Kefauver and Robert Kennedy, who attempted to investigate it more thoroughly than anyone else, it is an enormous cancer metastasizing explosively throughout the economic and political life of the nation, and much of the world. Yet, practically no writers are willing to go beyond the ludicrously outmoded "Mafiology" that paints the picture solely in "Dago Godfather" cartoons and ignores completely the far more potent Zionist Jewish involvement.

Two authors, however — Ovid Demaris and Hank Messick — pull fewer punches. One wonders if this is the reason why Demaris’ Green Felt Jungle and Messick’s Lansky and John Edgar Hoover quickly dropped out of print and are difficult to find in libraries and bookshops.

Probing the origins of Murder Incorporated, Messick traces the beginnings to a partnership between Benjamin "Bugsy" Siegel and Meyer Lansky, who has started out together as street hoodlums in the Brooklyn-Brownsville section of New York City. Initially engaged in providing automobile transportation for illicit Prohibition liquor that had been hijacked from lesser mobsters by Arnold "Brain" Rothstein’s organization, the "Bugs & Meyer Mob" quickly diversified into the far more lucrative murder franchise.

Messick believes that the 1931 assassination of Joe Masseria was not only the beginning of Murder Incorporated, but also marked the turning point from Italianate to Jewish control. Lansky and Charles "Lucky" Luciano conferred on Masseria, and it was the Zionist Jew Lansky who pronounced the death sentence on the old-line Sicilian boss of bosses: "Farlo fuori" (Kill him), in Italian.

Gang Chiefs Nominate Franklin Roosevelt

Once these necessary murders were encompassed and the internal enforcement machinery set in motion, Lansky took the next step in his peculiar odyssey. The moment arrived with the selection of the Democratic nominee for President of the United States in 1932. As Messick and writer Richard Hammer have described it, the two candidates for the party’s nomination, Al Smith and Franklin D. Roosevelt, were backed by Tammany Hall and by New York City’s West Side machine, respectively.

Along with the candidates and their staffs, three prominent gangsters traveled to Chicago for the convention. They were Frank Costello, overseeing the West Side gang and its leader, Jimmy Hines; and Luciano with the Tammany contingent under Al Marinelli. They each took luxurious suites at the Drake Hotel, but between them, Meyer Lansky had his own suite. Despite Prohibition, a well-stocked bar
poured out free booze to all comers around the clock. As Roosevelt and Smith maneuvered for the nomination on the convention floor, the organized drug-pushers, pimps and assassins backstage were weighing the choice, with Meyer Lansky quite literally serving as middleman and coordinator. Richard Hammer records, in a 1973 Playboy magazine article, that Roosevelt finally got the nod because he had “played a soft line on crime” when governor of New York. In Luciano’s suite it was decided that Al Smith must lose, and Marinelli accordingly swung his Tammany votes over to Roosevelt, who speedily took the nomination. Hammer maintains that Roosevelt later turned against Tammany and began to fight the underworld. If so, history has shown that his efforts were anything but successful.8

As Roosevelt began his administration, the crime overlords were completing an organization that would reign long after Roosevelt’s New Deal was buried in history. In the spring of 1934, top mobsters from around the country gathered to formalize the National Crime Syndicate. Moe Dalitz headed the delegation from Cleveland. Isadore Blumenfield, better known as Kid Cann, came from Minneapolis. Hyman Abrams, who had replaced “King” Solomon, brought a group from Boston. Harry Stromberg came in from Philadelphia. Philip Kastel, who had served his apprenticeship with Arnold Rothstein, represented New Orleans. Abner “Longie” Zwillman, former Murder Incorporated assassin from Brooklyn, came in from New Jersey. Anthony Carfano, one of the few non-Zionists present, spoke for Miami, although Lansky was soon to supersede him there. Two who could not attend were “Dutch Schultz” (Arthur Flegenheimer), then a fugitive from tax-evasion prosecution, and former pickpocket “Waxey Gordon” (Irving Wexler), who was serving time on similar charges.

When the meeting came to order, Aaron Sapiro, a prominent New York Zionist attorney with plush offices at 500 Fifth Avenue, outlined his suggestions. Drawing on his experience in and out of government, he proposed that the national organization be modeled along the lines of the Roosevelt administration’s National Recovery Act. Naturally, the New Deal structures were quite familiar to the men who had given FDR the nod at the Democratic Convention in Chicago.9

‘Dago’ Camouflage Carefully Preserved

And so the Zionist-dominated “National Crime Syndicate” was born, but at the same time care was taken to perpetuate the Italo-Sicilian stereotype in public consciousness. The motion picture studios of Hollywood began cranking out a genre of “gangster chic” pictures that has continued right up to the moment. One of the earliest producers was a wealthy young Texan named Howard Hughes, who hung around with “Bugsy” Siegel and his “Hollywood Hoods” and made for Zionist movie mogul Joe Schenck such pictures as The Racket, The Outlaw and Scarface. The latter was to become a classic of the type, and is amusing in that it was made with Zionist money and starred a Zionist actor who used the name Edward G. Robinson (real name: Rosenberg) to portray the Neapolitan-born Chicago mobster, Al Capone. The same formula has been rehashed endless times since, culminating in the “Godfather” films of the 1970s, which were produced by Zionist Charles Bludhorn of the Paramount studios, with considerable help from the mob-connected Zionist lawyer and “fixer,” Sidney Korshak.10

As Messick observes, “The real leaders of crime have remained hidden while the nation’s law enforcement agencies have chased minor punks... Research reveals that non-Mafia leaders of crime have been hiding behind the vendetta-ridden society for decades.” Clarifying “non-Mafia,” Messick adds the following: “Attempts to frame me have been made, and I’ve been smeared as anti-Semitic from coast to coast by gangsters who used religion as a cloak.”11

Meyer Lansky himself long ago went on to become the undisputed king of organized crime, in America and much of the world. What we can only guess at is the evolution of his political moxie in the years since he and his cohorts greased the slides for Franklin D. Roosevelt. There must be some power: those citizens and a few daring local officials who have tried to investigate the John Kennedy assassination have uncovered a mare’s nest of underworld characters, including the presence in Dallas on November 22, 1963, of Lansky courier Eugene Hale Brading. But nothing is done about it.

As recently as March 6, 1977, Representative Henry B. Gonzalez of Texas disgustedly explained that he had resigned the chairmanship of the House
Committee to Investigate Assassinations "because vast and powerful forces, including the country's most sophisticated crime element, won't stand for it. The criminal element is all-pervasive, loaded with nothing but money and in many ways more potent than the government itself." 12

Israelis Get 'Laundered' Gangland Money

The extent of Meyer Lansky's dealings with Israel began to emerge in 1970 with the trial of Alvin Malnik, a lieutenant in Florida. Testimony in the trial revealed that one of the main money "laundering" channels for the illegal proceeds of the National Crime Syndicate's narcotics, vice and gambling rackets in the United States was the International Credit Bank of Switzerland. The head of this bank was the enigmatic Dr. Tibor Rosenbaum, an international finance high-binder who is notorious even in the corruption-ridden financial circles of occupied Palestine. Rosenbaum recently crash-landed in a monster scandal that would seem almost comical in its dizzying chicanery were it not for the frightening glimpses that the case gives us of the deep penetration of sheer criminality into the Israeli social structure.

Surprisingly, Dr. Rosenbaum is an Orthodox rabbi who for some time occupied the prestigious post of treasurer to the World Jewish Congress, one of Zionism's most self-righteous leadership bodies. He also is a member of the three-man ruling presidium of the militant Mizrachi Zionist movement, the parent organization of Israel's fanatically anti-Arabist National Religious Party. Another of the three is the prominent leader of Orthodox Jewry in America, Rabbi Bernard Bergman. He is the operator of a $100-million string of New York nursing homes, and was recently convicted of defrauding the federal Medicaid program of $1.2 million, among other swindles.

In addition to its laundrymat functions for Lansky's rackets, boodle, Rosenbaum's International Credit Bank also held the bulk of funds of the World Jewish Congress, of the mysterious and fabulously wealthy Jewish Agency, and of the Israel Corporation, a $200-million investment trust.Apparently, Rosenbaum and his confederates used these moneys with which they had been entrusted to speculate in floating currencies and other dubious dealings, in- stead of carefully saving the money for building the national home for the Jewish people that Israel is supposed to represent. It was only when a string of Rosenbaum's dummy corporations in Europe began to collapse that Israeli leaders called a halt and realized how much of the world Zionist kitty had evaporated.

There have been fragmentary reports on the subject in outside papers like the New York Times (starting October 19, 1974). But the full story probably will never be known: when the shocking depth and breadth of the scandals began to be exposed by the Israeli press in 1975, the courts there suddenly ordered strict censorship on any news of indictments, trials or even arrests, according to the Jerusalem Post (April 22, 1975). Very little more emerged on financial skullduggery until the flurry of excitement in May 1977, when President Yitzhak Rabin was kicked out in the wake of another foreign bank funds scandal.

Rosenbaum's bank received its Mafia cash flow mainly through the mob-dominated Bank of World Commerce in Nassau, Bahamas. The middleman in this money pipeline was a certain Sylvain Ferdman. He was identified by Life magazine in 1967 as a courier for Lansky; but he was at the same time an official of Rosenbaum's bank, an associate of the Bank of World Commerce, and a legman for Investors Overseas Services.

IOS was the parent holding company for the former $2-billion mutual funds empire of Zionist wheeler-dealer Bernie Cornfeld, since crumbled amid bitter charges of gross irregularities. Many IOS subsidiary companies are headquartered in Nassau, and Lansky-watcher Hank Messick observes that one such investment was a $40-million apartment complex in "Lanskyland," the area just east of Gulfstream Park in Florida. Officials have never been able to determine just who the real owners of this are, although Messick's betting runs strongly to Meyer Lansky. "By means of this international financial structure," Messick observes, "machinery existed to conceal the holdings of Lansky or any other member of organized crime." 13

Another Swiss laundering operation is the Exchange and Investment Bank. In the early 1970s, there were three Zionist associates of Meyer Lansky
among its owners: Ben Siegelbaum, Ed Levinson and Lou Poller. According to former U.S. Attorney Robert M. Morgenthau, a man of Jewish background who launched some of the most significant investigations of organized crime until he was fired by the corrupt, Lansky-linked Nixon administration, the Exchange and Investment Bank received millions of dollars of syndicate capital every year from the Miami National Bank. Miami National was controlled by another Zionist operator in the shadow of Lansky, Samuel Cohen.14

In a *Washington Post* report headlined "Israel Is Also Crooks’ Promised Land," investigative reporter Jack Anderson disclosed that much of these funds were being channeled to Israel:

This underworld boodle — much of it raised from nefarious enterprises in the U.S. — is "laundered" before it arrives in Israel. This is accomplished simply by funneling it through Swiss banks. My associate Les Whitten has spent three weeks tracing ill-gotten U.S. dollars from Swiss to Israeli banks. He has spoken to top bankers in the U.S. and Switzerland. We have also learned that the Justice Department is investigating how certain Swiss banks transfer underworld funds to Israel ..."15

**Lansky Moves His Headquarters to Israel**

Finally, in November of 1970, the inevitable consummation occurred. Lansky demanded, and received, a quid-pro-quo in exchange for his long years of pipelining money to the Zionist state. When a U.S. government investigation of the pre-tax “skimming” of gambling proceeds began to close in on him, Lansky simply skipped off to Israel, claiming sanctuary under the peculiar “Law of Return.”*

He stayed at the multimillion-dollar Dan Hotel, the largest in Israel, which had been built by the "Miami Group," in all probability another Lansky front. The same outfit built the King David luxury hotel in Jerusalem, the Accadia hotel in Herliya, the Dan Carmel in Haifa, and a large number of other buildings and factories. Miami Group also manages oilfields (some of which have been scandal-ridden), runs Israeli industries, and has announced plans for a skyscraper complex to outdo New York’s Rockefeller Center.

Messick says "no one doubted" that Lansky continued to run the worldwide syndicate from Israel. A stream of couriers, including Hymie Siegel, “Yiddle” Bloom, Jake Lansky, Max Orovitz, and others of the old guard, soon began commuting to and from the Holy Land.16 True, a bit too much unfavorable publicity grew from the affair, and after a long period of shillyshallying, the Zionist régime rejected Meyer Lansky’s petition for citizenship. But by then, the “heat” had conveniently blown over back home, and at this writing (1977), Lansky is back in Miami Beach plying his old trade, all federal charges against him having vanished with the snows of yesteryear.

By refusing Lansky permanent refuge, the Israelis assumed the moralistic pose of declining sanctuary for criminals. But this was a mere deception, based upon the forgetfulness of the news media and the public. For, even though Meyer Lansky did eventually go back to Florida, “a host of lesser crime figures has also found asylum in Israel, or is reportedly planning to shift operations there,” in the words of Jack Anderson. Among the leading mob personalities in the Holy Land in 1971 were:

— *Phil "The Stick" Kovolick*, a longtime personal associate of Meyer Lansky;

— *Harry "Nig Rosen" Stromberg*, a former Philadelphia mobster identified in Senate testimony as “one of the biggest dope peddlers in the country”;

— *Joseph "Doc" Stacher*, another narcotics kingpin, who was finally convicted of tax evasion but was allowed to go to Israel in lieu of prison time;

— *Al Mones, Hyman Segal, Frank Ritter* (alias "Red Reed"), and *Max Courtney* (alias *Morrie Schmertzler*), all bigtime professional gamblers, and the first three of whom were fugitives from American authorities at the time they entered the Israel entity.

*Newsweek* magazine observes that the Israeli government’s policy of allowing scores of gangsters to hole up there,

appeared to be motivated by self-interest. Each year, Lansky and his underworld associates pour vast sums into Israeli bonds and Israeli philanthropies. As the daily *Ha'aretz* saw it, the government seemed afraid of losing the millions of dollars in illicit money first “laundered” in mob-controlled

*This law allows any Zionist born anywhere in the world to "return" to a land where he had never lived — and where, in all probability, his ancestors had never lived either, if he was of Khazar descent — at the same time as it denies any "return" privileges to the former Palestinian owners of the land who were driven out by Zionist terror squads.
institutions and then funneled into Israeli business and industry.\textsuperscript{17}

Crime student Messick sketches the cozy relationship that prevails between these racketeers and the successors of the Irgun and Stern political gangsters:

Certainly Jewish gangsters have long and openly supported Jewish causes and the State of Israel. On the night Lansky's ex-partner, Bugsy Siegel, was executed, the Flamingo was taken over by Moe Sedway. When asked how he so conveniently happened to be in Las Vegas, he explained that he was there to arrange a United Jewish Appeal fund drive.\textsuperscript{18}

Lansky has made large contributions to the staunchly pro-Zionist Brandeis University; in Miami Beach, his mobsters pledge huge sums in the elaborate "Books for Israel" rallies. Despite his expulsion, he still has many friends in Israel. The press there terms him a "philanthropist" and "Miami Beach socialite."

Reflecting upon this aging man with no criminal worlds left to conquer, who could walk his dog as easily in Tel Aviv as in Miami Beach, Hank Messick sums up: "Thanks largely to the genius of one man, the Syndicate International had become a terrible reality."\textsuperscript{19}

**Part II: Lansky Was Not the First**

Unfortunately, Murder Incorporated was by no means the first Zionist involvement in organized crime. Meyer Lansky and all that he represents in our day are not a single isolated example of an individual and a few Runyonesque pals who, because of bad environment, went awry. The available evidence admittedly is scanty, but what we have unearthed suggests that a fuller study certainly ought to be made.

American Zionist histories almost always mention the "Bingham affair," as it has come to be called. This occurred in 1908, when General Thomas A. Bingham, at the time head of the New York City Police Department, published an article on foreign and immigrant organized crime in his area of jurisdiction. When Bingham turned in due course to the Jews, after discussing Italians, Sicilians and other nationalities, he produced statistics showing that roughly fifty per cent of the crime in New York was being committed by "Russian Jews," who however numbered less than twenty-five per cent of the population.\textsuperscript{20} It is this element, of virtually pure Khazar ancestry, that forms the ethnic backbone of the Zionist movement.

They were words that the general was to regret, even to recant, when New York's many Jewish organizations erupted as one voice in a storm of protest, culminating in a demand for the commissioner's removal. Bingham's pathetic and transparent attempt to save his job by suddenly discovering that his figures had been totally wrong, and that the said Russian Jews were actually all model citizens, availed him nothing, and he was sacked by the city administration in short order. His subsequent accounts of the matter make interesting reading.\textsuperscript{21}

A few decades earlier, during the Civil War, the Union Army commanders had their hands full even after routing the Rebels and placing conquered Confederate territory under Army control. Although these areas were officially closed to outsiders, they found that a certain group was almost manically eager to get in and exploit the conquered people. General U. S. Grant tried to crack down:

I have long since believed that in spite of all the vigilance that can be infused into post commanders, the specie regulations of the Treasury Department have been violated, and that mostly by Jews and other unprincipled traders. So well satisfied have I been of this that I instructed the commanding officer at Columbus to refuse all permits to Jews to come South, and I have frequently had them expelled from the department, but they come in with their carpet-sacks in spite of all that can be done to prevent it. (Letter to C. P. Wolcott, assistant secretary of war, Washington, December 17, 1862)

1. The Jews, as a class, violating every regulation of trade established by the Treasury Department, and also Department orders, are hereby expelled from the Department . . . (General Order Number 11, December 17, 1862)

Grant was not successful, however. As soon as his General Order went out, influential Jews in Lincoln's "court" in Washington put pressure on Chief of Staff H. W. Halleck (a narcotics addict and man of unsavory repute who was no doubt easy to persuade) and had him reverse Grant's regulation.

At least two other commanders encountered the same goings-on. General William T. Sherman denounced "Jews and speculators" and "swarms of Jews" at Memphis in a letter of July 30, 1862, Gen-
eral L. F. Ross wrote that, since “the Jew owners have as good as stolen the cotton from the planters,” he was going to charge them plenty for military assistance in getting it out of the Middleburg and Hickory Valley areas.

In that same year, 1862, the New York City Police Gazette observed:

The developments of almost every day serve to show the extent to which the German Jews are acting as receivers of stolen goods . . . A very general suspicion prevails against this people, and it is not surprising. Many of them are professional lifters, burglars and swindlers. Those in business find it difficult to effect an insurance upon their stock because of the frequency with which fires occur in their stores and the suspicious circumstances attending them.22

Jews in Crime: The Historic View

In the course of research into historical aspects of the Jewish question, the scholar quickly notes the frequency of the complaint that Jews were conspicuously involved in criminal activities. Most Jewish apologists, such as Rabbi Joshua Trachtenberg (The Devil and the Jews) and Leon Poliakov (History of Anti-Semitism), have commented upon this also, dismissing the fact of course as but another lie or delusion of the persecutors. However, the charge has been made so often, and by such diverse personalities in time and place, that the “anti-Semite” explanation seems like extremely coarse categorizing.

Of the several hundred prominent individuals that we know of who have spoken out upon aspects of Jewish matters, perhaps a majority have assailed usurious moneylending activities. While there is certainly a good case to be made for including usury as a criminal abuse, in the interest of brevity we must omit this more general category of social offense.

Chronologically, we can reach all the way back to Egyptian or Babylonian times, where a number of ancient inscriptions and papyri express hostility to the Jews. But a more appropriate place to begin might be with the famous Roman statesman, Marcus Tullius Cicero. His friend, a customs official named Flaccus, got himself in trouble for enforcing the law and halting Jewish smuggling of gold from Rome to Jerusalem. It was while acting as defense counsel for Flaccus that Cicero condemned this early-day Zionist money “laundering” and efforts to intimidate courageous Gentile officials. He also showed that he himself was more than a little intimidated, making us wonder about the Zionists’ “poor, powerless and persecuted” claims:

Softly! Softly! I want none but the judges to hear me. The Jews have already gotten me into a fine mess, as they have many another gentleman. I have no desire to furnish further grist for their mills. (Oratio Pro Flacco)

The first century Roman philosopher Lucius Annaeus Seneca referred to the Jews as “that most criminal nation”—“the conquered who give laws to their conquerors” (De Superstitione).

Later thinkers and religious leaders saw the same problems. The great Christian reformer in Renaissance Germany, Martin Luther, became an outspoken critic of Jewry later in life, writing two scathing books detailing his view of Jewish destructiveness: Von Den Juden und Ihren Lügen (On the Jews and Their Lies) and Vom Schem Hamphoros (a treatise on Kabbalistic black magic). Dr. Luther was also an expert in Hebrew linguistics and took note of the fact that the criminal argot of European bandits and “fences” for stolen property was virtually an early-day form of Yiddish, being loaded with Hebrew words. At his recommendation, an old underworld lexicon called the Liber vagatorum was republished at Frankfurt in 1520, and in the preface, Luther wrote:

I consider it useful that this little book be widely read, so that it may be seen and understood how the Devil rules in this world, so that men may become wise and guard against him. It is true that this Rothwelsche Sprache [underworld slang] comes from the Jews, for it contains many Hebrew words, as those who know Hebrew will observe.23

Leon Poliakov, the pro-Zionist propagandist and high-priest of The Myth from whom we quote these words, admits that,

In the following centuries we find records of organized gangs, some exclusively Jewish, others mixed Judeo-Christian, about which the police officers made some remarkable statements . . . The customs and religion of the Jews seem to have exerted a lively attraction on many German delinquents. The Christian prisoners in a Berlin jail demanded the right to attend Jewish ceremonies.
On the scaffold, Domian Hessel, the most famous highwayman of the eighteenth century and a former seminarist, requested the attendance of a rabbi. They "never robbed on Saturdays and holidays," however, Poliakov adds reassuringly.

Philosopher Ludwig Feuerbach, in 19th century Germany, declared that "The Jews received by the grace of Jehovah the command to steal" (Das Wesen des Christenthums). Said Johann W. von Goethe: "Their religion permits them to rob non-Jews. This crafty race has one great principle: as long as order prevails there is nothing to be gained" (Das Jahrmarkstfest zu Plundersweilern).

Denis Diderot, the noted French revolutionary scholar, wrote: "The Talmud taught the Jews to steal the goods of Christians, to regard them as savage beasts, to push them over a precipice... to kill them with impunity and to utter every morning the most horrible imprecations against them" (Juifs).

Napoleon Bonaparte, who succeeded to the leadership of the new French nation formed in the revolutionary crucible, at first tried a Jewish policy of concession and conciliation. Before long, he had changed his approach completely:

Legislation must be put in effect everywhere that the general well-being is in danger. The government cannot look with indifference on the way a despicable nation takes possession of all the provinces of France. The Jews have to be treated as a special people. They are a state within the state. It is discouraging to the French nation to end up under the sway of the lowest of peoples. The Jews are the master robbers of the modern age; they are the carrion birds of humanity... We ought to ban the Jews from commerce because they abuse it... The evils of the Jews do not stem from individuals but from the fundamental nature of this people. (From Napoleon's Reflexions, and from speeches before the Council of State on April 30 and May 7, 1806).

(1) Every big and small Jew in the peddling trade must renew his license every year. (2) Checks and other obligations are only redeemable if the Jew can prove that he has obtained the money without cheating. (Ordinance of March 17, 1808; Code Napoléon).

Many of the social reformers of Europe who directed their attentions to plutocratic economic abuses were outspoken in denouncing what they took to be the Jewish role in society. Wrote the 19th century French socialist founder, Charles Fourier:

I have heard a Jew, who had several millions and who was a person of importance in his town, say to me and to others in Lyons time and time again, 'Sir, if I don't cheat, it's only because I can't... The Jew is, so to speak, a traitor by definition... [The Jewish religion] furthers vices such as the encouragement of deceit. It is obvious that it gives its adherents a dangerously immoral character... (Publication des manuscrits).

Ah! Has there ever been a nation more despicable than the Hebrews, who have achieved nothing in art and science, and who are distinguished only by a record of crime and brutality which at every page of their loathsome annals makes you sick! (Théorie des quatre mouvements).

Pierre Proudhon, another prominent socialist pioneer, wrote:

The Jew is by temperament an anti-producer, neither a farmer nor an industrialist nor even a true merchant. He is an intermediary, always fraudulent and parasitic, who operates in trade as in philosophy, by means of falsification, counterfeiting, horse-dealing. He knows but the rise and fall of prices, the risk of transport, the incertitude of crops, the hazard of demand and supply. His policy in economics has always been entirely negative, entirely usurious; it is the evil principle, Satan, Ahriman, incarnated in the race of Shem (Césarisme et christianisme).

Proudhon and many other French reformers had been deeply influenced by Alphonse Toussan, who wrote on the Jewish question in the most apocalyptic tones:

I call as the people with that contemptuous name of Jew all those who traffic in money, all unproductive parasites living off the substance and labor of others. Jew, usurer and trader are all synonyms for me. That horde of usurers and lepers, a burden against all mankind since the dawn of the ages and which drags its hatred against other peoples and its incorrigible haughtiness all over the globe! The people of Satan, not the people of God; and the God of the Jewish people is no other indeed than Satan (Les Juifs, rois de l’epoque).

In England, references to alleged destructive activities of the Jewish consensus begin with the earliest historians. Matthew Paris, Raphael Holinshead and John Speed wrote copiously upon the reasons why
King Edward I expelled the Jews from England in the 13th century. As Speed epitomized it: "They ate the English nation to its bones" (The Historie of Greate Britaine).

William Prynne, a Puritan writer opposing dictator Oliver Cromwell's efforts to rescind the long-standing expulsion and allow the Dutch Jews who had financed his regicide to return — to the scene of their former "persecution" — described the Jewish offenses as: "Usuries and Deceits, clipping and falsifying monies, ingrossing all sorts of commodities into their hands [and] usurping the Nations trades . . ." (A Short Demurrer to the Jewes long discontinued Remitter into England . . .).

Daniel Defoe, whose novels were mainly topical extensions of his superb investigative journalism, depicts many criminal Jewish types of 17th and 18th century London, where the government was quietly allowing them to trickle back in. Roxana, Robinson Crusoe and The Memoirs of Captain George Carpenter are rife with greedy, extortionate and sometimes homicidal Jews, whose stock-in-trade is "fenced" stolen articles. The Life and Adventures of Mrs. Charles Davis accuses this element of having formed a trans-national syndicate to follow up armies and purchase pillage from soldiers in the ongoing Continental wars. Defoe's examination of the notorious South Sea Syndicate (in Mist's Journal, April 1, 1721) suggests a strong Jewish rôle in that gigantic financial swindle.

"Gentleman" John Burgoyne, the soldier-dramatist, was a prominent theatrical figure who identified Jews as conspicuous dealers in stolen goods. In his popular play The Heiress, Clifford, courting Tiffany, asks if she would run away with his heart: "Oh yes, and a hundred more; and melt them all down together as the Jews do stolen goods to prevent their being reclaim'd."

Henry Fielding had a dual career in the criminal justice system and in belles lettres, which must have given him a certain vantage point. In his Enquiry Into the Causes of the Late Increase of Robbers, he described a vast international Jewish trafficking in stolen property:

Among the Jews who live in a certain place in the city, there have been, and perhaps still are, some notable dealers this way, who, in an almost public manner, have carried on a trade for many years with Rotterdam, where they have their warehouses and factors, and whither they export their goods with prodigious profit, and as prodigious impunity. And all this appeared very plainly last year in the examination of one Cadosa, a Jew, in the presence of the late excellent Duke of Richmond, and many other noblemen and magistrates.

Patrick Colquhoun, a contemporary investigative writer, bears out Fielding with a shocking picture of Jewish professional criminality, in his Treatise on the Police of the Metropolis.

With the dawn of the 19th century, the situation had worsened. Everyone knows of Charles Dickens's Oliver Twist, with its Jewish master-criminal Fagin, and his squads of well-trained little English-boy pickpockets, and his mysterious links to seemingly higher (or lower) powers. But there were other less well-known social commentators who brought in pretty much the same reports.

Robert Southey, a prominent poet, wrote:

Some of the lowest order let their beards grow, and wear a sort of black tunic with a girdle; the chief ostensible trade of this class is in old clothes, but they deal also in stolen goods, and not infrequently in coining. A race of Hebrew lads who infest you in the streets with oranges and red slippers, or tempt schoolboys to dip in a bag for gingerbread nuts, are the great agents in uttering base silver; when it is worn too bare to circulate any longer, they buy it up at a low price, whiten the brass again and send it abroad . . . Any thing for money, in contempt of its own law as well as of the law of the country (Letters From England).

Playwright Tom Taylor, whose works received immense public acclaim in their day, presented one of the most obnoxious Jewish characterizations in English drama in his Ticket-of-Leave-Man. This pawnbroker is Melder Moss, a counterfeiter, murderer and trafficker is stolen goods. Humorist Frederick Maryat, in his Poor Jack, describes the same types: "Then we have what we call Jew Carts, always ready to take stolen goods inland, where they will not be looked after."

The great populist, anti-plutocrat agitator, William Cobbett, opposed the "emancipation" of the Jews in 1833 by saying:

Suppose it was proposed to us to admit a race of
cannibals to these powers, should we have a right to do it? **Jew** has always been synonymous with **sharper, cheat, rogue**. This has been the case with **no other race** of mankind (The Cobbett MSS. "Re- ply to the House of Commons Bill for the Emancipation of the Jews").

In general, such characterizations dwindled with the rising "liberalism" of the approaching 20th century. Whether the change was owing to improvement in Jewish character or to their ascension into banking, government and the mass media is a question we cannot resolve here. Such significant writers as **Hilaire Belloc (The Jews), G. K. Chesterton** (numerous references), and **T. S. Eliot (Burbank With a Bae deker; Bleistein With a Cigar)**, among others, ought to be consulted before any final judgment is made. One case, that of **Graham Greene**, suggests that the unpleasant word censorship may have to be considered.

Greene's better early novels are set against backdrops of brutal criminality, and all have conspicuous Jewish overlords as the masters of the evil revels. **Brighton Rock** portrays Colleoni as a sort of occult pope of crime, and a sadist who seems to have swapped the kosher butcher's knife for the razors that his gangsters use to mutilate their victims:

His old Semitic face showed few emotions but a mild amusement, a mild friendliness; but suddenly sitting there in the rich Victorian room, with the gold lighter in his pocket and the cigar case on his lap, he looked as a man might look who owned the whole world, the whole visible world, that is, the cash registers and policemen and prostitutes, Parliament and the laws which say "this is Right and this is Wrong."

A diabolical figure in the tradition of **Anthony Trollope's** towering Jewish villain Melmotte, or **George Du Maurier's Svengali**, he is the negative and subterranean center into whose hands Greene shows all the leading strings of corruption passing. He does not personally commit unlawful acts, but the forces of criminality are everywhere at his command. Greene's **A Gun for Sale** repeats this Jew-as-devil idea in Sir Marcus, titan of modern industry, from brothels to steelmills. Through assassination and conspiracy, he manipulates world politics and foments wars — both for industrial profits and for his unspecified but presumably diabolical projects for humanity.

Remarkably enough, however, current editions of Greene's striking works have been completely rewritten to eliminate all Jewish references.

* * *

Finally, we are left with a question: To the extent that Zionists are actively involved in professional crime, do we not have the duty to discount their claims of being the innocent victims of political crimes?
Arthur "Dutch Schultz" Flegenheimer: executed in New Jersey by fellow murderers

Louis "Lepke" Buchalter: executed at Sing Sing for murder

Arnold "the Brain" Rothstein: an early-day crime king of New York

Meyer "Lansky" Sucholjansky: the crime syndicate's "chairman of the board"
RIGHT: Two of the skilled technicians of Murder Inc., Abraham Reles and (far right) Allie “Tick Tock” Tannenbaum. The professional assassination squad became the backbone of the National Crime Syndicate. Although there have always been lesser mobsters of a wide variety of ethnic backgrounds, most experts believe that the Jewish clique surrounding Meyer Lansky holds a balance of power. BELOW: Abie Atell, a boxer accused of being Rothstein’s middleman in the “fixing” of the 1919 baseball World Series, which almost destroyed big-league baseball, but brought the Mob a windfall in bets.

Other Zionist gangland charmers: (top, left), Moe Sedway, who took over Las Vegas when “Bugsy” Siegel was killed; (right), Jake “Greasy Thumb” Guzik, the brains behind Al Capone; (bottom, left), Gus Greenbaum, a long-time Las Vegas figure; (right), Israel “Icepick Willie” Alderman, named for his favorite weapon.
The real "Godfathers"? Hollywood's Zionist movie moguls haven't based any screenplays on a certain element in organized crime yet, although it's a definite factor. This rare 1933 photo was taken after a police raid in New York. Present were (from left) Joseph "Doc" Stacher, currently a resident of Israel; Benjamin "Bugsy" Siegel; Harry Teitelbaum; Louis "Lepke" Buchalter; Harry Greenberg; Louis "Shadows" Kravitz; Jacob "Gurrah" Shapiro; Philip "Little Farvel" Kovlick; Hy "Curly" Holtz. None were Italian.

Harry Stromberg  Morris Dalitz  Morris Lansburgh  Edward Levinson

Some associates of Meyer Lansky; Stromberg lives in Israel at last report
Did this man who gave "fireside chats" over the Zionist-owned radio networks, and who jockeyed America into World War Two, get his job from Meyer Lansky, the Zionist lord of the underworld? Crime experts have revealed the key Mob rôle in the Democratic Convention of 1932 which gave Franklin Roosevelt the nomination.
Chapter Six

‘One Who Survived’

The mass media are full of stories about ‘survivors’ of Hitler’s supposed gas chambers. How does the existence of so many lucky escapees tally with the claim of near-total extermination?

On June 4, 1974, the Zionist-owned New York Times, and all of the smaller fry newspapers across the United States whose typesetting machines are uncritically hooked up to its remote-control teletype service, treated their readers to a heart-rending account of an unusual church service in New York City.

The Times’s solemn headline read: “An Awesome Reliving of Auschwitz Unfolds at St. John’s.” Below it was an even more somber picture of members of the audience, most of them apparently Roman Catholic nuns in their “mod”-style habits, listening with long faces to a sermon. The occasion was the first of the so-called “Symposia on Nazi Extermination of Jews” that have been held at the Cathedral Church of St. John the Divine, in New York.

The Times story carried the byline of one Israel Shenker. (Naturally, in modern free press practice, a Zionist is required to write on Zionist-related affairs. But of course there is no recognition that non-Zionists have any interests that only they could adequately report.) Before we sample what Mr. Shenker has to tell us about the meeting, we must take a look at the news he did not see fit to print.

First, there is a rather ludicrous theological aberration in this whole affair whose irony seems to have been lost on everyone (possibly the contemporary “social gospel” clergy at the cathedral are unaware of it). Saint John the Divine must have been the most bitterly “anti-Semitic” of all the New Testament writers, and second only to Jesus Christ himself in hostility to the Pharisaic rabbinate then running the show in Judea — if this be a valid definition of “anti-Semitism” for the nonce. It may be recalled that John bitterly excoriated the Pharisees, who were the revered ancestors of today’s Babylonian Talmud enthusiasts, as the “Mystery Babylon” whose “lies and fornications” shall make the world reel and stagger like a drunken man. John clearly implicates the Jews as the willful murderers of Jesus.

Secondly, there is the undisclosed matter of sponsors. Although the Very Reverend James P. Morton, dean of St. John’s, was nominally in charge, the curious fact is that Arnold Forster of the fanatically Zionist Anti-Defamation League was the gray eminence behind the symposium idea. Mr. Forster is very typical of the most vocal proponents of The Myth. Yet, hardly anybody today remembers that, according to Federal Bureau of Investigation files cited in the Congressional Record (June, 1950), Arnold Fastenberg was a member of a Communist spy ring. The reason this is of interest is that there has been such a large Soviet rôle in the building of the entire Six Million Myth — possibly as a counterforce to reports of the Soviets’ own enormous atrocities; possibly for other reasons.

Discussing the symposium, Israel Shenker wrote:

Auschwitz heads the glossary of 20th century evil — symbolizing the Holocaust in which six million Jews died. But the barbarism of death camps like Auschwitz also imperils the faith of survivors: How to believe in God’s power and purpose with evil writ this large?

In this exalted style, Shenker runs through the list of horrific accusations made by participants of the conference: that corpses of Jews were trundled to “ovens” in wheelbarrows; that no water was given the prisoners, who had to “drink mud”; that grandparents held hands with their children while “going into the ovens” [sic; presumably they would have gone to the gas chambers first]; that “they had these hateful police dogs that ate pieces of flesh alive,” that the rats too “ate up the cheeks of the bodies.”

One of the women who gave some of the more creepy accounts declined to identify herself. However
she did permit a photograph of the supposed Auschwitz identity number tattoo on her arm, 2988. This does seem a surprisingly low number, out of the six million and more run through the mill, and to explain that, the woman described how she had been brought from Czechoslovakia "in 1942 in the second transport to Auschwitz." That year, according to The Myth, was the first in which mass gassings of Jews began at Auschwitz-Birkenau camp.

"Then they sent us to Birkenau, into the mud where there was fleas and dirt. We had no water at all. We drank mud. I had malaria, I had typhus, I had everything. But it happened that my heart kept on beating in spite of it... You don't manage to survive, it just happens.

"My brother died in the camp. My mother was sent to Auschwitz and I knew some people who came to Auschwitz at the same time. I saw this big fire and I knew my mother's body was burning, and I was grateful that she would not have to see me burning in front of her or know that I saw her burning in front of me."

Professor Irving Greenberg, of City University of New York, although presumably not a gas-chamber survivor himself, spoke in a similarly dithyrambic style about "burning." He felt that Jews must philosophically learn to expect periods of belief "interspersed with times when the flames and smoke of the burning children blot out faith, though it flickers again."

_Death Camp Survival: 'It Just Happens'_

The effect is an amazing _déjà vu_ of the _Old Testament_ burnings of children "under every green tree" by Israelites worshiping Ishtar and the fire god, Moloch. Even those hateful police dogs tearing at the living flesh might have had their forerunners in the dogs of the street who licked up the blood of Jezebel. Jungian students of "archetypes" could make a case for some amazing "synchronicity of symbols." Cynics, of course, might find certain analogies in the entire Six Million business to the burning of Shadrack, Meshak and Abednego, where the enemy king was astounded after tossing them into the fiery furnace to find not only the three Israelites walking around unscathed in the flames, but a fourth figure — the Jewish "son of god" — in there with them. Biblical allusions aside, however, the phrase that must be singled out is: —

_"You don't manage to survive, it just happens."_

For this news item is but one of a truly astounding number that keep cropping up in which escape from those "gas ovens" somehow just happened for another fortunate Jew. We do not profess any special knowledge of statistics or of sampling procedures, but it would seem fairly rudimentary that, for every such example that gets into the public prints, there must be a substantially greater number of others that go unreported — especially with a people as intensely private in its inner affairs as the Jews. Based upon our own small and completely haphazard little survey, we can only conclude that the number consigned to "burning" must have been counterbalanced by a very definite number who were not.

We have given in an appendix synopses of 18 separate reports taken from random newspapers and magazines within a short recent period. Also, the private Jewish press around the country has not been especially analyzed; although unquestionably, a detailed study of such publications in the entire period since World War Two would turn up an immense number of "just one who survived" disclosures.

Perhaps the following _New York Times_ story will serve to typify the sort of material that we are talking about. The headline ran: "Belsen Inmate Wants Ordeal Kept Vivid," and the report concerned Josef Rosensaft, a "former Auschwitz and Belsen prisoner" who had organizational ability: he founded another of the many groups of groups that crisscross the Zionist community like a busy telephone switchboard. This particular one is called "World Federation of Bergen-Belsen Associations," suggesting that there must be an appreciable number of such survivors. The _Times_’s description of Mr. Rosensaft is absorbing: "The journey from the ghetto of Bedzin, Poland, to Manhattan’s East Side, where Mr. Rosensaft now lives as a wealthy real-estate man and art collector, represents an extraordinary odyssey..."

Described as "a rotund, moon-faced man," Rosensaft did not want certain things "kept vivid," however:

_There are still some periods of his life that Mr. Rosensaft will discuss only vaguely, if at all. Moreover, he is apprehensive about references to his wealth... As a result, Mr. Rosensaft will not discuss in detail how he managed to assemble his collection of more than 100 masterpieces of art... He met and married a fellow survivor, Hadassah Bink,_
a physician. Mr. Rosensaat's quick and successful start in business was based, he said, on contacts made at Belsen.\(^1\) (Emphasis supplied.)

Rosensaft died September 10, 1975. In an obituary, the *Times* returned to the fascinating subject of how the art collection, among other luxurious things, had been assembled. The report, headlined “Nazi Survivor's Art Sale to Yield Millions,” was a lengthy but not particularly successful effort to penetrate the financial camouflage thrown up around himself by this international “jet-setter,” who had been able to commission and acquire sculptures made of solid gold, along with numerous other fabulously expensive artworks. There was a clear implication by the *Times* writer of irregularities, if not of outright fraud, in the dealings of Rosensaft with one Isidore Cohen, described as “a wealthy investor.” In fact, Cohen was quoted as claiming that his signature had been forged upon some promissory notes benefiting Rosensaft and totaling $625,000.\(^2\)

**Survivors Peek Out From Many Books**

Books have been published which tell a more detailed story of survivorship. It seems reasonable to assume that there have been many such references in books, given the indications that we have seen in the periodical press. Again, someone ought to make a full study. But be that as it will, we shall mention several published cases which shed an unaccustomed light upon the issue.

Léon Blum, the pro-Communist premier of France, was arrested by the Germans in Paris and sent to Buchenwald. According to his biographer, Louise Elliott Dalby,

> His quarters at Buchenwald were reasonably comfortable, but his diet was poor and contributed greatly to his ill health. He resented most the restrictions on his privacy and the annoyance of being disturbed every two hours as guards thoroughly inspected his quarters. He was allowed to take a servant to care for him, he was permitted a radio by which he could occasionally get the B.B.C., although this was forbidden, and he received most of the food parcels sent to him.\(^3\)

The objection may be made that Blum, as a public figure, would have been scrupulously kept alive in order to disguise the Nazis’ real intentions toward the helpless, anonymous Jewish masses who were their real target. Which is certainly a possibility (although usually The Myth does not bother attributing such fine-honed scheming to the raging Hitlerite monstrosity). But — servants, food parcels, the BBC?

In the spring of 1976, Oxford University Press published *The Survivor: An Anatomy of Life in the Death Camps*, by Terrence Des Pres. It is a compilation of interviews of 77 “death camp” inmates who had had not only the good fortune to survive, but to survive for decades after an experience that should have left them very dead, were it as bad as claimed.

Like the Talmudist rabbis, Sigmund Freud and such Zionist writers as Norman Mailer, many of Des Pres’s interviewees seem to have a “thing” about excrement; one camp supposedly had “only one latrine for 30,000 to 32,000 women,” which sounds a little like one of Swift’s scatological fantasies on the land of Brobdingnag. Des Pres somberly outlines a theory that the Nazis were practicing “excremental assault” in addition to their thousand and one other diabolical torments.

Interestingly, the author informs us that the widely-promoted idea of death-camp prisoners becoming sheeplike nonresisters as they were bundled into the gas chambers is not correct. On the contrary: survival depended upon “social bonding, interchange, collective resistance, and maintaining dignity . . . To organize was to steal a little food, medicine, clothing, or munitions; prisoner co-operatives bartered, manufactured, served and exchanged everything from information and supplies to bodies in the camp hospital.” It is hard to imagine “maintaining dignity” while waiting in a line 32,000 persons long to use that one busy latrine. As for the stealing of “munitions,” what comment would not be superfluous?

In 1973, Horizon Press published Heda Kovaly’s *The Victors and the Vanquished*. A Jewess from Czechoslovakia, she was deported to the “mill of death” itself (Auschwitz), where she too saw her mother marched off to the gas chambers. Whether the mother was spared the anguish of having the daughter see her “burning” is not recorded in this case.

Somehow the young Heda survived and even escaped, making her way back to Czechoslovakia. And she describes the many other Jewish escapees from Auschwitz whom she encountered en route and found reinstalled in Red Prague as the war drew to a close.
But to her sorrow, she discovered that many of the Gentile Czech Communists (with whom she unluckily became ensnared—and at the highest levels) were “anti-Semitic” and faulted her for having the cheek to have escaped the gas chambers. While she never became a Bolshevik herself, to be sure, she did meet and marry “an idealistic Communist who had endured the war in Auschwitz,” by the name Rudolf Margolius.

By Kovaly’s account, husband Margolius must have been one of this world’s more saintly and self-abnegating men. He became “an important official in the Czech ministry of foreign trade” and worked himself daily to exhaustion to prove that a Jew too could make a valid contribution to the noble humanitarian experiment that the Czech “workers” were performing (in comradely harmony with Stalin’s occupying divisions, of course).

But sure enough, the utopian idyll for humanity was spoiled when “Marxist anti-Semitism” again gnashed its ugly maw, and the humble Jewish commissar was taken away and put on trial. The prosecution was so monstrous as to charge that he had lied about being in Auschwitz, since he had actually been busy throughout the war as a spy for England! There is, of course, no way to appraise this terrible accusation, except to note that Communist police states do know a bit about espionage matters, and do keep fairly close records on people who interest them.

A 1974 book had the forlorn but decreasingly original title of One Who Came Back, by Josef Katz, and it was published by Herzl Press (named for the founder of Zionist imperialism).

A person who today styles himself with the resoundingly Anglo-Saxon name of Arthur London, has recently written a memoir called The Confession, published by William Morrow. London describes himself as “a dedicated fighter in the Czech Communist Party, a hero of the Spanish Civil War and a leader of the French ‘Maquis’ partisans during World War Two.”

“London” had risen to the position of undersecretary for foreign affairs in the postwar Czech Communist regime when he was caught up in that same relentless “anti-Semitism” that had engulfed Rudolf Margolius. The affair, of course, was the well-known “Slansky Trial,” when Stalin in Soviet Russia enforced a crackdown on Zionist sympathizers and economic opportunists in the Czech regime. And, as if to provide a certain syllogistic completeness, “London” remarks that the new president of Czechoslovakia, who succeeded the Zionist Jew Slansky, was one Zapotocky, “himself a survivor of Nazi torture.”

Another individual with a not very Slavonic moniker published in 1973 a curiosity entitled For Those I Loved. Martin “Gray” (his real surname appears to have been Feld) purports to describe his experiences at the Treblinka camp in Poland. But although only 16 years of age at the time of his encampment, he managed to escape—which was no mean feat, since this was one of the main “death camps” where mass exterminations were carried out and security was ultra-strict, according to The Myth.

Gray’s book is an odd amalgam of bawling self-pity, tired clichés from pulp horror fiction, and astounding gaffes and blunders of admission that virtually destroy his claim to have seen the “gas chambers” and their functioning at first hand. To begin with, Gray nonchalantly admits that he had been an officer in the grisly Soviet Secret Police, even reproducing several official photos of himself in NKVD uniform and sporting high Soviet decorations.

Secondly, he matter-of-factly describes how he founded his substantial post-Treblinka fortune by setting up an international trade in fake antiques, which he manufactured in various countries and imported and sold at high prices in the United States. Since then, affairs prospered to the point of allowing him to retire to a chic mansion on the French Riviera, where he broods over the untimely fate of “those he loved,” when not attending exclusive film-world festivities at nearby Cannes.

Understandably, perhaps, Gray’s is thus far the only title of the genre to have called down what amounts to an official repudiation from the Zionist establishment. The “Personal Opinion” column of the highly influential London Jewish Chronicle took Gray’s outpouring severely to task. One notable observation: “Gray recalls that the floors of the gas chambers sloped, whereas another survivor who helped to build them maintains that they were at a level . . .” (Emphasis supplied.)

As if to redress the balance disrupted by the torpedoing of Gray, the same Chronicle writer added a
grandiose new fillip to The Myth by claiming that "nearly a million people were murdered in Treblinka in the course of a year. 18,000 were fed into the gas chambers every day." Commenting, Richard Harwood remarks in his incisive analysis, Did Six Million Really Die? —

It is a pity indeed that so many people read and accept this kind of nonsense without exercising their minds. If 18,000 were murdered every day, the figure of one million would be reached in a mere 56 days, not "in the course of a year." This gigantic achievement would leave the remaining ten months of the year a total blank... This kind of thing simply shows that, once the preposterous compromise figure of Six Million had scored a resounding success and become internationally accepted, any number of impossible permutations can be made and no one would even think to criticise them.5

Even the Rothschilds Survived

Finally, let us roll away this dire backdrop of Konzentrationslager doom and Communist gloom and elevate our imaginary camera to the most Olympian levels of aristocratic Jewish life. Frederic Morton's 1962 biography of the Rothschild banking family paints a picture of lordly Hebrews far above and beyond the squallors of ordinary schlemiels — even to the point that several of the French and Austrian members of the far-flung clan moved serenely in and out of custody of some extremely deferential "Nazis" with scarcely a ruffle of their haughty plumage.

Morton begins his ninth chapter with an account of Baron Louis, head of the Austrian branch of the bank. On March 10, 1938, it became his turn to disappear into the raging abyss of "the Holocaust." Dragged off by the hair of the head, no doubt, and hurled into the fieriest furnace reserved for arch-plutocrats such as he who had often denounced by name in National Socialist propaganda? Not at all. In fact, the student of the Myth sits incredulous over Morton's smug account of barely competent Gestapo officials being flummoxed again and again by urbane little tricks of high society one-upmanship.

The butler turning the Lüger-twirling heavies away at the door of the palais because "le baron" was not at home. The baron, cornered next day, refusing to "come along" until after he had finished his lunch, used the finger bowl, enjoyed a cigarette, approved next day's menus. The baron declining to answer questions at headquarters, sarcastically riposting with his dread captors... It is very strange: not at all like the "Nazi" baby-murderers we have been trained to think of.

After a few weeks in jail, shared with Vienna's Communist leaders ("We got on rather well, Louis recalled later..."),5 negotiations were supposedly begun with Rothschilds in Switzerland on a handsome ransom to be paid for the baron's freedom. Apparently the baron himself was a party to these, even though he was a hapless prisoner of demented and sadistic captors who were bent on killing all the Jews in the world. But, he held his own so well that, as a blandishment, his jail cell — far removed from Communist proles now — was decorated with Louis Quinze furnishings, a radio, and other amenities. The head-gasser, Heinrich Himmler, even paid a courtesy call, offered a cigarette and asked if there were any complaints.

It all failed, however; and the surprisingly punctilious and ineffectual Gestapo were completely unable to sway their airily stubborn prisoner into agreeing to their ransom demands, but rather seem to have been thoroughly highbrowbeaten. Even the last day of Louis Rothschild's captivity, Morton tells us, was another triumph over the bestial louts who were elsewhere immolating so many of his coreligionists.

The order to free Rothschild came down in the evening; but rather than try to find lodging at an inconvenient hour, the distinguished prisoner requested permission to remain the night in his Louis Quinze cell and leave the following morning:

Since in all the Gestapo dossiers there was no precedent of an application for a night's lodging, Berlin had to be consulted by long distance. Louis's last night at headquarters was on the house? Not such bad treatment, surely? Especially in view of the fact that the ransom had fallen dismally below expectations.

There were other members of the family for whom there were no ransom negotiations — but no burnings either. Elie and Alain Rothschild, of the French branch, were taken prisoner in the fall of the Maginot Line. "No special pressure was applied to them," Morton writes. Edouard's son Guy, present head of the French house, was caught in the Dunkirk debacle,
but managed to escape and reached New York in 1941.⁸

* * *

We can only wonder how many other less prestigious gas chamber survivors were to follow him in the years to come?

Israel Propaganda and 'The Myth'

As we have seen, there are many suspicious links between the Six Million Myth and Soviet propaganda. But there is no doubt that the world headquarters for promoting the whole elaborate fiction is the Israel entity in occupied Palestine.

In February of 1973 was published a most engrossing United Press International dispatch from Jerusalem. The fact that it was omitted altogether by most of the American “goy” newspapers, and kept back among the corset ads of those that did publish it, is perhaps not surprising, considering the deplorable state of our mass media. But that none of our hypersensitive social historians, editorialists and assorted exposers of all and sundry that is crooked or questionable have taken up the gigantic issue it raises, is disturbing.

The dispatch begins by solemnly intoning that, 27 years after the end of World War Two, Jews are still counting and identifying their dead from the “Nazi” holocaust,” a fact of which few could fail to be aware.

“The number of black volumes filled with the lists of victims has outgrown the small, darkened library of death at the Israeli Memorial to those who perished,” the writer somberly continues.

The next paragraphs should be read carefully, so that their full import will not be missed:

More than 2.5 million dead have been documented by the Yad Vashem (Martyrs’ Foundation) Center, but a new hall is to be built soon to accommodate millions more . . .

The new floor space may, however, be unnecessary. Again we quote:

“It will be impossible to reach the six-million figure, since whole communities were wiped out and we’ll never know the number of people lost or their names,” said Yitzhak Arad, Yad Vashem director. “But I hope we can get to four million.” (Emphasis supplied)

Attempting to explain why the total of claimed holocaustees is so far shy of the accepted figure, Arad made statements that detract even more seriously from The Myth:

Arad said the campaign was meeting resistance from people who think it will strengthen the claims of extremist Germans and Arabs that the six-million figure is the work of Jewish propagandists. “When we started collecting the names, people said it was impossible to get them all and that this will support arguments that not really six million were killed. But we know how many Jews lived in Europe before the Nazis came and we know how many lived through the Holocaust. We just don’t know exactly who they all were.” (Emphasis supplied)

Finally, and even more important than this latter observation, is Arad’s explanation of how the initial 2.5 million figure has been arrived at:

“Names, birthplaces and death sites of Jews murdered in World War II are being collected on one-page testimony sheets filled in by relatives or witnesses or friends. Testimony sheets in English, Hebrew, Yiddish, Russian, Portuguese and French are being distributed to Jewish communities around the world for completion.”

A typical group distributing such forms in the United States is the American Federation of Jewish Fighters, Camp Inmates and Nazi Victims, primarily made up of those claiming to have been partisan fighters against Germany and “survivors” of concentration camps. The article says they are circulating the sheets “through synagogues, Jewish community centers and newspapers. ‘Maybe this way we’ll know who are our brethren who fell at the gruesome hands of the Nazis,’ Arad said.”⁹⁹

Maybe, indeed. But the passion for truth cannot be excessively strong when these are the sort of hardened partisans serving it up.

Four Million Are Collecting Billions

Another largely unheralded business has recently passed one of its periodic negotiations crises. A very big business it is too, having transferred funds in excess of $52 billion since the early 1950s. We refer to the matter of the reparations payments that have
been made by West Germany to the Israeli regime and to some millions of Jewish “survivors” all over the world.

The septuagenarian Zionist potentate, Nahum Goldmann, has been carrying out prolonged talks with the Bonn government aimed at having West Germany extend its reparations payments to Jews living in the Communist countries of Eastern Europe. The world Zionist leadership puts no comparable pressure on the various Marxist régimes to join in the payments largesse, possibly because maintenance of The Myth in world opinion depends upon at least tacit cooperation of the various Communist states, and has since the war’s end. In any case, Goldmann now wants the West Germans to start paying off Jews in the eastern lands who missed the 1965 cutoff date for submitting reparations applications.

Zionist journalist Milt Freudenheim quoted Goldmann in some thought-provoking remarks on the reparations question in 1974: “The payments are from an entire generation of prosperous Germans to the remnants of the six million Jews wiped out in Hitler’s gas ovens and concentration camps before 1945. Other victims shared in the money, but 90 per cent went to Jews.” Goldmann added that “new international law was made with payments to Jews who were never citizens of Germany and to Israel, which did not exist as a state during the Hitler period.” (Emphasis supplied)

Would it be too bigoted to ask why Jews alone get full money reparations, out of at least 60 million victims of the Second World War? Does the ex post facto “new international law” referred to indicate that the Jews, despite their supposed losses, are nevertheless a politically muscular people in the world?

“Not many Eastern European Jews survived,” Goldmann observed. “Most of the 500,000 Jews who came out of the camps alive went to Israel, where many of them are collecting their pensions in their ripe old age.”

Nahum Goldman disclosed in his Chicago Daily News interview that “There have been more than 4 million claims for damage to life, health, professional ability, and liberty, and more than 726,000 for restitution of identifiable property seized by the Nazis.”

Two typical claimants were described in a 1973 report from the swanky, subtropical resort city of Miami Beach, Florida. Under a headline reading “Reparations Remind Her of Nazi Horror,” we learn of Helena Ehrenfried, “a white-haired woman whose concentration camp number, 13,124, is tattooed above her left breast,” and Henry Blatt, who “spent four years building roads and trenches for the Nazis.”

Again, as with “Number 2988” in the New York Times report cited earlier, we seem to have another early arrival in the camps, to judge by the surprisingly low number (which possibly was not actually seen by the Miami News reporter, owing to its delicate location; although of course no one would want to be so skeptical as to question the authenticity of these tattoos themselves).

The pair were described calling at the special consulate operated by West Germany in this virtually all-Jewish city of luxury high-rises and pervasive gangland influence of Meyer Lansky & Co., to pick up their monthly “indemnity” cheques. The reporter was told at the office that the West Germans had paid out more than $52 billion in this manner between 1959 and then.10 So far as is known, the greater part of the payments are still going on.

Although we can scarcely do justice to the subject here for lack of adequate information, we must take note of another phenomenon that is closely related to the question of how many Jews survived. This is the unseemly matter of fraud in connexion with the West German reparations payments.

In 1969, for example, a prestigious Zionist newspaper — the London Jewish Chronicle — published two small reports confiding to Jews that a fraud scandal had been uncovered in the West German state of North Rhine-Westphalia. Dr. Heinz Loos, of the state’s Ministry of the Interior, told an investigative body that misrepresentations and fraudulent claims by alleged “victims of Nazism” had cost the state the equivalent of about $1.5 million, the Chronicle reported. Loos said the claims had been based upon forged documents.

Several months later, the estimate of fraudulent payments was increased to about $5 million, and it was reported that two persons suspected of having received part of the moneys had escaped to South America. At this point, the matter (studiously ignored, of course, by the general press) dropped out of the news, and nothing further had been heard of
it. Nor would West German government officials contacted by the present writers make any comment upon the matter, beyond acknowledging that the Duesseldorf inquiry had occurred. They declined to give figures on the total number of Jewish “survivors” or the total number of these now receiving indemnities. And they likewise made no answer to the question of whether further irregularities have been uncovered elsewhere.

Those “four million claims” of Dr. Goldmann’s, however, certainly offer some food for thought.

**Survivors Are Not in Bad Health**

Those Zionists who did manage to slip through the crack in the gas-chamber door and skip off to Israel, according to the Israel Central Bureau of Statistics,

Had slightly higher life expectancies and lower death rates from common heart diseases than European Jews who arrived in Palestine before them. The intriguing point is that the 1948-54 immigrants were, in the overwhelming majority, victims of the Nazi persecutions in Europe. Many of these had gone through atrocious experiences; nearly all had been exposed to strain and anxiety during a prolonged period.12

Exactly what this new report means will have to be left to those expert in analyzing statistics — assuming that complete figures would be made available by Israel for further study. This much of the story, however, would certainly seem to raise questions about how many victims had to drink mud, and undergo untreated typhus, malaria and “everything” mentioned by Prisoner 2988 at the beginning of this chapter, which certainly shouldn’t have done their hearts much good.

It would be valuable, too, to learn the true number who managed not only to survive but to get to Israel. Again, whether reliable figures would be forthcoming from the most interested party to the matter is an open question.

**Counting Jews Still Difficult**

How many survivors are there, then?

We shall have to defer exact analysis of demographic figures to some of the authors who have made a specialty of that aspect of The Myth. However, we might take note of a typical case of the slipperiness that afflicts every attempt to number the Jews. In the 1976 edition of The World Almanac and Book of Facts, we find on page 488 a table headed “Census of Religious Bodies in the United States.” Under the heading “Jewish Congregations,” we learn that there are a neat round number of 6,215,000 members of synagogues. (Itemized as 3,000,000 Orthodox; 1,500,000 United Synagogues of America, and 1,100,000 Union of American Hebrew Congregations. No explanation is offered for the fact that the three categories fail to add up to the stated total.)

However, on page 214 of the same volume, the table “Jewish Population by Countries and Cities” informs us that there are estimated to be 5,800,000 Jews in America. The source for the estimate is supposed to be the Jewish Statistical Bureau, Dr. H. S. Linfield, executive secretary.

On the face of it, therefore, it would seem that there are more religious Jews in our country than there are Jews in general. And this state of affairs is not made any less curious by what we have been told about Jewish religiosity. For example, a Gallup Poll of 1974 claimed that only 19 per cent of American Jews attend synagogue weekly; a National Broadcasting Company poll in January 1976 found that Jews are “less religious” than Protestant or Catholic Christians. Would we be justified, then, in multiplying the number of temple-going Jews by five — or even, say, two — in trying to determine the correct total of Jews in America? Could the real total be somewhere between 11,600,000 and 29,000,000?

Wilmot Robertson, to whom we are indebted for this significant discovery, asks in his excellent magazine, *Instauration*:

> How are we to interpret this 6,215,000 figure?
> If it only includes religious Jews, as its presence in a religious census would seem to imply, then there must be many more Jews in the U.S. than we have been led to believe . . .13

Well, wouldn’t the scientific way to resolve such doubts simply be to call upon the skilled technicians of the U.S. Bureau of the Census? Yes — but if we look into that matter, we will find that nothing has been further from the wishes of the organized Jewish community.

Since the U.S. Census began, Jewish pressure groups have repeatedly squelched official efforts to
"count noses" among the Jews — religious or otherwise. The public reason given for this has always been that the Bible forbids it, as for example in I Chronicles 21:1, where David takes a census of the Children of Israel and thereby causes the death of 70,000 of them. But then we might ask why the restrictions do not also apply to Bible-believing Christians. As Robertson observes, "We might well ask why the Biblical caveats don't apply to Jewish self-numberings," such as those from the Jewish Statistical Bureau published in the World Almanac. Surely, even in 1890, when Jewish opposition to the Census first boiled over in public, some significant proportion of the Jewish community must have been nonreligious, and so must not have been overly concerned by what the Bible had ordained 3,000 years before.

In 1909, the American Jewish Committee took a somewhat different tack when it successfully blocked passage of the U.S. Census Bill aiming to "ascertain the races of all inhabitants of the United States." Of course, Jews do not usually admit to being a separate race, so one might wonder at their concern.

Finally, as late as 1957, an effort was made to include an innocuous question on religious preference of American citizens in the 1960 Census. Although Catholics and Protestants were for the most part in favor of the proposal, Jewish leaders led a strident attack against it, and the Census Bureau backed down. Publicly, the Jewish leaders again cited Biblical prohibitions, but we get a slightly different reason from the private Jewish press, which is unknown to the "Goyim" (although some skeptics think this is the only reliable source of "inside" news!). The California Jewish Voice gave Jews the word:

Why is it forbidden to count Jews, one by one, even for a holy purpose? This restriction is found in the Talmud (Yoma 22b), where it is written that it is forbidden to count Jews, even for a mitzvah.

Withal, therefore, we find ourselves in the not very satisfactory position of having to accept the figures of a party who have placed themselves in a highly interested position. No one would want to cast the first stone — although come to think of it, mayhaps that is what Mark Twain did when he joked about "250,000 being a misprint for 25,000,000."

**Jews Have Been Fruitful and Multiplied**

Actually, a study of comparative demography among the various ethnic groups in the Western world might turn up some surprising information, if brought to a logical conclusion by enumerating the Jews on an equal footing with all other religious/national peoples. Looking at the figures we do have — given by the Jewish journalist Salo W. Baron in his Social and Religious History of the Jews — it is clear that the Jews of Europe have been fruitful and multiplied, persecutions and gassings notwithstanding. Their population in Europe in 1650 is estimated at 650,000. By 1850, it had risen to 4,000,000; by 1900 to 9,000,000, and by 1936 to 10,000,000 (once again, in nice, round figures). Today's total, a very precise figure, is given as 14,934,195 in the 1976 World Almanac just cited. This represents an increase of more than 1500 per cent between 1650 and 1936, and of more than 2100 per cent between 1650 and 1976. In the same period, the total population in Europe grew from 100,000,000 to about 500,000,000, representing an increase of about 500 per cent.

If, to today's 14.3 million Jews we add the 6 million supposedly killed by Hitler, we find that their numbers would have more than doubled in a mere 40 years. By any way of reckoning, this is an astounding performance — especially considering the horrid physical and psychological traumas which these poor people insist they have suffered.
MARTYRS REMEMBERED — As part of Yom HaShoah V'Hayyirah (Heroes and Martyrs Day) Erwin Thieberger, a survivor of World War II Europe, places a candle in a candelabrum. The event, sponsored by the Jewish Council of Greater Washington, recalls the Warsaw ghetto uprising and pays tribute to the 6 million Jews murdered by the Nazis during the war. Held at B‘Nai Israel, the event attracted more than 1,500 persons. Six children from area Hebrew schools lit and handled candles to six Holocaust survivors such as Thieberger, a survivor of the Blachhammer concentration camp.

Relentless repetition is the way The Myth is perpetuated. Lately, as shock value of body-pile photos has waned, the pro-Zionist press has quietly moved this propaganda onto the “church pages.” Religious non-events such as the above are then given a prominent display, to impress the familiar Zionist atrocity lore on pious Christians.
This rather forbidding concrete structure – itself suggesting one of the famous “Gas Chambers at Auschwitz” – is a principal tourist attraction of Israel. Called the Yad Vashem, or Martyr’s Foundation, it supposedly contains records of – not six million, but 2.5 million Jews killed by Hitler. Even those names were gathered from questionnaires distributed to Jews all over the world, rather than from any kind of official sources. Huge “reparations” since 1945 make The Myth vital to Israel.
THE HEIRS OF THE HOLOCAUST

Thirty-two years ago, the prisoners of Dachau (below) and other Jewish survivors of Nazi concentration camps were liberated. Today, research shows that the traumatic experiences they suffered have been rehashed upon their children. On the following pages, Helen Epstein reports on her discoveries of the impact of the Holocaust on who they are and their hearts.

Legacy of Terror

Many Jews who escaped the Nazi horrors of World War II were scarred for life by "survivor syndrome"—chronic anxiety, flattened emotions, depression, guilt and recurring nightmares. Now, says Israeli Psychiatrist Samai Davidson, similar symptoms are turning up in the children and grandchildren of Holocaust survivors.

Davidson, director of Tel Aviv's Shalvata Psychiatric Center, found in treating many refugees from Nazi camps that they often married hastily, focused all hopes on their children, and as parents proved overprotective and found it difficult to show love. Says he: "The effects of the systematic dehumanization are being transmitted from one generation to the next through severe disturbance in the parent-child relationship. Survivors have made up a large part of our psychiatric population in Israel, and now increasing numbers of their children are requiring psychiatric help."

Currently a visiting scholar at Stanford University Medical School, Davidson is finding the same symptoms among children and grandchildren of survivors who now live in the San Francisco Bay Area. Moreover, he believes the problem in America is even worse than in Israel, where there was nationwide support for the refugees. Says he: "In the U.S., the survivors have been aliens, whose ordeal was never recognized as part of the national experience."

TIME, FEBRUARY 21, 1977

As time and rising world indignation at Zionist atrocities in Palestine erode the credibility of Holocaust horror stories, propagandists are ranging further afield for fresh angles. In 1977, a new wrinkle gussied up in solemn "scientific discovery" terms was somberly unveiled in the press. Certain Jews now claim that children of the legion of "survivors" of the gas chambers have somehow inherited the neuroses and
depression that their elders claim to suffer from their near brush with “the ovens.”

The corollary; as yet unspoken, will presumably be that they should inherit the generous reparations payments that have been made by West Germany to their parents. (Note that the concentration camp photo in the Los Angeles Times display above has been “doctored” to increase the apparent number of prisoners depicted.)

by HILDA CHAMBERLAIN

30 Years Old

She was 30 years old. Her hair was jet-black. Her eyes were a deep auburn. She was tall and slender, with a graceful figure. She wore a white dress with a high collar. Her face was gentle and kind. She looked like a model.

But she was not a model. She was a survivor of the Holocaust. Mme. Chamberlain had been a teacher in a Jewish school in Warsaw before the war. She had taught children to read and write. She had taught them about their history and their culture. She had taught them to love their country. She had taught them the importance of education.

But the war came. The Nazis invaded Poland. They burned the schools. They killed the teachers. They destroyed the books. They rounded up the Jews. They sent them to the concentration camps.

Mme. Chamberlain was arrested and sent to Auschwitz. She was subjected to the horrors of the camp. She was treated with cruelty and brutality. She was forced to work. She was starved. She was beaten.

But she survived. She was one of the fortunate few who managed to hang on. She was liberated by the Allies. She was brought to America. She was given a new life.

Now she was 30 years old. She was a survivor. She was a symbol of hope. She was a reminder of the triumph of the human spirit over the evil of the Nazi regime.

She was 30 years old. She was alive. She was free. She was a survivor.
Simon Wiesenthal has been a key figure in keeping The Myth constantly before the public eye. He has specialized in tracking down former German National Socialist activists and arranging their arrest and prosecution. Wiesenthal's aura of sanctity was compromised a bit in 1975, however, when Chancellor Bruno Kreisky of Austria accused him of having lived undisturbed in Nazi-controlled areas throughout the war, where he collaborated busily with the Germans. Describing Wiesenthal as "not too careful with the truth," Kreisky (who is himself a Jew) complained of "Mafia methods," and demanded that "these stories from long ago must finally come to an end." Wiesenthal sued for slander, but settled out of court. Like him, Elie Wiesel (right) claims to have weaseled out of Auschwitz and other camps. But his supposed brush with hell has paid off: the several crying jag books he has written on his gas chamber misadventures, and the lecture circuit, have apparently brought in a fair income.

In general, the long succession of scholarly tomes and supposed eyewitness accounts of "the Holocaust" have been plausible to the mass audience. But one attempt at embroidering the legend was so embarrassingly bad that even the Jewish establishment moved to disavow it. For Those I Loved by Martin "Gray" (a.k.a. Feld), even though ghosted by the slick professional writer, Max Gallo, and published by the prestigious Little, Brown Company, is seriously damaging to The Myth. "Gray" interweaves absurd, derring-do tales of his escape from the "Treblinka gas chambers" with revelations of his career in Stalin's NKVD secret police, perhaps the most sadistic and bloodstained genocide organization in all history. Even more credibly, he brags of making a fortune in the manufacture and sale to unsuspecting Americans of bogus antiques. "Gray" has now moved to a mansion on the Riviera, where he is taking an active part in the Zionist-dominated international motion picture industry.
A Torah Lost in the Holocaust Carried Again by Czech Rabbi

A 200-year-old torah, one of 1,564 scrolls desecrated during the Nazi occupation of Czechoslovakia and lost for nearly a quarter of a century, was carried yesterday by a 70-year-old Orthodox rabbi who had lovingly handled it in the pre-war Czechoslovak village of Nachod.

The scrolls were rescued, stored away and eventually forgotten. They were discovered several years ago and shipped to London where they were refurbished for distribution to synagogues.

The Nachod torah, scroll number 66, was sent to Temple Israel, a Reform congregation in West Brighton, S.I. Rabbi Milton J. Rosenfeld thought that it would be fitting to find a former Czech rabbi to attend yesterday’s reconsecration service.

The Society for the History of Czechoslovak Jews, Inc., said that it would try to find one. It did, in the person of Rabbi Hugo Stransky, the one-time spiritual leader of the Nachod synagogue who for the last 20 years has been serving Congregation Beth Hillel in the Washington Heights section of Manhattan.

“It was like a miracle,” Rabbi Rosenfeld said. “A scroll uprooted, a man uprooted, both victims of the Holocaust. The two have now come together in the same city. It’s an impossibility; it’s a miracle that symbolizes the indestructibility of Judaism.”

As white-bearded Rabbi Stransky held the torah before a congregation of more than 250, he noted that the scroll completed “the cycle of my rabbinic career.” He said he would retire at the end of this year.

(New York Times, October 20, 1975)

And even “The Law” survived...
Chapter Seven

Some Makers of The Myth

The Myth is based on ‘evidence’ gathered by the forerunner of the CIA for the discredited Nürnberg Trials, and repeated persistently by Zionist media barons. Is the ‘Holocaust’ a ‘media hype’?

Mere statistics of the number of Jews supposedly gassed in this “death camp” or that may engross the more scientific-minded. But expertly done dramatic works that speak directly to the emotions have undoubtedly done the most to promote The Myth among the mass audience.

The Diary of Anne Frank is by far the most successful single production by the element whom the respected American revisionist historian Harry Elmer Barnes once dubbed “those swindlers of the crematoria.” It has been sold to the public as the actual diary of a saintly Zionist girl who died in a concentration camp after years of abuse and horror. Most Americans have read the book or seen the lavishly mounted Hollywood motion picture version of it, and have been deeply moved by the tearful yet quite plausible real-life drama it purports to describe. Yet, as with so many other aspects of gaschamber mythology, there is a heavy odor of imposture hanging about this legend too.

In his revisionist essay, Did Six Million Really Die?, Richard Harwood tells the story of the little-known lawsuit (for a bigger slice of the royalties pie) that the Jewish freelance writer Meyer Levin filed against Otto Frank, father of the alleged dead girl and beneficiary of the substantial wealth brought in by her diary. There have been denials from Zionist quarters that any such lawsuit ever took place. But we need do little more than turn to Meyer Levin’s grumbling 1974 book entitled The Obsession. The title comes from the author’s disapproval and abiding sense of having been wronged in the way his Anne Frank literary “baby” has been handled over the years, particularly in a version written by two Zionist dramatists of Broadway whom Levin regards as insensitive hacks. And the author, in many places throughout the book, very clearly describes his role in “helping Otto Frank secure publication of her diary in English,” whilst stressing his own indispensable role in penning the dialogue.

Another Frank Adds His Bit to The Myth

There was another Frank involved at a somewhat lower artistic level of Six Million mythologizing. This was Pat Frank, a convicted drunkard and author of lurid science fiction, who graduated from writing up funeral home “obits” for the old Washington Times-Herald newspaper all the way to the macabre heights of “eyewitnessing” German exterminations of millions for the Jewish Telegraph Agency, before, during and after World War Two.

Frank was never allowed into Germany before the war, but this minor inconvenience did not prevent him from using pseudonyms and datelining himself as an on-the-spot viewer of mass torturings, “medical experiments” and gassings of Jews. These morbid outpourings were picked up and unblushingly given nationwide distribution by the news services as part of their patriotic contribution to the war effort. The practice fell in with President Roosevelt’s effort to quietly implement the infamous “Morgenthau Plan,” named for the Zionist secretary of the Treasury, Henry Morgenthau Jr., but actually formulated by the Communist homosexual Zionist, Harry Dexter White (a.k.a., Veit). The plan intended to convert Germany after the war into a non-industrial agrarian state and sterilize 30 million young German soldiers and National Socialist Party members. It was quietly shelved when saner heads, such as financier Bernard M. Baruch and arch-Zionist Nahum Goldmann, convinced the world Zionist establishment that the Israeli state-to-be could tap a vast postwar horde through a “reparations” system similar to the Dawes Plan following World War One.
In his own postwar days, journalist Pat Frank produced a bestselling novel, *Mr. Adam*, which depicted the earth's male population as rendered impotent by atomic radiation — except for the lucky main character, Adam, whose fantasy resemblance to Pat Frank is remarkable. The further content of this reasby tale can probably be imagined.

During the 1964 presidential campaign, Frank was employed as chief propagandist for Lyndon Johnson. At first some of the more responsible members of the Johnson staff were reluctant to accept Frank's excessive ideas, but eventually they used such typical level-headed conceptions as the “Go With Goldwater” television commercial, showing a mushroom cloud of thermonuclear destruction.

**Thompson, Cranston Join the Fray**

Starting in 1933, many other luminaries of American journalism had demonstrated the same rather dismal level of honesty in the news reports they fed to a public which trusting assumed that it was getting at least factual accuracy, if not interpretative objectivity. One of the more dedicated propagandists was Dorothy Thompson, a columnist and author who concentrated mainly upon Hitler and Germany. In fact, Thompson had pole-vaulted from obscurity to international pundit honors by getting herself ousted conspicuously from Germany soon after Der Führer took over.

In 1932, she had shown her political sagacity by reporting that “I knew when I saw him” that Hitler would never gain power. But Thompson's biggest “scoop” was a clumsy rewriting of the 15th chapter of *Mein Kampf*, in which Hitler describes the mistreatment inflicted on Germany under the Versailles Treaty. In the Thompson version, carried in many American newspapers as a straight story, Hitler's indignant account of Allied inhumanity toward Germany becomes “Hitler's own program for conquered Europe!” Crude, certainly, but it worked. And the important thing now is to note for whom the work was done. As the *Jewish Sentinel* observed in 1940, “Dorothy Thompson became a newspaper woman thanks to American Zionists. On the way to Europe many years ago she ran into Felix Frankfurter and other Zionist leaders who filled her full of information on Zionist ideals, history and politics . . .”

Another staunch pro-Zionist journalist had his innings with *Mein Kampf* at about the same time. The young Alan Cranston, at this writing a U.S. senator from California, undertook a more ambitious project that ended in his being sued for copyright infringement by Adolf Hitler, and losing in an American court. As Cranston explained the affair in a 1974 interview, he had been in Germany as a reporter in 1936 and had made a detailed study of Hitler's autobiography. But when he returned stateside, he found that “the American version had all the parts about Hitler's beliefs in Nazism edited out.” Americans, he said, were getting a bogus version “in which Hitler wasn't revealing himself in his truly fanatical beliefs . . . I combined the missing portions of his book, which I'd brought home with me, and the abridged American version because I wanted the full truth to be known about Hitler.”

Unfortunately, Cranston published his “full truth” edition in the form of a tabloid newspaper which cannot be found in any known library, so we have not been able to read for ourselves what those “missing portions” and “fanatical beliefs” were supposed to be. In any case, the U.S. court that tried the copyright infringement suit filed by Hitler's representatives did not seem to have been impressed by the honorable senator's veracity. As Cranston admitted, “I lost hands down. I was ordered to cease and desist from printing and distributing any more copies of my version of *Mein Kampf* . . . Legally, Hitler was right and I was wrong, regardless of my intentions.” Since then, Alan Cranston has been a devoted laborer in the political vineyards of California's powerful Zionist community.

One of the more recent examples of this unfortunate business occurred in the fall of 1974 when the well-known Zionist writer, Ladaslas Farago, was widely accused of having forged documentation for another of his many “Nazi atrocity” books — this one concerning the supposed activities of Martin Bormann in South America.3

**Hollywood Gang Collects the ‘Evidence’**

“Dottie” Thompson and Cranston and other low-paid newssies had finished their yeoman work by the time the myth-making rose to its definitive and grandiose level: the Cecil B. DeMille phase. This part of the
story has been the most carefully concealed. Only recently have facts begun to leak out about the incredible production of horror photographs and motion pictures by teams of highly skilled artists from the Los Angeles dream factories, who moved in as soon as the Allied armies overran Germany in 1945. These gifted creative artists were under control of the sinister Office of Strategic Services, which also had charge of such odd jobs as coordinating Western and Soviet intelligence liaison.

The OSS was nominally bossed by a Gentile Wall Street stockjobber and Roosevelt satellite named William Donovan, but the real power lay with the Zionist international banking superstar, James P. Warburg, who had the official rank of a noncommissioned officer in the U.S. Navy. Later, in 1948, when the major work of extirpating the anti-Wall Street, anti-Zionist Hitler régime was finished and the Israel entity had been safely inaugurated, the OSS changed its name and was reorganized by British master spy Kim Philby (who was married to Alice "Litzi" Friedman, a Zionist and Communist fanatic). Philby fled to Soviet Russia not long after his American brainchild, the Central Intelligence Agency, began operations—billed by the press ever since with the carefully tailored image of a corps of rigorously anti-Red spooks.

One of the most important OSS assignments in the closing days of the European war was the enormous project of collecting the "war crimes" evidence that was to be used first at the Nürnberg trials and later repetitively fed to the world public in the avalanche of atrocity books, news articles, films and television spectacles that have continued to this day. The full story of this bizarre enterprise, in which perjury was virtually industrialized, remains to be told and will depend upon access to still-secret files and personnel records in the U.S. and British intelligence establishments. There were no "rules of evidence" by which defense counselors could challenge prosecution trickery at Nürnberg—just as in the Stalinist Purge Trials. When the truth does come out, the names of three powerful Hollywood illusionists will be high on the list of evidence procurers.

*Budd Schulberg was a born-to-the-purple Hollywood aristocrat, whose father, B. P. Schulberg, was long the chief of production at Paramount Studios. Budd first made his mark with the satirical novel, What Makes Sammy Run?, the story of the obnoxious Zionist movie producer, Sammy Glick. Later, Schulberg was to win Hollywood's highest self-accolade for his slick ability to conjure up graphic realism on celluloid: his screenplay for the pseudo-documentary On the Waterfront won the Academy Award for the year 1955.

Schulberg became a sort of Sammy Glick of the gas chambers at the tail end of World War Two. Like the spy agency's boss of bosses, J. P. Warburg, Schulberg went into the heavily Zionist and pro-Communist OSS with a nominal rank in the U.S. Navy. He soon set to work on the project that was to become the most gigantic achievement in his entire career, even though he has never sought any public acclaim for it. For fertile-brained Budd Schulberg, crème de la crème of the Hollywood aristocracy of cheap illusion, became the chief of photographic evidence procurement for the Nürnberg War Crimes Trials. But he got no "Oscar" for this—only a noncommittal OSS decoration after the war for "exceptional initiative and enterprise."

So much for the producer and chief scenarist. But it has been well said that behind every great film or series of films stands a great director. And what greater réalisateur for the pseudo-Biblical gas-oven epic than the clever camera artist who had created such larger-than-life American film sagas as The Iron Horse, The Grapes of Wrath and She Wore a Yellow Ribbon? Although he claimed to be of Irish-Catholic background, Sean O'Fleeney somehow moved directly into the tight little Zionist world of Hollywood at an early age. By the time of his death in September of 1973, he had far outstripped his OSS boss, Schulberg, in film colony honors, with no less than four Academy Awards to his credit.

As World War Two ground to a climax of fratricidal slaughter, O'Fleeney was sent on a special assignment by his employers: go in the U.S. Navy (yes!) and join forces with "Sammy Glick" in Germany. So that is what O'Fleeney—who of course is better known by his stage name of John Ford—did. And he brought his undeniable genius with a camera and
a Movieola to bear in realizing Budd Schulberg's gory "evidence" extravaganza. You might say that She Wore a Yellow Ribbon had come of age as She Wore a Yellow Star. In token of his services, O'Feeney-Ford was made a rear admiral in the ubiquitous Navy, and was awarded a hefty life pension.

The third Hollywood type that we know of who took part in the Schulberg production company and has since become a sort of instant expert on The Myth was the cowboy actor, Glenn Ford. Presumably no relation to the director, Ford admits to having been "a cameraman" for films used in the Nürnberg trials. He did his work at Dachau where, he says, "It was bad to see 5,000 bodies piled up in a stack. It makes a tremendous impression on you about man's inhumanity to man." No doubt, but Ford, who certainly is no expert in forensic pathology and techniques of identification, does not say whether the stacked-up bodies were Jewish, nor whether they may have been ordinary criminals (of whom there were plenty in the camps) who had starved to death or died of disease in the last days of the war when German citizens themselves had little or nothing of food or medicine.

Respecting the question of "survivors" from the several "death camps" that he claimed to have seen in what is now Western Germany,* cinéma-vérité artiste Ford makes an interesting observation on the displaced persons camp that was set up by the Allies at Fernburg after the war was over: "I talked to the people who had gone through the Dachaus, the Bergen-Belsens, the Auschwitzes and the Buchenwalds. That's where many of them went, the ones who were in such shape that they could." So, we catch a glimpse...

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*I Even the most ardent gas chamber historians are careful nowadays to avoid designating any "death camps" west of Poland — although such claims were made in the early days of The Myth. The eminent revisionist historian, Harry Elmer Barnes, summed up the situation this way:

These camps were first presented as those in Germany, such as Dachau, Belsen, Buchenwald, Sachsenhausen and Dora, but it was soon demonstrated that there had been no systematic extermination in those camps. Attention was then moved to Auschwitz, Treblinka, Belzec, Chelmno, Jonowska, Tarnow, Ravensbrück, Mauthausen, Breztnia and Birkenau, which does not exhaust the list that appears to have been extended as needed. (Rampart Journal, Summer 1967)

Ford, of course, was busy making horse operas at the time and never witnessed any actual "death camps" in operation.

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7: SOME MAKERS OF THE MYTH

once again of an elusive but substantial number of people who did not perish in what is always presented as a maniacally thorough process of mass human destruction, comparable to a modern American slaughterhouse, where "everything but the squeal" is efficiently disposed of, and the squeals go into the brakes of Chevrolet cars.

Glenn Ford commented that he is now a full captain in the U.S. Navy Reserve.4

ARCHIVES ARE STILL TOP SECRET

Unluckily, the official records of the entire "evidence" gathering procedure for the now widely regretted Nürnberg Trial operation are still classified Top Secret and have not been included in materials made available under the "Freedom of Information" charade of recent years in America. All efforts of the present inquiry to investigate this closed and locked chapter of history have met with either silence or curt refusals from the Central Intelligence Agency (successor to the Office of Strategic Services), the U.S. Navy and Army, and individuals like U.S. prosecutor Telford Taylor and justice Lord Russell of Liverpool.

Such evidence as has been developed, notably by writers like Freda Utley (The High Cost of Vengeance, Chicago, 1949) and Russell Grenfell (Unconditional Hatred, London, 1956), certainly does not reflect with favor on the juridical dispassion or the humanitarianism of the supposedly democratic sponsors of the trials. And we must remember that humanitarianism was the unofficial motto under which the Allies fought the war.

Budd Schulberg, John Ford and the other Hollywood illusionists in their employ probably did not torture any prisoners, as did many of their other OSS colleagues on the Nürnberg prosecution staff. But that at least three highly trained spinners of cinematic fantasy, at least one of them a Zionist Jew and all of them faithful servants of the Hollywood propaganda mill, should have been selected to produce unbiased evidentiary materials for use in proceedings where "anti-Semitic" defendants were on trial for their lives, does strain believability.

Perhaps it is time to declare a mistrial.
One of the few known photos of the elusive Budd Schulberg, shown here with an American "Black Power" group to whom he once taught screenwriting. An undeniable genius in the pseudodocumentary, "realist" style of filmmaking, Schulberg was assigned by the OSS to film gas chamber "evidence" for use in the Nürnberg Trials. Working closely with him was another loyal toiler for the Zionist poobahs of Hollywood, John Ford (right), likewise a master of the stark, "straight" no-nonsense style of celluloid fantasizing.

Although they are impressive to the average person, to those familiar with the dramatic and cinematic techniques, many of the Six Million Myth "evidence" photos seem stagey and contrived. In these, for example, the barbed wire on the boxcar is too haphazard and "arty" to have kept prisoners inside. Did the supposedly so-methodical Germans leave the unfortunate hanging in the fence — or was he a "stuntman" from Hollywood?
Pictures of burial pits and piles of bodies have an overpowering psychological effect on the viewer, tending toward unquestioned acceptance of the pro-Holocaust line of thought that usually accompanies them. But there have been many mass deaths in this century that for some reason we hear very little about. Our media do not concern themselves with the victims of the Allies’ brutal and militarily senseless campaign of terror bombing against Germans and Japanese (the latter were at the same time being held in American concentration camps). Nor do we hear much about victims of Soviet genocide, who are estimated to number as high as 100 million. The joker in this stacked deck, however, is the peculiar fact that photographs of dead German citizens — such as the hundreds of thousands killed in the bar-

baric air raid on Dresden — have been slyly “recycled” by our prolific Myth-mongers as those of murdered Jews. Something like this may be the case with the photo above. Although it may not be clear in the reproduction here, it is a fact that at least one body in this widely published picture, reputedly from Belsen, is wearing a German Army uniform blouse, with Wehrmacht shoulder patch (see arrow, lower left quarter). As for crematoria — with or without bones — it becomes our solemn duty here to observe that many American medical schools, hospitals, prisons and mortuaries have them. It is reliably reported that there are even some in Israel. But the mere fact of cremations in various institutions that have to deal with dead bodies does not imply that any Jews are being killed in them.
According to the widely respected *New York Times* (June 9, 1974), the picture above is of "the ovens at Auschwitz." Whether all such news so obviously in error is fit to print is debatable. At best, we may assume that some non-technically oriented Timesman misinterpreted a photograph and propaganda handout from the Communist regime in Poland, where it is widely known that the present Auschwitz "museum" was totally rebuilt by the Russians years after the war (it was opened to the public in 1956). Unbiased Americans who have examined the above display have ridiculed it as looking less like good German machinery than like "typical Soviet junk" — possibly a production of some Sovkino (film industry) prop man. In any case, this clumsy sheet-metal sculpture is labeled "Body conveyors" at Auschwitz; it obviously has nothing to do with ovens. Zyklon B, a cyanide liberating chemical similar to industrial fumigants still widely used in America, was the German equivalent to U.S. DDT in the control of louse-borne typhus, an enormous danger in war-torn Europe. It was certainly used in "gas chambers" with sealable steel doors in delousing clothing. The Myth says "Brausebad" (showerbath) was used to trick Jews inside. But this lettering is clearly too spiffy to be unretouched.
The Nürnberg Trials had rules of evidence so grotesque that modern civil libertarians should be very angry, if humanity could ever be consistent. As a result, the proceedings were short on direct testimony but literally awash in "documents" and "personal affidavits" — some of the latter mailed from Zionists in Palestine. Since the CIA will not open its files on the orchestration of the trials by its forerunner, the OSS, we have no way of knowing if these papers "proving" that six million had been gassed were forgeries. Today, we must be skeptical about spyshop operations of all kinds. So, when these gentry admit that they forged this passport for Communist partisan Josip Broz "Tito" (in William Stevenson's A Man Called Intrepid, New York, 1975), we have to summon up all of our patriotism to avoid wondering how much else they may have counterfeited.
Most trusting "Goyim" who only know what they read in the papers, or see on television, are unaware that there are many levels to "the news." Zionism maintains an elaborate private press which exchanges information that, if widely known, could trouble the skeptical. At left, an exclusive tipsheet from Israel discusses "the Holocaust" as a means of "pressure" on non-Jews. Below that, a rabbi angrily calls for continued war crimes trials now in this fourth decade after the supposed fact in order to maintain in Germans the feeling of "a special duty toward Israel" that will keep the reparations billions flowing. The net result — in print media, television, motion pictures, "education" — is an ongoing deluge of horror, of which the tear-jerking Anne Frank is the perdurable grand-daddy (or grand-mammy) of them all.
The New York Times is the Orwellian Ministry of Truth for all devout American liberals. Although its news writing is often verbose and unfocused, the Times has built up a colossal following among those who are still excited by the idea of New York City. But since it is owned by the Jewish Sulzberger family and edited by A. M. Rosenthal (left), it should be very clear why the Times busily promotes The Myth.
SOMETHING FOR EVERYONE?

The Myth's proprietors are much too astute at opinion-molding to restrict themselves to pretentious, fine-print newspapers read by a minority of pseudo-intellectuals. They vend their wares in an astoundingly varied line of publications that are slanted, like championship billiard shots, to hit as many social strata and groupings as possible. The range is from the lugubrious imitation pedantry of History of the Second World War to the trendy pornography and "pop" history of Oui magazine. Along with the many-volumed Ballantine "history" of the Second World War, "Inside the Camps" is another production of the busy British journalist, Barrie Pitt (who is commonly said to be "half Jewish"). Along with raging Germanophobia, Mr. Pitt's "histories" are invariably riddled with undiluted pro-Soviet propaganda. Oui, which bills itself as "For the Man of the World," is aimed at young, would-be sophisticates who are carefully conditioned to respond to increasingly psychotonic sexual stimuli. Serving up this mess — most of whose "Nazi sadism" history pictures are too filthy to be reproduced intact in these pages — is Executive Editor Mark Zussman, who is probably not a Norwegian. Oui is a property of the notoriously pro-Zionist Hugh Hefner, whose principal magazine, Playboy, was distributed to frontline troops in Israel during the 1973 war. In their obvious fascination with sex trash, these editors do not seem to realize how much they are cheapening the "How we've suffered!" mythology that makes the world tolerate Zionism.
Jews dominate in Hollywood today as they did in the industry’s infancy; in the acting, directing and producing departments, Tom Tugend writes in The Jewish Chronicle of London. “On the whole,” he asserts, “the Jewish presence in Hollywood is taken as a historic fact of life and few insensitivities are aroused by the number, influence, or character of Jews in the movie industry. Cocktail party chatter may touch on the latest triumphs or disasters of ‘our crowd’ — Paul Newman, Barbra Streisand, Joel Grey, Tony Curtis, Dustin Hoffman, Kirk Douglas or Woody Allen — followed by a few rounds of the ‘Is he or isn’t he … at least partially?’ game (Douglas Fairbanks Sr.,? Charles Chaplin? C. B. de Mille?, maybe Charlton Heston?).” As for those Jews at the top, Tugend lists Ted Ashley at Warner Bros., Gordon T. Stalberg at 20th Century-Fox, Frank Rosenberg and Dan Melnick at MGM, David Begelman at Columbia, Lew Wasserman and Jennings Lang at Universal Pictures and Charles Blondheim and Robert Evans at Paramount. Moving over into the realm of the producers and directors, Tugend says the “majority … are Jewish while the Writers Guild is practically a Semitic closed shop with Jews making up roughly 70 to 80 percent of the membership.” Tugend then asks, “How Jewish is the new generation of Hollywood Jew? and quotes Charles Powell, an MGM vice-president who says, “They are not self-conscious about being Jews. Now the screen name remains George Segal, where 20 years ago it would have become George Simpson, and the same goes for Richard Benjamin, Elliott Gould, Ron Leibman and others. But with few exceptions, being Jewish is not a central factor in their lives.”

(Jewish Post & Opinion, December 6, 1974)

For even more primitive and corrupted types who need still more freakish sex “turn ons,” the Zionist newsstands offer a raucous array of “men’s magazines.” The advertising tie-in here, rather than to the expensive gewgaws of Oui’s consumerist hedonism, is to the crudest and most brutal smut literature. This magazine is one of a large flock of such productions ground out by Bernie R. Ampolsk, a Zionist with offices at 201 Park Avenue South, New York. Of course, one of the oddest facts in this matter of Nazi sado-masochism is that “S & M” activity is being legally defended, and is spreading widely, in the U.S. today; but pathological sex practices — and all pornography — were good for a “ticket to camp” in Hitler’s Germany. It’s a bit of a “Catch 22” situation. Meanwhile, in Hollywood…
Considering this Zionist element that seems so magnetically attracted to the media that shape public opinion, it is certainly no mystery why The Myth is so widely promoted as authentic history. At this writing, the shekels are rolling in from the Ilse series of sex-sadism films. These are the creation of one Herman Traeger, who claims to be a concentration camp survivor. The cheap and embarrassingly shoddy productions dramatize the supposed “medical experiments” carried out on death camp inmates, with plenty of kinky sex interludes. The Zionists flail at another pet hate by portraying an Arab oil producer as the “power behind Hitler.” By retiring to their ivory towers and allowing the public to be continually misled by such mischievous nonsense, historians are gravely shirking their professional duty.

Students of The Myth view the Martin “Gray” case with mixed incredulity and amusement: there seems to be no limit to the gelt that can be mined by unprincipled loudmouths who manipulate Gentile sympathies with fantastic yarns of the persecutions they have suffered. “Gray” started his career as a much-decorated denouncer of Polish anti-Communists and “anti-Semites” for the ghoulish Stalinist NKVD. With a chutzpah rivaled only in the “Alrightnik” novels of Sam Ornitz, he later made a capitalist fortune peddling phoney antiques. But now, from one of “Beria’s Boys,” he has become Martin of the Movies, taking an active hand in affairs of that wing of the mass media. Above, the ex-Chekist spy attends the hightoned Cannes Film Festival on the Riviera.
There was never any German paratroop invasion of England, nor any megalomaniac order by Hitler to kidnap Churchill. But a certain Levi Winogradsky, an alien-born refugee Jew who in a few years has metamorphosed as Sir Lew Grade, the British TV and films magnate, presumably has his reasons for fostering such deceptions. The Myth has been given public acceptance by such propaganda in the guise of entertainment.

Operating on a rather more artistic level of mythmaking is Marcel Ophuls (formerly Oppenheimer). He purveys long, documentary-style filmed interviews of individuals claiming special knowledge of the Third Reich epoch. Since his works are not intended for the mass audience, they purvey the atrocity line with a higher degree of intellectual plausibility. Once again, we must ask why Jews can be the only ones to interpret the Holocaust business.
Sir Lew Grade doesn't fiddle around with anything low grade. When he opens a new picture, he has enough influence to conjure up "the gracious presence" of the queen herself — not to mention the power to propagandize for his personal religious traditions. For a people claiming to have been exterminated within inches of its collective life not long ago, this does represent an amazing recovery. Such sycophants as *Times* of London TV critic Paul Dacre have enthusiastically dubbed Sir Lew "the most powerful man in world television." If so, he would have to be considered with such Zionists in America as William Paley (Palinsky) of CBS, the Sarnoffs who built up NBC, and Leonard Goldenson of the ABC. Somehow, the existence of these *de facto* ethnic monopolies over the mass thought-control apparatus, and the possibility that this situation might have a bit to do with promotion of private projects such as Zionism and the Six Million Myth does not bother liberals — although they would no doubt object if any "Nazis" got into a similar power position. As far as the latter are concerned, it almost seems that there are as many and vicious Stormtroopers and SS-men about these days as there were forty years ago, only now they are in front of movie cameras, with their wages paid by certain Jews who claim to have been almost stamped out by them in the bad old days. Here, producer Joe Levine enjoys a laugh with some friends on the set of *A Bridge Too Far*. (This photo is something of a study in contrasts.) So, even though world communism is busily picking off one country after another (at this writing, new untold millions are being slaughtered in Cambodia), our media are still fighting the Second World War. Is it true, as some observers have said, that the Zionists are "backing into the future," in compulsive fixation upon the long ago vanquished phantom of Adolf Hitler? Communism, meanwhile, does not scare them. What does such a peculiar ambivalence in judgment say for our media barons' credibility?
Chapter Eight

Jews and Communism

We still hear constantly about the Nazis' supposed 'Six Million' victims. Meanwhile, world communism, murderer of millions, marches onward. What is the Jewish role in Marxism?

Thus far, we have looked into the likelihood of the Six Million Myth. It would be fortunate indeed if these were the only dead. But, if there is question as to the reality of the Jewish claim, there can be no shadow of a doubt that at least four times as many Gentiles of Russia, Europe and North America have lost their lives in the great upheavals that have made this twentieth century such a seeming hell on earth. What we have to consider now is the extent to which the activities of organized Jewry have been a cause of the fundamental problems of this era, culminating in two disastrous world wars and the establishment of the Zionist usurpation in Palestine. These latter will be the subject of examination in Volume Two of this study; for the present, we must briefly examine the evil Marxist monstrosity unleashed on the world by the same "Khazar" element who spawned its Siamese twin of Zionist imperialism.

In his 1771 work, Lettres de Memmius à Cicéron, a great French thinker, Voltaire, remarked of the Zionists:

They are all of them born with raging fanaticism in their hearts, just as the Bretons and the Germans are born with blond hair. I would not be in the least bit surprised if these people would some day become deadly to the human race.

It is usually acknowledged that Voltaire is one of the more capable intellects of the Western world. How correct was he in this grave prediction?

* * *

"Marxism is the modern form of Jewish prophecy," declared theologian Reinhold Niebuhr in a speech before the Jewish Institute of Religion on October 3, 1934. The observation seems to have been taken as a matter of course, eliciting no special reaction from the prominent New York audience. Yet, on its face, the statement is of tremendous import when we consider what the Marxist monstrosity has become in a few short decades. There have been continual indications of a special national or ethnic presence behind this political Frankenstein that now dominates something in the neighborhood of two-thirds of the world.

It is arguable that Marxist pseudo-communism — which is actually a thinly disguised offshoot of international supercapitalism — has been the most devastating plague ever to decimate long-suffering mankind. We must emphasize once more that we are not "blaming all Jews" for it, as we will almost certainly be accused. But the fact that only a minority of Jews become active Communists does not change the observable reality: that far too many Communists are Jewish, and that far too few other Jews will meaningfully oppose it.

It remains highly significant that Marx was a Jew, who surrounded himself with Jews, and that the movement he founded saw fit to take his name after its leadership was assumed by other Jews. Likewise, we know that the "Russian" revolution was not a spontaneous local uprising, but that it was forced upon the great mass of the people by a tiny minority who did so by systematically slaughtering tens of millions of unwilling recipients — the so-called Bourgeoisie. Finally, as we shall see, there has been an elaborate international conspiracy to bring about this butchery, involving prominent Zionist and Gentile personalities in many other lands. In the name of humanity, this entire evidentiary picture demands that a full inquiry be made by competent authority into the true origins of this most monstrous and murderous political tyranny of all history.

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The evidence showing a strong Zionist-Jewish role in the world Communist movement, most notably in Russian Sovietism is so voluminous as to preclude reproducing more than a tiny fraction of it here. There are thousands of items of historical evidence alone, some of which is sworn testimony in official inquiries, as well as many studies by skilled investigators, intelligence experts and historians. This brief chapter must limit itself to an overview of the salient documents, testimony and photographs. Other important matters will be summarized in an appendix.

It is simplistic to give Karl Marx entire credit for the organizing of the great world conquest juggernaut that bears his name. The 18th century English Jew, David Ricardo, evolved many of the materialist economic ideas, such as the “theory of surplus value” and the “iron law of wages” that were later taken up by Marx, Friedrich Engels, and their Jewish rival in France, Ferdinand Lassalle.

One of Marx’s teachers and most important contemporaries was Moses Hess. He was undoubtedly a far deeper thinker than the other Communist founders, but because of his militant Zionism, has not been prominently displayed in Communist hagiography in recent years. Hess was mystically oriented and admired the supposed supernatural powers of the Kabbalistic Hasidic Jews, from whom he himself had sprung and learned his earliest lessons as a renowned Talmud scholar. He effectively translated the abstract Hasidic messianism out of ancient books and into his own practical formula of political communism as a battering ram for resurgent Zionism.

In his important book, Rom und Jerusalem, Hess sounded a strident cry for Zionists to push on from Communist triumphs in Europe and rebuild their world political capital in Palestine: — “between Europe and far Asia . . . the roads that lead to India and China. The world will once again pay homage to the oldest of peoples.”

Recently, Moses Hess was quietly disinterred from the European cemetery where he had been buried and taken to Israel for reburial with the Kabballist wonder-worker Simon Ben Yohai,* Chaim Weizmann and other sages of Zionism.

After this patriarchal epoch, the Communist move-

*Of “best of the Gentiles must be killed” fame; see p. 26.

ment went under the guidance of other Zionists too numerous to list in entirety. Some of the notables were Heine, Börne, Bernstein, Singer, Bebel and Kautsky (Germany); Neumayer, Adler and Liebemann (Austria); Meissner, Winter (Bohemia); Fribourg, Frankel and Haltmayer (France), and Jacobi, Kahn and Leon (United States). Even as late as 1920, Zionists were completely dominant in the attempt at seizing power in Germany. The Communist leadership in that year consisted of Cohn, Daumig, Neumann, Von Kahn, Bever and Levy. The leader of the ill-fated Bavarian Soviet was Leviné-Niessen, with a substantial assist from Karl Sobelssohn-Radek, the Bolshevik propaganda expert from Soviet Russia. One of the most dynamic Communist personalities was a strange but ferocious little Jewess, Rosa Luxemburg.

Communism in the United States

In the United States, communism was inaugurated by a Jew, according to the prominent Zionist historian Morris U. Schappes. Writing of Joseph Weydemeyer, Shappes declares: “He was the first Marxist to work and write in the United States.” Weydemeyer was one of thousands of Jews who fled to America after the unsuccessful 1848 Communist upheavals of Europe. Another of these was Dr. Abraham Jacobi, a physician who spent less time healing than laying Communist organizational groundwork. Mrs. Jacobi was an aunt of Dr. Franz Boas, the geographer who revolutionized the study of anthropology and served as a sort of patron saint to the National Association for the Advancement of Colored People. Of Abraham Jacobi, Karl Marx wrote admiringly in a letter to Engels: “Jacobi is making good business. The Yankees like his serious manner.”

Joining Jacobi to form the first American Communist Club in 1853 were the Jews Max Cohnheim and Fritz Jacobi. Abraham Jacobi became the group’s first secretary. Later, the first version of what is now the Communist Party U.S.A. was formed by an Italian-born Jew, Louis Fraina. The present organization was set up in 1919 by Julius Hammer, Bertram D. Wolfe and Benjamin Gitlow, all Jews.

After Marxism had greatly solidified its position by the seizure of the vast Russian empire, much more ambitious activity was inaugurated in the United States. The first important organizing coördinator
sent here by the Kremlín secret police was J. Peters (alias Alexander Goldberger). He was a former co-worker of Béla Kun (alias Cohen) in the ghoulish Communist rape of Hungary. Some of Peters’ successors were John Pepper (alias Joseph Pogany, another Hungarian criminal), P. Green (alias S. I. Gussey), Arthur E. Ewert (alias Berger or Braun), Boris Spock (alias Shpak) and Gerhard Eisler. All of these were Jewish.

In the 1930s, the following Jews had influential roles in the Communist movement here: William Weiner, Gilbert Greenberg, Isaac Amter, Sol Nitzberg, Lloyd Lehman, David Dubinsky, Alexander Trachtenberg, and Benjamin Gitlow. William Z. Foster, the first general secretary of the reorganized Communist Party, was married to the Jewess Esther Abramovich. Earl Browder, Foster’s successor as chief Gentile front-man for the Communists, was married to the Jewess Arisa Beckman, an ex-NKVD officer from Soviet Russia who was admitted to the U.S. by intercession of Eleanor Roosevelt.²

This listing of Jews promoting communism in the United States could be multiplied many hundred-fold, but would be pointless cataloguing since it has been done elsewhere by a number of official investigative bodies. See generally Communist Activities Among Aliens and National Groups, Washington, D.C., 1950; the Cumulative Index to Publications, compiled by the House Committee on Un-American Activities, Washington, 1955; and any of numerous other HCUA and Senate Internal Security Subcommittee publications that will be catalogued in the government documents section of any larger library. The reader might also examine at random such publications as the Daily Worker (or Daily World), Political Affairs, People’s World, Guardian, Dissent, Young Socialist, Militant, New Left Notes, and the like. The proportion of Jewish names, as editorial staff members, contributors, subjects of articles and advertisers, will be notable.

Zionist High Finance Pays the Way

Above the noisy puppet stage of Communist agitation, unseen and unsuspected by the uprooted and distracted Gentile “masses,” has always fluttered the bejewelled hand of the Zionist plutocrat. Russia seems to have been singled out as a target as early as the mid-19th century, and Zionist historian Angelo S. Rappoport discloses that the Russian-born Zionist, Alexander Herzen (Hertz), was aided financially by James Rothschild, doyen of the famous banking colossus. With such assistance, together with his own ample fortune, Herzen founded the exile revolutionary newspaper that he named The Bell, and which is usually credited with laying the foundation for communism in Russia.

We shall see more of these strange men of extreme wealth busily working to promote the system that is supposed to bring about the classless leveling of all and the end to the privileges of riches. Suffice it to observe that there is no greater political deception, and yet none of our legions of authors and commentators seems to have noticed this central incongruity of our time. One who did was the fiery, Russian-born anarchist, Mikhail Bakunin. Discussing Marx and his Zionist coterie in the 1870s, Bakunin wrote in his Polemic Against the Jews —

Marx is a Jew and is surrounded by a crowd of little, more or less intelligent, scheming, agile, speculating Jews, just as Jews are everywhere, commercial and banking agents, writers, politicians, correspondents for newspapers of all shades; in short, literary brokers, just as they are financial brokers, with one foot in the bank and the other in the socialist movement, and their arses sitting upon the German press. They have grabbed hold of all newspapers, and you can imagine what a nauseating literature is the outcome of it.

Now this entire Jewish world, which constitutes an exploiting sect, a people of leeches, a voracious parasite, closely and intimately connected with one another, regardless not only of frontiers but of political differences as well --- this Jewish world today is largely at the disposal of Marx or Rothschild. I am sure that, on the one hand, the Rothschilds appreciate the merits of Marx, and that on the other hand, Marx feels an instinctive inclination and a great respect for the Rothschilds. This may seem strange. What could there be in common between communism and high finance? Ho ho! The communism of Marx seeks a strong state centralization, and where this exists, there the parasitic Jewish nation, which speculates upon the labor of the people will always find the means for its existence . . .

The first individual to thumb his nose at the bumbling Tsarist police and organize Marxism openly in
Russian territory was one Nicholas Utin. According to Zionist historian Louis Greenberg (The Jews in Russia), Utin had been born a Jew but pretended conversion to Orthodoxy like most early-day revolutionaries. He always insisted that he was an ordinary Russian “worker” to skeptical peasants who often asked, “But are you not a Zhid?” The Communist movement in Russia was formally incorporated when Aaron Lieberman and Aaron Zundelevich formed the Jewish Revolutionary Party at the Rabbinical Seminary in Vilno (also the source of the present leading edition of the Babylonian Talmud).

An assassination terror was immediately begun against the government of the Russian Christian majority. One of the most notable killings was the bomb murder of Tsar Alexander II, after numerous unsuccessful attempts, in 1881. The plot was coordinated from the Petrograd house of the Jewess, Hesia Helfman. Vera Figner, another Jewess, was one of the chief operatives. Another master bombing technician in this nationwide campaign was the Jew, Grigory Gershuni. Dozens of other Jews were involved in the widespread and extremely well-organized murder campaign; and, along with disastrous military adventures, there is no question that this was the most important factor in demoralizing and paralyzing the Tsarist government.

Trotsky’s Strange Pilgrimage to New York

Leon Trotsky, who as we have seen was born Lyov Bronstein, showed up in New York, of all places, in March of 1917. By this time he was married to Natalya Ivanovna Sedova, a Ukrainian-born woman who is believed by some historians to have been the sister or daughter of the Zionist banker, Ivan Jivotovskiy (alias Avram Givatovso), a principal in the Rhine-Westphalian financial syndicate which would soon be ferrying huge sums from the West to the Bolsheviks in Russia.

Trotsky secured immediate employment with the Russian-language revolutionary newspaper, Novoy Mir. According to testimony in a U.S. Senate investigation, this journal was run by two Zionist “Russians” named Weinstein and Brailowsky. This testimony was given by the police commissioner of New York City, who also said that Trotsky’s principal associates during his American sojourn were the Zionist Marxists, Emma Goldman and Alexander Berkman.

Some skeptics have pointed to Trotsky’s startlingly nonproletarian lifestyle in New York City. By his own admission, he lived in a comfortable apartment with such then luxurious conveniences as a telephone and electric refrigerator. He had a chauffeured limousine at his disposal when he or his family had to go somewhere. Yet he claims to have earned only $310 with his journalism in 1916-17. It was rumored that the fearsome anti-capitalist revolutionary was also holding meetings at this time with the celebrated Jewish moneybags and Rothschild frontman, Jacob H. Schiff. The latter, of course, had been working hard and long to destroy the traditional, majority government of Gentile Russia, and it is possible that he decided to use Trotsky in the fateful underground money channel to Russia that was later to supply the Bolsheviks with unlimited funds for buying arms, propaganda and opponents in the revolution.

The two luminaries who served as “bagmen” in transporting the hundreds of millions of dollars in gold that soon began to pour eastward when Schiff’s Kuhn, Loeb bank opened its secret sluice-gates were among the most important and intriguing figures in the entire operation. The more prominent of these was one Israel Lazarevitch Helphand (or Geldphand — “gold handler”), who used the curious pseudonym of “Parvus,” and who was another of the strange gang of Marxist multimillionaires who have increasingly decorated the political scenery of the 20th century. A valuable biography of Parvus, entitled The Merchant of Revolution, was published in London in 1965 by Z. A. B. Zeman and W. B. Scharlau. It is well worth reading for a rare, if biased, peek behind these seldom-explored scenes.

The other money courier, who went on to become a secret kingmaker in Soviet Russia and a sort of super-commissar without portfolio, was the owner of the Nya Banken in Stockholm, Sweden, through which much of the funds were “launched” prior to being smuggled into Russia via Finland. This man was Olof Aschberg, and he has described some of his activities in an autobiography, En Vandrares Ijde från Glasbruksgatan (A Wandering Jew from Glasbruks Street), which unfortunately has not been translated from the Swedish.
Menshevik ‘Moderates’ Secretly Aid Trotskyites

On March 26, 1917, Trotsky embarked from New York, heading for Russia. He was taking with him a good many Marxist soldiers of fortune from the ghetto of New York’s lower East Side. At Halifax, Nova Scotia, British authorities detained him and his party, and seem to have toyed with the idea of forbidding his departure. But eventually the British Admiralty ordered the gang’s release. Anthony Sutton says in his pro-Zionist but otherwise informative study, *Wall Street and the Bolshevick Revolution*, that the U.S. State Department had intervened with the British government in the matter — suggesting, of course, that the Brandeis-adviced Woodrow Wilson administration must have known something of it. Wilson’s biographer, Jennings C. Wise, says as much in his *Woodrow Wilson: Disciple of Revolution*: “Historians must never forget that Woodrow Wilson, despite the efforts of the British police, made it possible for Leon Trotsky to enter Russia with an American passport.” Petrovsky reveals that the supposedly moderate revolutionaries, the Mensheviks, actually conspired to help the Bolsheviks steal power from their own interim government. He declares that Mil-lyukov, the Menshevik foreign minister, interceded with the British to procure the release of Trotsky, who was then supposed to be wavering between the two factions.8

An American intelligence agent in Russia, Edgar Sisson, assembled a fascinating collection of documents on the financing of the Russian upheaval. Among other things, these show how the Menshevik leader Martov (alias Zedarbaum), while supposedly the arch-enemy of Trotsky, actually was one of the secret inner circle behind both Mensheviks and Bolsheviks. Sisson document number seven (dated January 12, 1918) is an order from the German General Staff Intelligence Bureau to Trotsky, decreeing who should be reelected to the Communist Central Executive Committee. Martov is listed with some dozen other names, among which are Lenin, Trotsky, and the usual other Bolshevik Jews like Kamenev, Zinoviev, Joffe, Sverdlov.9

The Kaiser’s government allowed itself to be used by this international conspiracy, headquartered as we have seen in New York, in the hope of overthrowing its Tsarist Russian war enemy from within. The German General Staff merely coördinated things and signed the orders: the real guiding genius was the Kaiser’s minister of interior, Felix Warburg — an in-law relative of Jacob Schiff. After the war, and his own fall from power, Kaiser Wilhelm gave a famous and embittered interview in which he asserted —

The Jews are responsible for Bolshevism in Russia, and Germany, too. I was far too indulgent with them during my reign, and I bitterly regret the favours I showed to prominent Jewish bankers.10

This was not merely another case of “German anti-Semitism,” or something. Across the English Channel, a man generally credited with having a certain grasp of political and historical reality had addressed himself to the same subject in the *Illustrated Sunday Herald* for February 8, 1920. Winston Churchill wrote on the Russian situation:

Now at last this band of extraordinary personalities from the underworlds of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire.

There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders . . . In the Soviet institutions the predominance of Jews is even more astounding. And the predominant if not the principal part in the system of terrorism applied by the extraordinary Commissions for combating Counter Revolution has been taken by Jews . . .11

Gentile Exterminations Begin Immediately

Immediately after the Lenin gang had enthroned themselves, they set to work “liquidating” all leadership elements of the Gentile Russian populace who offered any conceivable threat or alternative to the Bolshevik usurpation. This work was carried out by a grisly, secret department called in Russian Vserossiskaya Tcherezvitchainaya Kommissia (Pan-Russian Extraordinary Commission), but known by the feared acronym CHEKA. This name and its individual form, Chekist, are still in common use inside Sovietdom. The agency itself has had many facelifts and new
labels over the years: OGPU, NKVD, MVD, MGB and now KGB. But only the names have been changed — to protect the guilty.

The one million and seven hundred thousands of Mother Russia’s sons who had fallen in the First World War were only a comparatively small first wave of the blood tide that was to wash systematically over the land. It is very sad. Those of us who have loved the pious, kindly people of Old Russia from the great works of literature feel the deepest sorrow at what Bolshevism was to unleash. It is like the violation of old friends, or members of one’s own family. Think of the noble Prince Andrei, the epitome of honor, integrity and heroism. Or of the young Natasha, leaning out of her window in the bright moonlight, confessing her love. Or the old uncle in the snowbound cottage whom the Rostovs would visit on a sleighride. Who can ever forget Raskolnikov, or his pathetic mother and sister who struggle from the faraway home village to his dismal sickbed, in the great heartless new city.

Others more closely akin to the usurers and spiritual cripples whom Raskolnikov — and Dostoyevsky — wished to sweep from the land, had other ideas of what was required. As always, they were feverishly busy. As always, their thoughts revolved around the obsession that they were both born to rule (chosen of God) and outrageously persecuted. One of these, the man who had grown up watching his rich father bamboozle the field workers, and who had gone halfway around the world to the City of Dreadful Night to confer with God knows whom and get money, rhapsodized on the benefits of “terror” spreading over Russia like a fog of blood:

Terror as the demonstration of the will and strength of the working class is historically justified, precisely because the proletariat was able thereby to break the political will of the Intelligentsia, pacify the professional men of various categories — and work, and gradually subordinate them to its own aims within the fields of their specialties.12

Blood and mercilessness must be our slogans.13

How can we today imagine the soul-tortures that the sensitive, humanitarian Trotsky must have suffered over the persecutions of his fellow Jews to have made him speak such words? Yes, he himself lived a cushy life, attending the best schools, writing poetry, traveling the world, never working physically that we know of. But something drove him to demand “blood” from the Russian people, and if it was not Jewish misfortunes at the hands of these cruel “Goy” brutes, what then?

Terror Policy Comes Straight From Lenin

Not that he had invented the terror idea. Vladimir Ulyanov, who had assumed the name Lenin (regardless of which fact pseudonyms became strictly illegal after the Revolution, as Solzhenitsyn points out), had set the tone as early as 1905 when he called for 1793-style terror “to settle accounts with Tsarism.”14 In 1908, he praised “real nationwide terror, which reinvigorates the country and through which the Great French Revolution achieved glory.”15 On the eve of the October 1917 seizure of power, Lenin demanded extermination of entire social groups: “Not a single revolutionary government can dispense with the death penalty for the exploiters,” meaning of course anyone the Bolshevists wanted it to mean.16 Again, on January 27, 1918: “Speculators shall be shot: we can achieve nothing unless we use terror.” And when, in June of 1918, the Communist Party in Leningrad restrained elements desiring mass terror, the great man exploded: “This is unheard of! The energy and mass nature of the terror must be encouraged!”17 August found him ordering the Nizhni Novgorod Soviet “to apply mass terror immediately, to execute and exterminate hundreds of prostitutes, drunken soldiers, former officers, etc.”18 As usual, the categories were completely flexible in practice — particularly, one supposes, the “etc.”

A few brave souls inside and outside the Communist Party were making the accusation that the entire Bolshevik claptrap was nothing but a Jewish power-grab. Lenin instantly pounced upon this dangerous development. In a law first promulgated in Izvestia, July 27, 1918, he declared that “anti-Semites and instigators of pogroms” were “outside the law,” meaning that Bolshevists could kill them on the spot without legal niceties. Later, Lenin explained in writings addressed to Jews that “anti-Semitism is the means of counter-revolution,” and in fact that particular offense has long been a capital crime under the Soviet criminal code.

Although, as we have seen, Churchill thought Lenin a “notable exception” in being non-Jewish,
later historiography has suggested otherwise. The prominent historian of the Hoover Institute, Stefan Posnony, speculates in his 1967 book *Lenin, The Compulsive Revolutionary* that Lenin’s “German” mother was actually Jewish.* The radical magazine *Dissent* added further research information on this interesting question in its issue for April, 1971.

Once Lenin had okayed wholesale butchery, lesser Bolsheviks gave literary wing to similar yearnings. Hirsch Apfelbaum, a chosen and persecuted person better known to history as “Zinoviev,” was secretary of the Leningrad Soviet at the time of the tongue lashing from the boss on terror. Apfelbaum “got with it” speedily in *Krasnaya Gazeta*, the official organ of the Soviet, on August 31, 1918: “The interests of the revolution require the physical annihilation of the bourgeois class. It is time for us to start.” Next day, September 1, an article entitled “Blood for Blood” screamed:

> We will turn our hearts into steel, which we will temper in the fire of suffering and the blood of fighters for freedom. We will make our hearts cruel, hard and immovable, so that no mercy will enter them, and so that they will not quiver at the sight of a sea of enemy blood. We will let loose the floodgates of that sea. Without mercy, without sparing, we will kill our enemies in scores of hundreds. Let them be thousands; let them drown themselves in their own blood. For the blood of Lenin and Uritsky, Zinoviev and Vòlodarsky, let there be floods of blood of the bourgeois — more blood! As much as possible!

*Posnony writes:

Lenin's maternal grandfather, Alexander Dimitrievich Blank, was born in 1802, allegedly in Odessa and of Ukrainian origin. Blank, of course, is not a Ukrainian name. Since it is known that he spoke Russian poorly and preferred German, the theory of his Ukrainian origin is best discarded. Evidence indicates that Blank was born a Jew, and that he served as a *feissher* (medical technician) in the army. In 1847 he retired to Kokushkino near Kazan, where he bought an estate, lived as a country squire, and became a member of the nobility. The purchase of this estate, of course, transformed Blank into the owner of the *serfs* that were attached to his land. (*Lenin: The Compulsive Revolutionary*, Chicago, 1964, pp. 3-4)

If Posnony is correct, then possibly Blank might have been one of those military moneylenders who employed the mathematical certainties of usury spoken of by British Vice-consul Wagstaff. It is hard to imagine otherwise how a mere medical orderly could have accumulated in a short time the substantial fortune that this man came up with. Lenin, his mother and his sisters lived comfortably on Grandpa Blank’s wealth — at the Kokushkino squiredom — after the death of Lenin’s father and execution of his assassination-plotting brother.

In a speech by Apfelbaum reported in the *Northern Commune* (September 19, 1918) we read:

> To overcome our enemies we must have our socialist militarism. We must win over to our side 90,000,000 of the 100,000,000 of population of Russia under the Soviets. As for the rest, we have nothing to say to them. They must be annihilated.

Mrs. “Zinoviev” was Trotsky’s sister, Olga. And as she was also the head of the local cheka, we can see that slaughter of the Goyim was very much “all in the family.”

But wasn’t all of this merely justifiable rhetoric, a completely understandable outshing of pent-up resentment at the long, sadistic night of Tsarist “anti-Semitism”? It would be a relief to be able to say so. Tragically the action following the words was to be far worse. In fact, there is really no way that the printed word, in any number of books, can ever adequately describe, much less explain the rational purpose behind the bestial criminality that was to be visited upon the Russian people. We can only direct the reader to such writers as Aleksandr Solzhenitsyn, Varlam Shalamov and S. P. Melgunov. Even *The Quiet Don* by the Kremlín’s pet, Mikhìl Sholokhov, gives a soul-freezing picture of Bolshevik sadism — perhaps for the reason that the novel was stolen from the manuscript of a Tsarist soldier who died in the Civil War, as Solzhenitsyn has recently charged.

**Incredible Accounts of Mass Murders**

For the present, we can only examine some little-known reports written at first hand by Western observers in Russia, followed by the most authoritative estimates available of the numbers killed under Russian Marxism.

The American consul general at Moscow reported as follows to the U.S. government on September 3, 1918:

> Since May the so-called Extraordinary Commission to Combat Counterrevolution (Cheka) has conducted an openly avowed campaign of terror. Thousands of persons have been summarily shot without even the form of trial. Many of them have no doubt been innocent of even the political views which were supposed to supply the motive for their execution . . . The situation cries aloud to all who will act for the sake of humanity.¹⁹

But, of such activists there were none.
The prominent Socialist revolutionary, Sergei Melgunov, soon fell afoul of the Bolsheviks. He had the good fortune to be exiled in 1922; Solzhenitsyn points out that he would have been imprisoned in “Gulag”, if not executed, at any time after 1923. When Melgunov arrived in Paris, he wrote an authoritative study of the “Red Terror,” from which we take an excerpt:

I have in front of me photographs taken at Kharkoff, in the presence of the Allied Missions, immediately after the Reds had abandoned the town; they consist of a series of ghastly reproductions such as: Bodies of three workmen taken as hostages from a factory which went on strike. One had his eyes burnt, his lips and nose cut off; the other two had their hands cut off.

The bodies of hostages, S. Afaniasouk and P. Prokpoевич, small landed proprietors, who were scalped by their executioners; S. Afaniasouk shows numerous burns caused by a white hot sword blade. The body of M. Bobcroft, a former officer, who had his tongue and one hand cut off and the skin torn from his left leg.

Mutilations of Genitals

Human skin torn from the hands of several victims by means of a metallic comb. This sinister find was the result of a careful inspection of the cellars of the Extraordinary Commission of Kharkoff. The retired general Pontiafa, a hostage who had the skin of his right hand torn off and the genital parts mutilated.

Mutilated bodies of woman hostages: S. Ivanova, owner of a drapery business, Mme. A. L. Carolshaya, wife of a colonel, Mme. Khilopova, a property owner. They had their breasts slit and emptied and the part burned, showing traces of burned coal.

Bodies of four peasant hostages, Bendrenko, Pookhikle, Sevenetry, and Sidorofchouk, with atrociously mutilated faces, the genital parts having been operated upon by Chinese torturers in a manner unknown to European doctors in whose opinion the agony caused to the victims must have been dreadful.

Brandings With Stars

It is impossible to enumerate all the forms of savagery which the Red Terror took. A volume would not contain them. The Cheka of Kharkoff, for example, in which Sayenko operated, had the specialty of scalping victims and taking off the skin of their hands as one takes off a glove... At Voronege the victims were shut up naked in a barrel studded with nails which was then rolled about. Their foreheads were branded with a red hot five-pointed star. At Tsaritsin and at Kamishin their bones were sawed... At Kiev the victim was shut up in a chest containing decomposing corpses; after firing shots above his head his torturers told him that he would be buried alive. The chest was buried and opened again half an hour later when the interrogation of the victim was proceeded with. The scene was repeated several times over. It is not surprising that many victims went mad...

On December 3, 1919, the London Times published a lengthy and detailed eyewitness account by the Rev. R. Courtier-Forster, former chaplain to British forces at Odessa and the Black Sea ports. An excerpt:

While I was still British chaplain at Odessa the city was deluged with blood. When the Bolshevik elements grafting on to their main support the 4,000 criminals released from the city gaols, attempted to seize the town, people of education, regardless of social position, offered what armed resistance was in their power. Workmen, shop assistants, soldiers, professional men, and a handful of officers fought for freedom and liberty through the streets of the great port for three days and nights against the bloody despotism of the Bolsheviks... On capturing Odessa Railway Station, which had been defended by a few officers and a number of anti-Bolshevik soldiers, the Bolsheviks bayoneted to death the 19 wounded and helpless men laid on the waiting-room floor to await Red Cross succour.

Scores of other men who fell wounded in the streets also became victims to the triumphant Bolshevik criminals. The majority of these wretched and unhappy sufferers completely disappeared, inquiries at the hospitals and prisons revealed the fact that they were not there, and no trace of them was to be found.

A fortnight later there was a terrible storm on the Black Sea, and the bodies of the missing men were washed up on the rocks of Odessa breakwater and along the shore; they had been taken out to sea in small boats, stones tied to their feet, and then had been dropped over alive into deep water. Hundreds of others were captured and taken on board the Almaz and the Sinope, the largest cruiser of the Black Sea Fleet. Here they became victims of unthinkable tortures.

Burnings Alive in Boilers

On the Sinope, General Chornichoff and some other personal friends of my own were fastened one by one with iron chains to planks of wood and
pushed slowly, inch by inch, into the ship's furnaces and roasted alive. Others were tied to winches, the winches turned until the men were torn in two alive.

Others were taken to the boilers and scalded with boiling steam; they were then moved to another part of the ship and ventilating fans set revolving that currents of cold air might blow on the scalds and increase the agony of the torture. The full names of 17 of the Sinope victims were given me in writing by members of their families or their personal friends. These were lost later when my rooms were raided, my papers seized, and I myself arrested and thrown into prison.

The house in the Catherine Square in which I was first in captivity afterwards became the Bolshevists' House of Torture in which hundreds of victims were done to death. The shrieks of the people being tortured to death or having splinters of wood driven under the quick of their nails were so agonizing and appalling that personal friends of my own living more than a hundred yards away in the Vorontsoffsky Pereulok were obliged to fasten their double windows to prevent the cries of anguish penetrating into the house. The Bolshevists kept motor lorries thundering up and down the street to drown the awful screams of agony wrung from their dying victims.

This House of Torture remains as much as possible in the condition in which the Bolshevists left it and is now shown to those who care to inspect its gruesome and blood-bespattered rooms.

Women Raped to Death

Week by week the newspapers published articles for and against the nationalization of women. In South Russia, the proposal did not become a legal measure but in Odessa bands of Bolshevists seized women and girls and carried them off to the Port, the timber yards, and the Alexandrovsky Park for their own purposes. Women used in this way were found in the mornings either dead or mad or in a dying condition. Those found still alive were shot.

One of the most awful of my own personal experiences of the New Civilization was hearing at night from my bedroom windows the frantic shrieks of women being raped to death in the park opposite. Screams of shrill terror and despair repeated at intervals until they became nothing but hoarse cries of agony like the death calls of a dying animal. This happened not once, or twice, but many times. Never to the day of my death shall I forget the horror of those dreadful shrieks of tortured women, and one's own utter powerlessness to aid the victims or punish the Bolshevist devils in their bestial orgies.

The Times on November 14, 1919, printed a letter "sent by a British officer of South Russia to his wife," which remains one of the most starkly graphic accounts of this Zionist bloodlust:

The Bolshevists are devils! . . . I hope to send you copies of 64 official photos taken by British officers at Odessa when the town was retaken from the Bolshevists . . . As no paper will print them I suggest that you should have copies done. If we're too hard up you could pay for them by sending me no parcels, or selling my Caucasian dagger, or Persian book, or something. And I suggest that you should then do with them as you think fit, to make them most widely known. Their horror may make people realize. They must realize. By God, they shall realize!

'The Human Glove'

They show men who've been crucified with the torture of 'the human glove.' The victim gets crucified, nails through his elbows. The hands are treated with a solution which shrivels the skin. The skin is cut out with a razor, round the wrist, and peeled off, till it hangs by the finger nails — the 'human glove.' I'm not sparing you. I hope you'll show and send them to everybody we know. People at home, apathetic fools they are, do not deserve to be spared. They must be woken up. John and Katie ought to see them. Most of the photos are of women. Women with their breasts cut off to the bone . . .

We have here at H.Q. passes issued to Bolshevists by commissaries on occupying Ekaterinodar. These passes authorise their holders to arrest any girl they fancy for the use of the soldiery. Sixty-two girls of all classes were arrested like this and thrown to the Bolshevist troops. Those who struggled were killed quite early on. The rest, when used up and finished, were mutilated and thrown, dead and dying, into the two small rivers flowing through Ekaterinodar.

'Slaughterhouses' Found

In all towns occupied by Bolshevists and reoccupied by us, 'slaughterhouses' are found choked with corpses. Hundreds of 'suspects', men, women and children, were herded in these — doors and windows manned and the struggling mass fired into until most of them were dead or dying. The doors were then locked and they were left. The stench in these places, I am told, is hair-raising. These 'slaughterhouses' are veritable plague spots and have caused widespread epidemics. I want you to proselytize Robinson and galvanize the Colonel and everybody else you can get hold of . . .

The British officer then tells us the ultimate aims.
and the ethnic type of the individuals who were doing this:

Unless beaten by us, the Bolshevics will beat us. It's a side issue for the present, but the danger of their rousing and letting loose the Chinese is not so very remote... They are aiming at raising all non-Christian races against the Christian countries. The Bolshevists form about 5 per cent of the population of Russia — JEWS (80 to 90 per cent of the commissaries are Jews), Chinese, Letts, Germans and certain of the 'skilled labor' artisans. The conscripted peasantry, originally captured by the catchwords mentioned in the pamphlets, now often goaded beyond endurance, is rising against them over wide districts...

Ref. Jews — In towns captured by Bolshevists the only unviolated sacred buildings are the synagogues, while churches are used for anything, from movie-shows to 'slaughterhouses.' The Poles, Galicians, and Petlura have committed 'pogroms' (massacres of Jews). Not the Russian Volunteer Armies under Denikin. Denikin has, in fact, been so strict in protecting the Jews that he has been accused by his sympathizers of favoring them. If, however, a Commissary, steeped in murder, with torture and rape, with mutilation, happens to be a Jew, as most of them are, should he receive exceptional treatment?

The answer to the question, if the Zionist "anti-defamation" squad were asked, would be an emphatic yes. Such bad acts are merely justifiable reaction to persecution. To think otherwise is "anti-Semitism."

The Rohrbeg Commission of Inquiry corroborated these appalling crimes when it entered Kiev after White Russian forces chased out the Bolsheviks in August of 1919. The commission encountered a virtual charnel house in the CHEKA headquarters:

The whole cement floor of the great garage of the Soviet Department of Secret Police at Kiev was flooded with blood, brains, pieces of skull, tufts of hair and other remains. All the walls, riddled by thousands of bullets, were bespattered with blood. Pieces of brains and of scalps were sticking to the walls. A gutter, 25 cm. wide, 25 cm. deep and about 10 meters long, ran from the center of the garage to a subterranean drain. The gutter, along this full length was filled with blood.

Usually, as soon as a massacre had taken place, the bodies were conveyed out of town in motor lorries and buried in shallow trench graves. We found in another corner of the garage, another grave which was older and contained about 80 bodies. On them we discovered traces of cruelty and mutilations — the most horrid and unimaginable. Some were literally hacked to pieces. Some had their eyes put out and their heads, faces, necks and trunks covered with deep wounds. Farther on we found a corpse with a wedge driven into its chest. Some had no tongues. In the corner of the grave we found a quantity of arms belonging to no bodies we could locate. Similar conditions have existed at one time or another throughout most of Russia.²¹

Nor were these merely "excesses" of the revolution, done in response to Tsarist provocations, as liberals will inevitably argue. Even as late as June 30, 1941, the German inspection team entering the Polish-Ukrainian city of Lwów after the Soviet authorities had fled reported the following:

In three prisons of Lwów, mountains of male and female corpses, which were horribly mutilated, were found. Among them were bodies of very young people, even of children... Very soon, in advancing into the cellars, we found a layer, composed of a viscous mass, into which the corpses had congealed... The cellars had ceilings that were splashed with blood, and in a room which had apparently served for interrogations, the floor was covered with a layer of dried blood that was 20 centimeters (8 inches) deep. The Bolshevik hangmen had literally waded in blood... From the prison in Leona Sapielny Street, 10 bodies were taken to the Forensic Academy for post-mortems to ascertain the cause of death. Generally, all these bodies showed heavy and multiple injuries that had been caused by blunt instruments. Many of the women had been raped, and their breasts had been cut off. Also, the private parts of the males had been the objects of Bolshevik perversion...

What was the purpose of it all? The CHEKA potentate Martin Latsis — whom some have called a Lett and some a Jew — liked to theorize about these things, and published a guidebook for CHEKA personnel:

We are not making war against individuals in particular. We are exterminating the bourgeoisie as a class. Do not look in the enquiry for documents and proofs of what the accused person has done in acts or words against the Soviet Authority. The first question which you must put to him is, to what class does he belong, what are his origin, his education, his instruction, his profession.²²
Who then were this unspeakable “bourgeoisie”? The term was never specifically defined. In practice, it seems to have meant something like Simon ben Yohai’s “best of the Gentiles.”

**Jews Always Prominent in Secret Police**

The first head of the Cheka was the Jew, Moses Uritsky. His successor was a person supposedly of Polish descent named Feliks Dzerzhinski; but it was common knowledge that Dzerzhinski was overshadowed by his nominal subordinate, I. S. Unschlicht. Other powerful functionaries were Ioselevich, Bittner and Roller — all of them Jewish. As historian Leonard Schapiro has written:

> The most prominent and colourful figure after Lenin was Trotsky; in Petrograd the dominant and hated figure was Zinoviev, while anyone who had the misfortune to fall into the hands of the Cheka stood a very good chance of finding himself confronted with, and possibly shot by, a Jewish investigator.\(^{23}\)

A Jewish executive at the head of the all-important secret police apparatus has been the policy in Soviet Russia, with one or two supposed exceptions, since Dzerzhinski’s time. The most notable of these have been Genrik Yagoda, Lavrenti Beria and the present chief, Yuri Andropov. Yagoda (which is Russian for Yehuda — “the Jew”) extracted the “evidence” for the great purges of the late 1930s. The customary explanation of these trials nowadays is that they were carried out in a fit of “anti-Semitic” hysteria by Stalin. It is true that the purges did dispose of a large number of Jews, but the move seems to have been more on the order of a changing of the guard.

The executioner and torture master royal, Yagoda, is a case in point. He had undoubtedly enjoyed the crowning moment of his professional career when Stalin’s once-arrogant cronies, Kamenev (Rosenfeld) and Zinoviev (Apfelbaum), shuffled to the stand and confessed to all sorts of wild and woolly plots to murder their chief. They had spent 18 months in Yagoda’s torture chambers and were almost unrecognizable, their hair turned completely white, when they came to trial in August of 1936.

They were duly shot, but the lightning fell on Yagoda himself a month later. Possibly he knew too much now. He was deprived of his NKVD badge and given a menial job. In April of 1937, the “Iron Commissar” was arrested, gibbering like a baby. In March, 1938, after a year in the Lubianka Prison tasting his own medicines, he was brought to trial and confessed complicity with Rosenfeld, Apfelbaum and Bronstein-Trotsky. He was shot in March of 1938.

Yagoda’s torturer and successor was the malignant dwarf, Nikolai I. Yezhov, whose ethnic origin is unknown. But by 1939, he too had been gobbled up and a new star had risen over the terror and extermination machinery: Lavrenti Beria. According to journalist Donald Day, Beria was one of “many other recent Jewish proteges of the Kaganowitsch family” to move into the Soviet firmament in the late 1930s.\(^{24}\) This shows that the same old first family of Bolshevism was still very much in power, whatever the misfortunes of lesser Jews in the imbroglio of Stalin’s purge circus.*

Lavrenti Beria went on to become one of the worst monsters of human history. His sadism and blood-thirstiness deserve a place in textbooks of criminal psychopathy, making such previous two-legged horrors as Gengis Khan and child-murderer Gilles de Rais pale by comparison. It was he who completed the genocide of an entire imaginary “class” of Gentile Russians, the so-called Kulaks. (“Bourgeoisie” seems to have grown tired from overuse.) It was he who slaughtered the anti-Communists in the Baltic countries. It was he who presided over the Katyn Forest massacre of 15,000 Polish leaders — and probably many more of the total 180,000 prisoners taken in Poland.

Estimates of the number of Beria’s murders range as high as 30 millions. But in the fulness of time, he too fell before Saturn’s sickle as Kaganovich the Great reorganized the hierarchy after Stalin’s death (said by some to have been hastened with a pillow over the face in the hands of Beria). The secret police has been reorganized many times and is today known as the Komitet Gosudarstvenny Bezopoznosti

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*Stalin himself, of course, was in a Kaganovich orbit, being married to, or shacked up with, Lazar Kaganovich’s sister, Rosa, according to Jewish reference works. (Standard Jewish Encyclopedia, New York, 1970, p. 1102) Reportedly, his previous two consorts, Ekaterina Svanidze and Kadya Alliluyeva, were also Jewish; and it seems not entirely irrelevant that Stalin’s real name, Djugashvili, means “son of a Jew” in his native Georgian. But even today, Soviet party chief Leonid Brezhnev is married to a Jewess, according to the Canadian Jewish News for November 13, 1964.
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(KGB), or Committee for State Security. Its head at
this writing is the Jew, Yuri Andropov. Because of
the terror-based structure of the Soviet establishment,
his power in the U.S.S.R. and in the world Commu-
nist apparatus is incalculable.

Bukharin Describes Mechanics of Genocide

With incredible cynicism, the great "Party Theoreti-
cian" Nikolai Bukharin nonchalantly shrugged off
the post-revolutionary butchery in a letter to Marxist pals
in the West:

Yes, certainly Russia is dying.

There no longer exists anywhere, if it has ever
existed, a single class of the population for which
life is harder than in our Soviet paradise . . . We
make experiments on the living body of the people
— devil take it — exactly like a first-year student
working on a corpse of a vagabond which he has
procured in the anatomy operating theatre. Read
our two constitutions carefully: there it is frankly
indicted that it is not the Soviet Union nor its part
which interest us, but the struggle against
world capital and the universal revolution to which
we have always sacrificed everything, to which we
are sacrificing the country, to which we are sacrific-
ing ourselves . . .

Here, in our country, where we are absolute
masters, we fear no one at all.

The country worn out by wars, sickness, death
and famine (it is a dangerous but splendid means),
no longer dares to make the slightest protest,
finding itself under the perpetual menace of the
Cheka and the army . . .

Often we are ourselves surprised by its patience
which has become so well-known . . . There is not,
one can be certain, in the whole of Russia a single
household in which we have not killed in some
manner or other the father, the mother, a brother,
a daughter, a son, some near relative or friend.
Very well then! Felix (Dzerzhinsky) nevertheless
walks quietly about Moscow without any guard,
even at night . . . When we remonstrate with him
for these walks he contents himself with laughing
disainfully and saying: "What! They would never
dare!" And he is right: they do not dare. What a
strange country!15

We know that Bukharin was speaking rhetorically
in that "sacrificing ourselves": Solzhenitsyn's Gulag
I shows that he, like most of the Bolsheviks, quickly
lost his bluster when suddenly he was on the receiving
end. The great irony is that this vicious gloating de-
scribes what was to happen to Bukharin himself:
Stalin got him too. Solzhenitsyn's account of his down-
fall is absorbing. It makes us wonder if "Bukharchik"
recalled these unbelievable words about medical ex-
periments with the helpless Russian people during his
own dreadful last years of relentless cat-and-mousing
by Stalin, and his final months in NKVD torture
chambers. They finally shot the "absolute master"
and dragged him off somewhere, like the corpse of
a vagabond, perhaps, in 1938.26

This nationwide execution process, and the can-
nibalistic execution of the executioners, went on in
waves of manic fury for at least two decades. Mean-
while, opinion in other countries followed a pattern
that is sadly familiar even today where Marxist atro-
cities are concerned. The majority were appalled but
said nothing, the bulk of the liberal intelligentsia
indignantly denied that any such thing could happen
under "socialism," and a small minority of big-time
opinion molders brazenly flaunted a Bukharinian "so-
what" attitude. Notorious among these were Bertrand
Russell, G. B. Shaw, Julian Huxley, Stephen Spender,
André Gide, Simone de Beauvoir, Jean-Paul Sartre,
Leon Feucht, Lincoln Steffens, Theodore
Dreiser, John Dos Passos, Edgar Snow. All chorused
praise for the Stalinist Utopia, and all wanted the
stamping out of Bolshevism's opponents — Bour-
geois, Kulak and Capitalist.

It was possibly with a mind preconditioned by the
outpourings of this element that Winston Churchill
listened, unprotesting, as Stalin casually described
over a sucking pig dinner in Moscow how perhaps
ten million "Kulaks" had been uprooted for resisting
farm collectivization, "the great bulk wiped out." In
The Hinge of Fate, Churchill weakly rationalized his
tacit approval of this enormity: "With the World
War going on round us, it seemed vain to moralize
aloud."27

Katyn: Poorly Hidden Massacre Is Exposed

With celebrated artists and humanitarians to "flack"
for them, the Kremlin gangsters were able to destroy
their political opposition with amazingly little protest
or even interest by the outside world. But one other-
wise insignificant execution job was not well con-
cealed and has continued to smear the image of the
workers' paradise.

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When Soviet Russia invaded eastern Poland in September of 1939, around 180,000 prisoners were taken. Among them were 10,000 military officers and about 6,000 noncoms, police officials and political leaders. They were held in three NKVD concentration camps: Kozelsk, Starobielsk and Ostashkov. In March of 1940, the men were loaded up and transported to the Hill of Goats in the Katyn Forest where they were shot and buried in mass graves. Pine trees were planted over the site.

But the camouflage was too clever by half, and the Germans quickly noticed the spot when they occupied the area in April of 1943. Three international commissions of forensic pathologists were brought in, and their consensus was that numerous factors — including the tree-ring growth of Lavrenti Beria’s landscaping — indicated the men had been killed at least three years before, when the area was still in Soviet hands. The Russians insisted that the Germans had killed the men, but immediately sealed off the area when they resumed control of the Smolensk region, and to this day have refused to allow any non-Soviet inquiry there.

Amazingly enough, considering that they were fighting Germany for the freedom of Poland — not to mention for “liberty and justice for all” and the “Four Freedoms” — the Allies immediately blacked out all in-depth information on the Germans’ Katyn inquest. Reports of the British Foreign Office were placed under 30-year seal of secrecy. Recently released, they show that the Churchill régime knew all about Soviet guilt in the affair, but kept mum because of “the urgent need for cordial relations with the Soviet Government,” in the words of a secret memorandum of May 24, 1943, by Ambassador to Poland Owen O’Malley.

This slippery diplomat could not resist a maudlin bit of Churchillian bluster, however: “We have in fact perforce used the good name of England like the murderers used the little conifers to cover up a massacre . . . May it not be that we stand in danger of bemusing not only others, but also ourselves?”

O’Malley’s superior, Foreign Secretary Sir Alexander Cadogan, came closer to sniffing out the real implications:

I confess that in cowardly fashion I had rather turned my head away from the scene at Katyn — for fear of what I would find there . . . And the other disquieting thought is that we may by agreement and in collaboration with the Russians proceed to the trial and perhaps execution of Axis ‘war criminals’ while condoning this atrocity.

It is to the meager credit of the Nürnberg judiciary, however, that they elected not to try pinning the blame for Katyn on Germany. Needless to say, no finger was pointed in Russia’s direction either. After all, there were Stalinist political heavyweights on the bench and among the prosecution staff there, such as that same R. Rudenko who made such a mark as Vishinsky’s adroit assistant prosecutor in the Stalin purge trials.

Two questions that no one was so désagé as to pose at the Nürnberg proceedings that were supposed to be getting to the bottom of “war crimes” are these:

(1) What happened to the other 170,000 Polish prisoners who fell into Stalin’s hands?

(2) How many other atrocities ascribed to Germany by Soviet and Allied propaganda were, like this one, actually committed by the Stalin gang?

But the truly ominous aspect of the gruesome Katyn-Beria-Stalin saga is the sequel that unrolled in Israel, like the cast of characters at the climax of a sleazy but true horror film, in the summer of 1971. A former Polish resident named Abraham Vidra, then living in Haifa, for some reason told the newspaper Ma’ariv that he had been an inmate at the Starobielsk camp when some of the Polish soldiers were held there. He claimed that he was jailed for Zionist activity, but that he had nevertheless become a friend of a Jewish NKVD major named Joshua Sorokin. This sounds highly unlikely: ordinarily, chumminess between mere “Zeks” and high Chekist officers simply does not occur, because it is too easy for the Chekist to end up inside the barbed wire himself. But Vidra may have been different in some way — a magnetic personality, perhaps. Or maybe he was not really a prisoner at Starobielsk, but was there in some other capacity.

Joshua Sorokin, appropriately named for the Old Testament mass murderer, supervised transports of the Poles from the camp in 1940. When he returned, he informed Vidra — in Yiddish, we are told — that he had helped execute the men near Smolensk. Sorokin then extracted from Vidra an oath that he
would not reveal what he had told him for 30 years, just like the British Foreign Office! It was a small world, though, and Vidra later met two other Chekist officers at a different camp who told him that they too had been involved in the Katyn executions. They were telling him this, Vidra said, "because you're a Jew." Vidra insisted to interviewers that he had kept quiet about this homicidal information for so long because of loyalty to that 30-year oath of silence he had given his mass-murderer pal, Sorokin.\(^{29}\)

**Jews Are Powerful At All Soviet Levels**

It is not only in the secret police, of course, that Jews have exerted themselves in building the Soviet empire. They have been equally powerful wielders of economic and industrial power. In the late 1930s, the French journalist Jean Fontenoy, traveling in border areas of Russia, found that 90 per cent of the directors of collective farms were Jews. Field workers received a maximum of 27 days' pay a month; the Jewish bosses received 80 to 90 days' pay a month. The words Communist and Jew were synonymous to the peasants, Fontenoy writes. The common folk believed that the Jews were the rulers of the land.\(^{30}\) Apparently little has changed from the days of David Bronstein and his Russian fieldhands, except that beguilement with watermelon is no longer necessary, now that strikes are settled by the Secret Police.

Raymond Arthur Davies, a Jewish journalist, was in Russia during much of World War Two. He was a staunch apologist for communism, and one of the very first advocates of the Nazi extermination claim. However, either through naïveté or some discommodulation with the official line, his book *Odyssey Through Hell* contains startling revelations of the enormous power of Jews, both in the Soviet armed forces and in managing all phases of production behind the front.\(^{31}\) Ralph Nurnberg, another Jewish writer, records in his *The Fighting Jew* that there were no less than 313 front-line Red Army generals of Jewish origin during World War Two.

So far as we can tell, there is still a large sphere of Jewish power in Communist Russia. William M. Mandel's *Russia Re-Examined* has recently enumerated the overwhelming Jewish role as artists, writers, propagandists, scientists, and of course politicians. One of the most powerful is Boris A. Feldman, the editor of *Pravda* and virtual head of all Soviet propaganda.\(^{32}\)

The Communist Party U.S.A. still publishes a special magazine called *Jewish Affairs*, in addition to its other propaganda. Anyone who doubts that the Kremlin world empire stands in some peculiar relation to Jewry would do well to skim a few issues of this journal.

One is tempted to ask why the party does not see fit to publish, say, an "Irish Affairs" or even "Negro Affairs."

Nevertheless, the idea is being busily promoted in Western lands today that the Soviet Union has become "anti-Semitic." The campaign is being orchestrated in America by the Zionist establishment, with help from such pro-Zionist Gentiles as Senator Henry Jackson and "conservative" guru William F. Buckley. Even though we hear some spokesmen excitedly announcing that Russia is now "worse than Hitler," we note that the general thrust of this propaganda stops short of any declaration of war by world Jewry, or of demands for commercial boycotts and military intervention of the kind voiced by Samuel Untermyer and the world Zionist chieftains the moment Hitler took power in Germany.

Likewise, Zionist leaders do not accuse the state of Israel of "anti-Semitism" simply because some Jews — the so-called Falsashim or Black Jews of Africa — claim they are persecuted by the overwhelmingly Ashkenazic or Russian-Jewish minority that runs the state.

While it is virtually impossible for conventional scholarship to penetrate a hermetically closed police state like the U.S.S.R. and gain any significant personal information on its individual leaders, it is possible to draw certain general inferences. We do not know to what extent the admonition of Moses Hess to pave the way for Zionism with the conquests of communism may inform the plans of the Marxist leaders today. But there have been abundant indications of a secret Soviet interest in the welfare of Israel.

**'Anti-Zionist' Soviets Covertly Aid Israelis**

In what he called "an astonishing political move," British diplomatic correspondent Chapman Pincher reported that Soviet Russia had warned the Israelis three days earlier that Egypt and Syria were going to
attack in 1973. Although the Russians had no formal diplomatic relations with the Zionist state, the Kremlin nevertheless sent warning through a French intermediary. A day later the Russians gave another de facto warning when they conspicuously evacuated military advisers and families in a massive airlift of 20 flights from the two Arab countries, carried out so that Israelis were bound to see the significance.

Reporting in the London Express, Pincher was of the opinion that the Soviet action was motivated by a desire to avoid “open war in the Middle East.” The Russians, he said, “hoped that if the Israelis reacted by immediate mobilization the Arabs would scrap their plans.” But the Israelis either discounted the advisory or deliberately allowed the Arabs to attack and be branded as aggressors.

The Russian warning, Pincher said, advised that a large Egyptian military exercise near the Suez Canal would be suddenly switched to a fullscale invasion force. Pincher’s report was reprinted in the Pittsburgh Press on October 9, 1973, but was otherwise ignored by the American press.

Certainly the strange case of Viktor Louis (alias Lui), a Jew and Secret Police agent who for a number of years has carried out delicate foreign affairs missions very much like his American opposite number, Henry Kissinger, bears watching. Many of Louis’s globetrotting forays have taken him to Israel, for purposes unannounced. There are those Middle East observers who remember that the Soviet Union was precisely the second nation to extend crucially important diplomatic recognition to the Zionist régime, after a split-second race with the winner, America. The suspicion that Louis may be laying groundwork for a resumption of relations that the Kremlin found expedient to sever after the Israelis’ 1967 war remains strong.

In May of 1977, political events in Israel took a disastrous turn when the vicious terrorist of the 1940s, Menachem Begin, was elected prime minister. Begin’s career as a sadistic professional killer of noncombatant Palestinians would not have been possible without the good offices of Soviet Russia. As Newsweek magazine reported, he had been a leader of Betar, the Polish Zionist organization. Arrested in the Soviet invasion of 1939, he was sent for a while to Siberia. “Later,” says Newsweek, “the Soviets allowed Begin to join a Polish exile army, and when his unit was sent to British-controlled Palestine, Begin joined the Irgun.”

For obvious reasons, Soviet Russia now finds cause to take an anti-Zionist stance before the world. Its evident ambitions in the “Third World” sphere where Israel is not popular demand this. At home there are other reasons. A dictatorial state must enforce a strict monopoly of its citizens’ loyalties to survive. This is particularly true with the heavily Jewish government apparatus in the Soviet countries. Zionist propagandizing, with its external goals and loyalties, must be banned because of the severe “brain drain” that could fundamentally alter the ethnic character of the establishment and thus destabilize it, if large numbers of bureaucrats became convinced that they should implement the age-old Judaic dream of “Next year in Jerusalem.”

The present propaganda contends that the Soviet is “persecuting” Zionist Jews by not readily allowing them visas to leave for Israel. But a little reflection would show that the real implication is quite the contrary. The fact is that a good many Zionists have already left Russia, and a controlled number are being allowed to follow them. But Zionist Jews are the only ones of the more than 100 ethnic and racial minorities who are allowed to leave the “workers’ paradise” for any reason — even tourism. This can only indicate a favored position in the establishment.

**Jews Designed Slave Labor Camps**

No one who would gain insight into this most hideous era of recorded history can ignore the two monumental volumes of The Gulag Archipelago by Nobel Prize-winner Aleksandr I. Solzhenitsyn. The size, scope and character of the immense “Gulag” bureaucracy of the KGB that presides over this still-busy network of slavery and death camps is the subject of Solzhenitsyn’s major writing. The only incomplete aspect is that the realities of publishing today have forced him to avoid explicit treatment of the Zionist-Jewish question. However, many of the names and facts, and even some of the faces, are there for those who will see them.

*Newsweek, May 30, 1977. Miraculously, Begin is also a "survivor": according to Newsweek, "Begin's parents and a brother died in German extermination camps."*
THE SIX MILLION RECONSIDERED

In brief, Solzhenitsyn regards the slave-labor camp system as an indispensable state within the Marxist state as it has so grievously evolved. By contrast, the staff of "the terrifying Tsarist Third Department, which runs like a strand through all the great Russian literature," started with 16 persons and had 45 staff members at its peak. "A ridiculously small number for even the remotest Cheka provincial headquarters in the country," he points out.33

What was the origin of the concentration camp system per se, the ultimate purpose of which Solzhenitsyn says is "destruction"? A persistent tradition among the inmates, according to this great Russian writer—who spent eight years among them—is that "The camps were thought up by Frenkel." The legend is not strictly accurate: actually the prison structure, like the Red Terror, goes straight back to Lenin. But there is no doubt of the major role played by the sinister Naftali Aronovich Frenkel, whom Solzhenitsyn identifies as "a Turkish Jew." Frenkel's contribution was an elaborate plan of concentration camp administrative policy that has continued to the present.

Known as "the timber king of the Black Sea," Frenkel was a multimillionaire businessman and speculator at the time of the Bolshevik Revolution. For some unknown reason, he abandoned his comfortable life and went to work in Russia trafficking illegally in gold at the behest of the CHEKA, which was then stealing from the people all the precious metals and gems in the land.9

When the gold confiscations came to an end, Frenkel was rewarded for his aid by being arrested and flung into camp himself. But such jocose CHEKA cynicism did not faze him in the least, and he landed on his feet by making an exact time-and-motion study of camp operations. He showed the CHEKA thugs, normally interested in little but sadism, how they could have the prisoners make leather goods and sell them at a profit in Moscow shops. Before long, a plane winged its way from Moscow and took the allrightnik Frenkel for an audience with the mighty Stalin, where he spent three hours explaining his precise calculus of obtaining the maximum labor from a prisoner while keeping him alive for the shortest period and with the least food and expense.

The system was enthusiastically adopted, and as a reward Frenkel was placed in charge of the great White Sea-Baltic Canal project. Built entirely with brutally over-forced slave labor, this insane Stalinist boondoggle was so ill-conceived and poorly designed that it has never been usable since its completion in 1933. Yet, the human cost is estimated by Solzhenitsyn at a quarter of a million lives.34

Frenkel went on to become deputy for railroad construction to the illustrious L. M. Kaganovich, and died in the 1950s with the rank of lieutenant general, amid many honors. "I have a feeling that he really hated this country," remarks Solzhenitsyn.35

The third chapter of Gulag Archipelago, volume two, lists the other high secret police officials who contributed to the architecture of the slave-labor and extermination system: Yakov Rappoport, Matvei Berman, Lazar Kogan, Semyon Firin, Sergei Zhuk. Their names, photographs and biographical data suggest Jewish backgrounds.36

Solzhenitsyn Contrasts Soviet, German Police

In the first volume of Gulag Archipelago, Solzhenitsyn includes much material from inside Russia that tends to undermine the Six Million Myth. A German soldier named Jupp Aschenbrenner had been sent to Gulag camps as a prisoner of war. Orders came down from on high and Aschenbrenner was tortured and forced to sign a document admitting that he had worked on "wartime gas vans." Finally, in 1954, the German was able to prove that he had been a young student learning electric welding in Munich at the time he was supposed to be killing Jews in those "gas vans."

Perhaps most significant were the differences in methods and concepts of individual rights held by the respective German and Soviet police authorities. A certain Yuliya Rumiantseva bragged in the Russian newspaper Izvestia on May 24, 1959, how she had, in effect, thumbed her nose at the German investigators trying to find out how her husband had escaped from the camp where both had been confined. "She knew, but she refused to tell!" marvels the incredulous

*Much of this may have gone to repay banker Jacob Schiff in New York. It is known that his Kuhn, Loeb bank had received 800 million rubles in gold from Bolsheviki Russia by 1922, according to Arende de Goulevich's Czarism and the Revolution. B. C. Forbes noted in his Men Who Are Making America, pp. 344ff, that Schiff's "Investments in Socialist Russia" had proved a most profitable venture.
Solzhenitsyn, who was used to an entirely different style of interrogation.

And what was her fate? Was she immediately sent to that fabled “selection” ramp, where the spiffy-uniformed Dr. Mengele supposedly waved his whip to the left or to the right — dispatching her of course immediately toward the roaring gas ovens? Not at all. "Yuliya did not die under torture, and she was not driven insane," Solzhenitsyn writes. "A month later, she was simply released — still very much alive and kicking."38

There was the case of Yevgeny Ivanovich Divnich, who was interrogated by both Gestapo and MGB. The former, Solzhenitsyn says, was interested in getting at the truth, and when the accusation against Divnich broke down, released him. The MGB was not interested in the truth, when the unfortunate man fell into their hands, and jailed him. "It had no intention of letting anyone out of its grip once he was arrested," the author observes.39

In a recent magazine interview, Solzhenitsyn also shed some light on the persistent problem of Jews among the Soviet secret police. He discussed the case of Yefim Moshinsky, now in Israel, who has admitted overseeing a KGB program of arresting and kidnapping Soviet opponents and exiles in foreign countries.40

**Net Result: At Least 25 Million Dead**

What then has been the final result for which such a price was paid in Gentile blood? Has there been the "inevitable withering away of the state," leaving the bucolic Utopia solemnly promised by Marx when the proletarian paradise shall have been set up? Have the Communists even succeeded in terms of the materialistic "progress" that they have supposedly made their philosophical-religious ikon?

How then of the downfall of capitalism? What does one make of the branch office of Chase Manhattan Bank now operating at No. 1 Karl Marx Plaza, Moscow?

When the multimillionaire American Jew, Armand Hammer — the son of a founder of the U.S. Communist Party — concludes billion-dollar deals with the Kremlin to build for it factories and entire industries that its own severely damaged people can no longer create, is it terribly bigoted to be reminded once again of Bakunin? —

In reality, this would be for the proletariat a barracks regime, under which the working men and the working women, converted into a uniform mass, would rise, fall asleep, work and live at the beat of the drum; the privilege of ruling would be in the hands of the skilled and the learned, with a wide scope left for profitable crooked deals carried on by the Jews, who would be attracted by the enormous extension of the international speculations of the central banks . . .

* * *

There remains now little but to count up the corpses. We shall find that the final total, whatever it may be, exceeds manyfold the 10 million "enemies" so off-handedly condemned by Apfelbaum-Zinoviev.

The English demographer and historian Robert Conquest, author of The Great Terror and The Nation Killers, is at present the leading authority on Bolshevik political murders. In a special study he prepared for the United States Senate, he arrived at a prison camp death total for the Stalinist period (1930 to 1950) alone of 20 million, commenting "which is almost certainly too low, and might require an increase of 50 percent or so . . ." For the total number killed since 1917, including lives lost through military action, executions and famine, Conquest would add "at least several million casualties." This suggests a total of 25 to 35 million deaths, which is quite conservative compared with some other estimates we shall examine.

After his thorough statistical depiction of the Zionist-Bolshevik mountain of dead in The Human Cost of Soviet Communism, Conquest observes:

It would surely be wrong to forget the vast amount of unquantifiable human misery resulting from, indeed part of, this same process. The suffering of wives whose husbands disappeared, the children who were orphaned, cannot be counted. The spiritual cost of being forced to denounce one's own parents, the mental torment of lying in fear of unjust arrest and death night after night for months or years, is not subject to measurement.41

Mr. Conquest, we must note, is by no means an "anti-Semite," in any possible connotation of that ridiculous epithet. He accepts the fable of "Tsarist
pogroms,” seemingly unaware of the British intelligence reports we have examined. Assuming the proper solemn tone required for such things nowadays, he informs us that “The number [of Jews] so killed over the whole [pogrom] period may have been over a thousand.” But, for once in his otherwise meticulous presentation, Conquest offers no proof.

Higher estimates were prepared by experts consulted by the Iron Curtain exile coalition who presented the Inter-Denominational Service to Commemorate the Victims of Communism, at Royal Albert Hall, London, on October 31, 1967. Death tolls given there were as follows:

- Russian Revolution and Civil War ... 1,500,000
- Civilian deaths in Civil War and ensuing famine ............. 13,000,000
- Murders of “class enemies” and minorities .................. 3,000,000
- Famine caused by disaster of first Five Year Plan ............ 7,000,000
- Stalinist Purges .................. 1,500,000
- Labor camp deaths, 1921-60 .......... 19,000,000

U.S.S.R. total 45,000,000

Nor has Marxism been without human victims in Western Europe. Aside from casualties directly arising from the Second World War, which arguably would not have been fought if Hitler had not thwarted Bolshevik takeover plans in Germany and eventually marched against Sovietdom itself, the following purely political killings directly attributable to Communist depredations in Europe were cited at the Inter-Denominational Service:

- European revolutions and invasions ........................ 500,000
- Murders of “class enemies” and minorities .................. 2,000,000
- Deaths in Soviet slave labor camps since 1946 ............. 100,000

European total 3,600,000

Aleksandr Solzhenitsyn cites the research of the exiled Soviet statistician I. A. Kurganov — who had access to secret government figures — as estimating that the number of people killed by the Soviet Secret Police, between the Revolution and 1959, totaled at least 66 million. "

In 1954, a Polish Jewish Communist named Antoni Ekart published a memoir of his seven years in Soviet Russia, entitled Vanished Without Trace. He describes a conversation with a knowledgeable Soviet leader who spoke off the record on the horrors of Stalin and his assassins:

“I know, Anton Stepanovich, that you have seen a lot. But all that you have seen cannot give you a full picture of what the Russian people have suffered and lost during the last thirty years. If one counts up all the sacrifices of the Revolution and the Red Terror, the people’s courts, the civil war, deportations, camps, deaths through hunger and disease, and, finally, the last war and the decrease in the birth-rate, the cost of the Soviet regime to Russia has been about a hundred million lives.”

I expressed some doubts as to the accuracy of this figure. “I assure you, it’s not an exaggeration; the Government are fully aware of it. That is why they have introduced rewards for large families, and medals for motherhood. Russia always had the highest birth-rate in Europe, but now she has to pay people to have children. How can it be otherwise when twenty-five million people, most of them young, are held in concentration camps?”

For the Far East, the following death totals from the establishment of Marxist political tyranny were given at the London service. We note that these figures are quite conservative compared with those of some other researchers. Dr. Richard L. Walker, for example, places the total killed by communism in China alone at between 34,300,000 and 63,784,000 since 1927!44

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<td>Chinese civil war, 1927-49</td>
<td>20,000,000</td>
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<td>Murders of “class enemies”</td>
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<td>Famine caused by “Great</td>
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<td>Slave labor camp deaths</td>
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<td>Tibetan invasion and</td>
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<td>political terror</td>
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<td>Korean communism</td>
<td>1,500,000</td>
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Asian total: 46,200,000

* * *

Although it may be difficult to believe, there were members of the Bolshevik Party who objected to the terror and torture policy when it was first launched, possibly fearing reprisals if they failed. But the protests against Cheka brutalities that were made by many local Soviets when they were canvassed on the matter in 1918 drew an abrasive, and in the ulti-
mate sense very revealing rejoinder from above. In a scorching Pravda article, Lenin attacked those "who sob and fuss" over "mistakes" made by the Cheka, adding: "When we are reproached with cruelty, we wonder how people can forget the most elementary Marxism."

The most elementary Marxism . . . We must ponder that. And we must ponder, too, the observation made by a Zionist who called himself "Mentor," in the Jewish Chronicle of London in 1919:

There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism.
ZIONISM versus BOLSHEVISM.

A STRUGGLE FOR THE SOUL OF THE JEWISH PEOPLE.

By the Rt. Hon. Winston S. Churchill.

OME people like Jews and some do not; but no thoughtful man can doubt the facts that they are beyond comparison the most formidable and the most remarkable race which has ever appeared in the world.

Disraeli, the Jew Prime Minister of England, and Leader of the Conservative Party, who was always true to his race, and proud of his origin, said on a well-known occasion: "The Lord deals with the nations of the Jews. Whenever all the countries of the world were the most cruelly treated, and contrasted with the fortunes of our own country, which seems to have been so providentially preserved, amid the awful perils of those times, nothing that has since happened in the history of the world has fulfilled the truth of Disraeli's confident assertion.

Good and Bad Jews.

The conflict between good and evil which proceeds unceasingly in the breast of man, nowhere reaches such an intensity as it is the Jewish race. The dual nature of mankind is nowhere more strongly or more terribly exemplified. We see the Jews in the Christian revelation a system of ethics which, even if it were entirely separated from the supposed idolatry of Judaism, the most precious possession of mankind, worth in billions the cost of making and learning to put together. On that system and by that faith there has been built up a world of nations and the whole of the Jewish tradition.

And it may well be that this astounding race may at the present time be in the actual process of producing another system of ethics and philosophy, as national as Christianity was benevolent, which, if not, arrested, would shatter irretrievably all that Christianity has rendered possible. It would amount more as if the gospel of Christ and the gospel of Antichrist were destined to originate among the same people; and that this conflict of religions is the supreme test of the jealous chosen for the supreme manifestations, both of the divine and the diabolical.

"We are national." There be no greater mistake than to attribute to each individual a recognisable share of the Jewish character. There is no such idea of men--good and bad, and, for the most part, indifferent. Jews as a nation, and Jews as a race.

Nothing is more wrong than to deny to an individual, on account of race or origin, his right to be judged on his personal merits and conduct. In a people of peculiar genius like the Jews, contrasts are more vivid, the extremes are more widely separated, the resulting consequences are more decisive.

At the present fatal period there are three main lines of political conception among the Jews, two of which are helpful and the third absolutely destructive.

First there are the Jews who, dwelling in every country throughout the world, identify themselves with the country into which they are born, regard themselves as citizens in the fullest sense of the State which has reared them, and live in England would say, "I am an Englishman, practising the Jewish faith." This is a worthy and reasonable goal for the highest degree. We in Great Britain well know that the Jews have not only assimilated the influence of what may be called the "National Jews" in many lands was constantly preponderating on the tide of national life. Our own Jewish soldiers have played a most distinguished role in the several great wars of our country, and our Jewish community, using the Victoria Cross for valour.

The National Russian Jews, in spite of the disabilities under which they have suffered, have shown a remarkable and useful part in the national life even of Russia. As bankers and industrialists they have strenuously promoted the development of Russia's economic resources, and they were one of the principal factors in the organisation of the Russian co-operative Societies. In politics their support has been immense, and in the struggle for progressive movements, and they have been among the staunchest upholders of friendship with France and Great Britain.

International Jews.

In violent opposition to all this sphere of Jewish effort rise the schemes of the International Jews. The adherents of this sinister conspiracy are mostly men reared up among the unhappy populations of counties where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and deserted from their minds all spiritual hopes of the next world. This movement among the Jews is new. It is, in Dr. Stahl's words, a "systematic, disinterested and active propaganda." The object of the International Jews is to undermine the Jewish community, and to promote the rejection of the Jewish religion, and to destroy and reduce the Jewish body to the basest degradation. The Jewish religion is the centre of Jewish life, it is the depository of Jewish national life. Without it the national life of the Jews is impossible.

"Protector of the Jews." The case of the Protectors is not one of mere self-interest. It is a case of human sympathy, of the desire to mitigate the sufferings of the world's great suffering race.

In the British Parliament, the House of Commons, no one is more eligible than the President of the Board of Trade, Mr. Chamberlain, to take up the matter of the Jewish refugees, and to consider the possibility of a joint action by the British Parliament and the German Parliament to provide for the welfare of the Jewish refugees. The Jewish refugees are, after all, the sons of the Jewish people, and the duty of every government is to do all in its power to help the Jewish refugees. In the British Parliament, the House of Commons, no one is more eligible than the President of the Board of Trade, Mr. Chamberlain, to take up the matter of the Jewish refugees, and to consider the possibility of a joint action by the British Parliament and the German Parliament to provide for the welfare of the Jewish refugees.
Communists today prefer not to stress the historic fact, alluded to by Winston Churchill, that Marxism and Zionism spring from a common ethnic ancestry. One of the key midwives in the birth of this disastrous Siamese Twin was Moses Hess (right), a Jew well-schooled in the Talmud and Kabbalah, who evolved the idea of using communism as a battering ram to enable Jews to realize their age-old dream of “Next year in Jerusalem!” Understandably, Soviet bosses today do not talk much about Hess, and most fervid young Reds who think they are well-educated have never heard of him. Yet, he was famous (among Jews) when Marx was still an unknown hack writer in the “League of the Just” who did not even rate having his name on early editions of the Communist Manifesto. Abraham Jacobi (far right) was the Zionist who brought Marxism to America.
A British Intelligence (Scotland Yard) report; Document 861.00, 5067; Record Group 59.
The U.S. Army intelligence chief on the scene in Russia during the Bolshevik revolution takes note of a forbidden fact that is still ignored or denied by established historians: most of the early commissars, guilty of the bloodiest atrocities, were Jews from America.
The “Sisson Report,” published in 1918 as *The German Bolshevik Conspiracy*, was based on documents collected in Russia by U.S. intelligence agent Edgar G. Sisson (now deposited in the National Archives under Records of the White House Office, Group 130). In the confusion of that moment, the outlines of the gigantic international conspiracy behind the Bolshevik slaughter of Russia were not yet clear, and U.S. personnel such as Sisson were naturally concerned with the German role. We now know that the German General Staff (the “G. G.-S.” of Document 7) was merely used in day-to-day coordination of a project that had actually been planned and financed in New York. Sisson was completely non-Antisemitic: he was unaware that the Fuerstenbergs, “Radeks,” et al., discussed here were Jews.

**DOCUMENT NO. 7**

G. G.-S., Intelligence Bureau, Section B, No. 87.

(*Confidential*)

January 12, 1918.

To the Commissar of Foreign Affairs

By the order of the local department of the German General Staff, the Intelligence Department has reported the names and the characteristics of the main candidates for the reflection of the Central Executive Committee.

The General Staff orders us to insist on the election of the following persons:


Please inform the president of the council of the General Staff’s wish.

Head of the Bureau: AGASSZER.

Adjutant: HENRICH.

NOTE—The endorsements are: “Copy handed to chairman Council Workmen’s and Soldiers’ Deputies, No. 896.” “Deliver to Comrade Zinoviev and to secret department, M Oe—(O) January 12 (Russian calendar) fell in the work of the All-Russian Soviet convention in Petrograd, the week after the forcible dissolution of the Constituent Assembly. The election came at the end of the week and was a perfunctory re-election of practically the same former executive committee of commissioners. Lacking the exact list, I nevertheless state that the present executive committee was drafted from this group. The name that surprising to me is that of Martin, the head of a supposedly separate faction.

Martin is an able writer, was associated with Trotsky in his Paris journalistic venture, but was supposed to have split with him in Russia. The evidence that he is still agreeable in Germany is pertinent. Madame Kollonta is the only woman on this list, was the Commissar of Public Welfare. She was sent abroad for foreign propaganda in February, but did not get beyond Scandinavia and later returned to Russia. Kamenev, who came out of Russia with Kulostin, also sought to return, but was arrested by the Finnish White Guards (not the Germans) on the Åland Islands, and his release was the subject of negotiations. He is Trotsky’s brother-in-law, Steklov was temporary chairman of the All-Russian Soviet, Lanachansky to Commissar of Education.

Steklov is editor of the official paper “Infortika.” Volodarsky, who has lived in the United States, was in close confidence with Lenin. He was killed in Moscow the last week in June.

**DOCUMENT NO. 57**

Circular, November 2, 1914.—From the Imperial Bank to the representative of the Niz-Bankers and the agents of the Diskonto Gesellschaft and of the Deutsche Bank:

At the present time there have been concluded conversations between the authorized agents of the Imperial Bank and the Russian revolutionaries, Messrs. Zinoviev (here and below verson A ka Zinoin) and Lanachansky. Both the mentioned persons addressed themselves to several financial men, who for their part addressed themselves to our representatives. We are ready to support the agitation and propaganda projected by them in Russia on the (not) absolute condition that the agitation and propaganda noted (planned) by the above-mentioned Messrs. Zinoviev and Lanachansky will touch the active element from the front. In case the agents of the Imperial Bank should address themselves to your banks we beg you to open them the necessary credits which will be covered completely as soon as you make demand on Berlin.—(Signed) RUBER, Deutsche Bank.

NOTE.—Fursenberg is named in Document No. 54 and is Consulat in Petrograd.

**DOCUMENT NO. 64**

STOCKHOLM, September 21, 1917.

Mr. RAFAEL SCHOLAN [SCHWANK], Haparanda.

DEAR COMRADE: The office of the banking house M. Warburg has opened in connection with telegram from president of Rheins-Westphalian Syndicate an account for the undertaking of Comrade Trotsky. The attorney (agent) purchased arms and organized their transportation and delivery up to Luode and Varde. Name to the office of Eisen & Son in Luode, receivers, and a person authorized to receive the money demanded by Comrade Trotsky.—J. FURSENBERG.

NOTE.—This is the first reference to Trotsky, and connects him with banker Warburg and Furesenberg. Luode and Varde are Swedish towns, the former near to Haparanda, which is on the border of Sweden and Finland.

Two professional British political observers described the Bolshevik revolution as Jewish: Robert Wilton (left), London Times correspondent and author of *Russia’s Agony* and *The Last Days of the Romanovs*; and intelligence agent Paul Dukes, author of *Red Dusk and the Morrow*.  

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Jacob Schiff (near right), head of the Rothschild-linked Kuhn Loeb international bank of New York City, was the major fundraiser for the Bolshevik seizure of Russia. Olof Aschberg (far right), a Swedish banker, helped run Schiff's gold secretly into Russia. Another "bagman" was the mysterious Israel L. "Parvus" Helphand, a millionaire merchant, shown (below, far left) with fellow Jewish Reds, Leon Trotsky and Leb Deutsch. They posed for the picture in the Peter and Paul Prison, one of the lock-ups of the tsar who was supposed to be pogromizing Jews. (No tsarists enjoyed such civil liberties in Red Jails.) At right, a receipt from Helphand for a million rubles. How many Goy Russian lives did this blood money buy?

Leon Trotsky was the offspring of one of those rich, exploitative Jewish farmers who were the despair of all conscientious Russian writers from Gogol to Dostoyevsky. He attended a fine school in Odessa (left, shown with fellow Jewish Communists, Ilya and Alexandra Sokolovsky, and G. A. Ziv, on floor). Like so many others, Trotsky had suspicious ties to the film industry. While living in New York, he is believed to have played the man on the right in My Official Wife, with Clara Kimball Young.
The first People's Chief Commissariat in 1918. On dais: Uritsky, Trotsky, Sverdlov, Zinoviev, Kaganovich — all Jews, along with most of the standees behind them. Dissemination of this picture has long been forbidden in Russia, where "anti-Semitism" is a capital offense.

FACES FROM THE PAST: A GALLERY OF 'RUSSIAN' REVOLUTIONARIES

Architects of the Workers Paradise at an early Communist congress. Many of the faces do seem more typical of New York's Lower East Side (where they came from) than of Mother Russia.
In the so-called Gulag Archipelago — the vast slave labor empire of Soviet Russia — the saying is common that “The camps were thought up by Frenkel.” Actually, Saint Lenin deserves that credit, but Naftaly Frenkel (right) did work out the everyday logistics. Other busy builders of the system (clockwise, from Frenkel): Matvei Berman, Aron Solts, Yakov Rappoport, Lazar Kogan. Further biographical details on these unhappy-looking technicians of scientific socialism can be read in Aleksandr Solzhenitsyn’s books.
Although it is no longer possible for leftists to deny or ignore the monstrous crimes of Soviet Marxism, Vladimir Ulyanov “Lenin” still tends to be revered as a plaster saint who was above all that. Yet historians such as Robert Conquest have discovered all the original decrees approving genocide — from this Communist grand master. But he didn’t lack for willing helpers. From left, here are his chief murderers: Moses Uritzky, “Butcher of Petrograd”; Béla Kun, “Butcher of Budapest”; Hirsch Apfelbaum Zinoviev, demander of “More blood!”; Olga Bronstein Kamenev, running her CHEKA division; Genrik Yagoda, “Iron Commissar” of the OGPU.

A SMALL PART OF THE UNKNOWN HUNDRED MILLION

There are very few methods of taking lives that have not been employed by the Soviet builders of People’s Communism. One of the most effective has been simple starvation through contrived famines. There were no John Fords to make “evidence” movies of these unfortunates. Criminally little notice has ever been given them. They were of the wrong “class.”
Lavrenti Beria, Jewish head of the NKVD when these scenes were discovered at Communist police sites in Spain and Latvia.
Before Beria.

A Latvian college professor who did not want a Soviet takeover.

An unknown hundred million, killed in this century by Marxism, Zionism and the winless wars of international finance...
Summing Up

Jewish lore perennially dwells on persecution stories. Yet, non-Jews do not realize that claims of oppression in all times and places actually constitute an indictment of humanity...

It was often said jokingly of the Burgons: “They never forget anything and they never learn anything.” When we hear that the Jewish authorities have now set up an official Yom ha-Shoah (“Holocaust Commemoration Day”—the 27th of Nisan) we wonder if the trait was confined to the Burgons. It is a striking fact that this persecution mania is a constant thread, perhaps the only constant thread, throughout all Jewish literature and thought—from the omnipotent Talmud all the way down to the everyday utterances reflected in journalism.

Today Jews brood over Hitler and the Six Million. But before that it was the “pogroms” of Tsarist Russia. Dreyfus and the French “anti-Semites.” Torquemada and the Inquisition. The expulsions from Spain and every other major European land. The medieval ghettos. The “ritual murder” persecutions. The persecutions by Rome, leading to the destruction of the Temple and 2,000 years of “Diaspora” (dispersion). Haman, who is supposed to have planned to kill all of the Jews. The “enslavement” in Babylon, and before that in Egypt.

Dr. A. R. Butz, in his The Hoax of the Twentieth Century, cites Talmudic and Midrashic passages on alleged Roman massacres of Jews at the time of the Bar-Kokhba revolt, c. 135 A.D. Although scholars estimate the size of Bar-Kokhba’s army as no more than 50,000 men, the Talmud claims that the number killed was 4 billion, “or as some say,” 40 million. The Midrash Rabbah reports that 600 million Jews were martyred. The blood of the slain Hebrews, we are told, ran as deep as the noses of the Roman horses, and rolled like a tidal wave four miles to the sea, sweeping large boulders with it!

This unhealthy dwelling upon the idea of their own annihilation is still common. James Sleeper, in his 1972 book, The New Jews, indulges in some very old rhetoric when he writes:

Jewishness becomes stronger when you realize that your people have known what it is to live as pariahs in the universe with the shadow of total annihilation a constant reality.

Zionist writer James Yaffe says in The American Jews: Portrait of a Split Personality—

The six million martyrs to Hitler were only the last of the many billions [sic] of Jews who have been slaughtered or have sacrificed themselves so that Judaism might be preserved.2

The same morbid fascination with the idea of their own destruction can be heard in a saying used often among Jews, and quoted recently by a leading American rabbi, “Ki atem b’nei Yaacov lo kilisem” (“Because you are the children of Jacob, you will not be annihilated”).3 This is supposed to be the Almighty’s promise to the Jews, although it is not clear why such notions would continue to be psychologically necessary, if we consider Salo Baron’s statistics on the enormous increase in the Jewish populations of European lands over the past several hundred years, and the obvious fact of their influence in our world.

Time magazine observed in 1972:

Jews played a significant role in the material and intellectual life of the nation during the postwar years and won a generous slice of America’s prosperity. By the mid-1960s, 80% of Jewish high school graduates went on to college, in contrast to 40% of the total population. By 1965, 57% of U.S. Jewish families had an income of $7,000 a year or more; only 35% of all U.S. families enjoyed such an income. Jews were welcomed into most professions, sought out for government service... Jewish expressions, literature and customs began to appeal to many non-Jews for their ethnic vigor; the result was a kind of Jewish chic.4

And yet, from the public voice of organized Zionist
Jewry we hear, over and over, echoes of the old Yiddish lament — "Oy, oy, schwer zu sein a Yid", "oh, oh, how tough it is to be a Jew."

Does all of this indicate some signal failure of judgment, a neurosis of persecution in the midst of enormous power? Certain it is that the whole Six Million question has a suspiciously propagandistic aspect: the Zionists do not care a jackstraw about the more than 60 millions of Gentiles who have been killed under Marxism alone in this century. We never hear a word about them. In fact, the topic is virtually tabooed in the mass media on the ludicrous ground that mentioning it might anger the Soviet and Maoist slave-masters and spark off "World War Three."

* * *

If the Zionist Jews had been as sinless and hyper-intelligent they pretend to be, would they not have been sought out long since for guidance by all the confused, faltering peoples of the world (who, remember, are totally self-centered)? Instead, exposure to the peculiar Zionist power drive has invariably provoked acts of opposition from the people who have had direct contact with them. No less a Jew than Zionist founder Theodore Herzl has admitted this, as we have seen.

We Gentiles easily forget what every schoolboy knows perfectly well: that the individual who ends up being constantly "picked on" by everybody else — or claiming to be — is not, by that fact alone, to be regarded as a sterling character who must always have the benefit of every doubt.

Taken in the aggregate, Gentiles — even Germans! — do not seem to be such bad folk. Certainly, Jews far prefer living among Gentiles (and particularly the Germanic ones of Northern Europe and America) than among their own kind in the Israel enclave, to judge by emigration problems constantly complained of by the illicit régime there.

So, is it not the epitome of some sort of gullibility to accept claims from propagandists to the effect that our people are bent on annihilating anyone? For this, if we think the matter out to its logical conclusion, is what the Jewish propaganda amounts to: all through history, the Sleepers and Yaffes complain, their people have been the victims of criminal onslaughts by other peoples. Since Jewish spokesmen will never publicly admit that Jews as a group are anything less than blameless as the driven snow, this martyr flim-flam does amount to a rather drastic collective-guilt indictment of the rest of mankind, doesn’t it?

It is self-evident that most of us would prefer not to have to think especially about Jews at all. The reader will have to judge for himself the tacit accusation that he, or the group of which he is a member, have some obsession about these people. For such grotesque fantasies would be necessary — on a very wide scale — in order for Jewish claims of an age-old conspiracy to destroy them as “pariahs of the universe” to have meaning.

The Six Million Myth is part and parcel of the same hallucination.
Epilogue in Palestine
Yitzhak Rabin, Israel’s ex-prime minister and a former Haganah-Palmach terrorist commander who murdered countless Palestinian civilians, gets pious world news coverage as he sheds tears at Belsen.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever . . .” Daniel 2:44

“Now, more than ever before, the Palestinian leaders must be open to personal terrorism. The killing of Kanafani shows that this is possible, that it can be carried out, and that it involves no particular difficulties . . .” Uri Dan, Ma’ariv, Jerusalem, 10.7.72

Members of the Stern Gang, perhaps most vicious of Zionism’s well-coordinated network of terrorists . . . And some of their handiwork in Gaza.
No, this is not Auschwitz and part of the “Six Million” but Palestine under Zionism. Right, some of the 254 residents of Deir Yassin killed by Menachem Begin's Irgun heroes in 1948.

"The Russian Revolution and the Declaration concerning the Jewish National Home were born in the same month, November 1917... Soviet Russia and Palestine represent the most striking achievements in our time of reconstruction for peaceful needs..." Norman Bentwich, A Wanderer in War

In the outer world, unrelenting Zionist propaganda flows in all directions, concealing the desperate situation of expelled Palestinians still living in “temporary” U.N. refugee camps.

THE PLOT TO DESTROY ISRAEL
The Road to Armageddon
Alvin Rosenfeld
"Since the day when the Jewish State was established and the gates of Israel were flung open to every Jew who wanted to come, every religious Jew has daily violated the precepts of Judaism and the Torah by remaining in the Diaspora..." David Ben-Gurion, at World Zionist Congress, December 1960

In 1977, the "liberal" and humanitarian mask fell when the old arch-terrorist, Begin, was elected prime minister. Hasids and soldiers did ring dances at the Wailing Wall.
In Israel, barbed wire is a growth industry...

"If I forget thee, O Jerusalem, may my right hand forget its cunning..." Old proverb quoted by Herzl at first Zionist Congress, 1897

"In Jerusalem, the United Nations (a truly United Nations) will build a Shrine of the Prophets to serve the federated union of all continents; this will be the seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah..." David Ben-Gurion, Look Magazine, January 16, 1962

True, there aren't "six million" Arabs in Israel's concentration camps. But at the going rate, it cannot take long.
Many people of goodwill — Jew and Gentile alike — question the sincerity of those who are so busy with barbed wire while still denouncing German structures of long ago.

“*The Feast of Tabernacles is the period when Israel triumphs over the other people of the world. That is why during this feast we seize the loulab and carry it as a trophy to show that we have conquered all the other peoples, known as ‘populace’…’*”

The Zohar, Toldoth Noah 63b

“The Jew will never be able to assimilate himself; he will never adopt the customs and ways of other peoples. The Jew remains Jew under all circumstances. Every assimilation is purely exterior …” Leopold Kaha, at World Zionist Congress, July 1898

And what of the accusations of torture in Israeli prisons . . . ?
... Or in the hospitals where victims of Zionist napalm lie in agony?

"Do not let our sacrifice be in vain! We shall have eternal rest only when our land is secure and the G-d of Israel reigns supreme in our land and over all the nations of the world..." Barney Dubin, Zionist, Jewish Press, Brooklyn, November 23, 1973

"Happy will be the lot of Israel, whom the Holy One, blessed be He, has chosen from amongst the Goyim, of whom the Scriptures say: 'Their work is but vanity, it is an illusion at which we must laugh; they will all perish when God visits them in His wrath.' At the moment when the Holy One, blessed be He, will exterminate all the Goyim of the world, Israel alone will subsist, even as it is written: 'The Lord alone will appear great on that day!..." The Zohar, Vayshlah 177b

What kind of a land is it where the dead Arabs might be the lucky ones?
Are those who tried Eichmann for genocide doing it themselves?

"The mission of the Jewish people is to unite mankind in spirit by their monotheistic truth and their work for righteousness and peace. Israel is the Messiah – God's appointed among the nations..." Rabbi Kaufmann Kohler, A Guide for Instruction in Judaism

"The Jewish people cannot ever be destroyed, but rather they and their G-d of History will emerge in days to come triumphant over the evils and the foolishness of all other nations. Zion will and must emerge as the mount to which all other peoples will turn..." Rabbi Meir Kahane, Jewish Press, Brooklyn, November 9, 1973

"Jerusalem is not the capital of Israel and world Jewry; it aspires to become the spiritual centre of the world..." David Ben-Gurion, Jewish Chronicle, London, December 16, 1949

"The Jews energetically reject the idea of fusion with the other nationalities and cling firmly to their historical hope of world empire..." Max Mandelstam, at World Zionist Congress, July 1898

"What is the meaning of Har Sinai? It means the mountain from which radiates Sina, that is, hatred against the people of the earth..." Babylonian Talmud, Schabbath 89a

"Jews are a single people with two vital centres – Israel and the countries of the exile. One must provide for the other, for the security of continued existence..." Dr. Nahum Goldmann, Jewish Daily Forward, New York, January 9, 1959
"Ma yihye ha'sof ...?" (Where will it all end?) Old Jewish proverb

Yes, truly — Where will it all end? But more important, where did it all begin — with “Six Million Martyred Jews,” or with Tob shebe-goyyim harog ...? The equilibrium of the world hinges upon the answer.
Appendix One: Genocide in Jewish Scriptures

The literature of the Talmudist religion, as we have seen, contains a number of passages extremely prejudicial to non-Jews. Here are some further examples permitting the murder of non-Jews. (There are countless others, okaying everything from petty swindles to grand theft and assault.)

*Babylonian Talmud, Tractate Baba Mezia 33b*: "The Goyim will ultimately be destroyed."

*Ibid. Tractate Kethuboth 102b*: "Murdering of Goyim is permissible."

*Ibid. Tractate Makkoth 7b*: "It is sometimes permissible to kill a non-Jew."

*Shulhan Aruk, Yore Deah 158:1*: "In time of war the Akum are to be killed for it is written: The good among the Akum deserve to be killed." (The *Shulhan Aruk* is a sort of handy-volume condensation of the main Talmudic laws intended for everyday use. Akum is another code word, like "Cutean or "Egyptian", that refers to non-Jews.)

*Ibid. Choshen Ha'mishpat 425:50*: "Kill the Goyim by any means possible."

*Sefer Or Israel 177b*: "Take the life of the Klipoth and kill them; then you will please the Queen of Heaven, who will be kind to you as though you had burned a sacrifice."

*Yalkut 245c*: "Everyone who sheds the blood of the impious is as acceptable to God as he who offers a sacrifice to God."

It is entirely possible that books such as this present critical study may come under legal restrictions against works "preaching genocide," if the Zionists succeed in enacting such laws that they have long been promoting. At the same time, of course, they will continue producing and purveying their own Talmudic/Kabbalistic religious works that have advocated the nakedest genocide for centuries. They will protest that such things are not present in their holy books that they have seen fit to translate and publish in English. The situation is a bit more complex than this, however.

Although non-Jewish Hebraic scholars nowadays are almost nonexistent, this was not always the case. In monastic times, there were formidable Hebraists among the Gentiles — many of them converted Jews. Because these men kept religious and civil authorities informed on what was going into the various editions, history records many centuries of official opposition to the Jewish books. We find the Emperor Justinian forbidding the *Talmud* (only recently committed to writing) throughout the Roman Empire in 553 A.D.¹

In the middle of the 13th century, Louis IX of France (Saint Louis) set out to learn the cause of the chronic popular hatred of the Jews. He set up an investigating committee in 1240, with Nicholas Donin, a Jewish-born convert to Christianity translating the passages expressing hatred of non-Jews. Rabbis Jehiel, Judah Samuel and Jacob were invited to conduct the Jewish defense and did so with energy.

Yet, the court concluded that the *Talmud* is anti-Christian and the rabbis had to admit that the Donin translations were accurate, although they evolved a novel defense that has come to be a standard one: they claimed that the various "Goyim," "minim," "Cuteans," "heathens," referred to as the objects of vilification did not refer to any people living then.

After the verdict of this committee was delivered, Pope Gregory the Great issued an edict — presumably still binding on the Church — for burning the *Talmud* "everywhere." According to official canon law,

Popes Gregory IX and Innocent IV condemned the books of the *Talmud* as containing every kind of vileness and blasphemy against Christian truth, and ordered them to be burned because they spread many horrible heresies.²

Later Popes who condemned the *Talmud* and its offspring include Julius III, Paul IV, Pius V, Gregory XII, Clement VIII, Benedict XIV and, in effect, all subsequent pontiffs who have issued new editions of the *Index Expurgatorius*, according to the order of the Council of Trent.

*Burnings of the Talmud*

The *Talmud* was actually burnt, under official auspices and after due process of law, at the following times:

- 1233, Rome, by order of Pope Innocent IV
- 1244, Paris, by order of King Louis IX
- 1248, Paris, by Cardinal Legate Odo
- 1299 and 1309, Paris, by King Philippe le Bel
- 1319, Toulouse, by the Bishop
- 1322, Rome, by Pope John XXII
- 1553, Rome, by Pope Julius III, and simultaneously at Barcelona, Venice, Romagna, Urbino and Pesaro
- 1554, Ancona, Ferra, Mantua, Padua, Candia, Ravenna
- 1558, Rome, by Cardinal Ghisleri
- 1559, Rome, by Sextius Sinensis

It was also burnt unofficially at various other times and places during popular uprisings connected with usury and ritual murder disturbances, as in Poland in 1557.

During the turmoil of the Reformation, the faltering of the Roman church seems to have convinced some Jews that Messianic time was almost at hand, and they began to publish complete editions of the *Talmud* with all its blasphemies and genocidal maldections intact. The most important of these was the Venice edition of 1520. It is complete and genuine. But before long, a few of these had been consigned to the flames, and the rabbis had to suppress the parts openly inimical to non-Jewish peoples. The Basle edition of 1528 set the tone for the many semi-expurgated *Talmuds* that were to follow, including the English versions available today.

Unrest and hostility to the Jews continued to smolder among the Christian masses, who felt themselves exploited by Jewish loan extortion, and Holy Roman Emperor Maximilian felt enough tremors in his throne to take some action. At the instance of another Jewish-born convert, Johannes Pfefferkorn, the emperor ordered Talmudic and other books seized and given to scholars to be examined. This gave rise to perhaps the most famous of all the great disputations, with the famed "Christian kabbalist", Johann Reuchlin championing the Jewish cause, along with Erasmus of Rotterdam, Ulrich Hutten, Aegidius of Viterbo and other "humanists" who, like so many of their modern liberal successors, automatically took up the cudgels for the loan shark element before any of the evidence was in.

After long consideration, the faculties of the Universities of Erfurt, Louvain and Paris condemned the obnoxious passages in the Jewish books and accused Reuchlin and company of being Jewish propagandists. Pope Leo X, however, on reviewing the findings, enigmatically closed the case by order-
ing all parties to perpetual silence. Leo’s action has never been
explained, but we might note that this Pope had a real
“edifice complex,” straining Church finances to the hernia
point to continue his many building projects. It could be that
he sought to retain his credit rating with Jewish financiers,
who were even then a major world fiscal power.

The stand of the Catholic Church on Jewish hate literature
today, after the past decade of liberalizing, is unclear. So far
as is known, however, the prohibition of “the impious Tal-
mudic, Cabalistic and other nefarious books of the Jews” by
Popes Leo XIII, Pius IV, Clement VIII, et al., still stands.

Martin Luther, most influential leader of the Protestant
denominations, penned vigorous denunciations of the Jews
and their peculiar religion. His research had convinced him
many times over that the Talmud does indeed inculcate
hatred and abuse for the non-Jew, as he wrote in his book
On the Jews and Their Lies:

Do not their Talmud and rabbis write that it is no sin
to kill if a Jew kills a heathen, but it is a sin if he kills a
brother in Israel? It is no sin if he does not keep his
oath to a heathen. Therefore, to steal and rob (as they
do with their moneylending) from a heathen, is a divine
service . . .

A number of professional Hebrew scholars made in-depth
studies of Jewish holy books, compiling hundreds of instances
of expressed hatred against “Goyim.” Some of the principal
writers and their major works:

Johan Bodenschatz: Kirchliche Verfassung der Heuti-
gen Juden (Frankfurt & Leipsic, 1748)
Johann Buxdorf: Synagoga Judaica (Basle, 1712);
Operis Talmudis Recensio (Basle, 1712)
Jacobi Ecker: Der Judenspiegel im Lichte der Wahr-
heit (Paderborn, 1884)
George Edzardi: Tractatus Talmudici Avoda Sara
(Hamburg, 1705)
Johan Eisenmenger: Entdekte Judenthum (Königs-
berg, 1711)
Jann C. Wagenseil: Tela Ignea Satanae (Altendorf,
1691)

Some of our quotations are taken from a unique little book
written by Father Justinus B. Pranaitis, a Roman Catholic
scholar living in Russia. Originally published by the Imperial
Academy of Sciences in Petrograd, 1892, it has since been
reprinted in English under the title The Talmud Unmasked.
A careful scholar, Father Pranaitis took the pains to repro-
duce the Hebrew versions alongside his translations of the
passages in question, some of which we have reproduced. Al-
though no Jewish scholars have rushed into print to say
whether he was lying in his Hebrew citations or in their trans-
lations, the unfortunate priest did receive an accolade of
a sort peculiar to this gruesome epoch: he was hunted
down and executed by the Bolshevik cheka after the 1917
revolution.

Talmudists Conceal Objects of Hatred

We have already taken note of the extremely clever deception
used by the “sages” in referring to the non-Jew. Experience
has shown that this is always the main defense of the Tal-
mudists against the accusation of preaching race hate. In the
original European editions, the word Goy was simply trans-
literated out of the Hebrew. Then followed the reactions we
have described and the rabbis invented the trick of omitting
the offensive phrases, indicating their places, however, with
either a special mark or a blank spot. The next stage of de-
velopment was to insert euphemisms or coined words to sub-
stitute for what originally had been designated “Goyim,”
Christians or Gentiles.

Here are a few of the commoner code-words for non-Jews:

Abhede ellillum (servers of idols); Akum (acronym for
Abhede Kokhavim u Mazzaloth, “worshippers of stars
and planets”); am ha’aretz (earth people, idiots);
Amailekites (an ancient “enemy” people); Apikorosim
(Epicureans; Greeks); besaar yedam (flesh and blood;
soul-less carnal men); Canaanites, Cuthians (natives
of ancient Cuthia, Canaan and Samaria, the words
most commonly used by the Soncino English Talmud;
the Soncino Zohar, however, uses Amailekites); Edom-
ites (residents of ancient Edom); Egyptians; Essau (a
long-standing word for the gullible contemptible non-
Jew, after the brother defrauded by Jacob); Gilgulim
(husks of evil, demons); minim (heretics); nukhrim
(strangers); Notzotim (Nazarenes, followers of Jesus).

How do we know that these names are used dishonestly?
Consider the case of two of them—am ha’aretz and Cuthian.
The first of these derives from the Hebrew version of the
book of Ezra, 10:2. The rabbinic claim that am ha’aretz means
only crude, uneducated Jews, not persons of other origin.
But that it denotes “idolaters” and hence Christians or Gen-
tiles as a whole can be inferred from Zohar I 25a: “People of
the Earth — that is, Obhde Abhodah Zara, idolaters.”

“Cuthians,” as we saw in Chapter Two, is an obvious ex-
ample of a word no longer being used in its radical sense,
since there are no longer any people of Cuthia left in
the world, nor have been for thousands of years. If the Zionist
Talmudists persist in claiming that they do indeed refer to
this long-extinct nation, discussing them in some abstract
historical sense, we are puzzled at the relevance that such a
defunct people could have to what is supposed to be “the
Law” for modern Jews.

Laws, if they are to be useful to the people for whose
guidance they were formulated, have to be understandable
in terms of the present-day situation in which those people
find themselves. And if the Talmud is really taken so seriously
as the rabbinical authorities claim, then all of these “Edomite,”
“Amailekite” and “Cuthian” references would seem to make
no more sense than for British law codes, say, to heap insults
upon the Druids or Roman Legionnaires.

But perhaps the key to the whole business lies in the fact
that these names have varied in successive editions of the
books, and even within tracts of the same edition! In other
words, what is damned as “Cuthian” in one edition of the
Talmud has, in some cases, been insulted as “Akum” or
“Abhede Ellillum” in the same place in another edition. Such
indiscriminate use of the words seems to reinforce what Mar-
tin Luther and the more courageous churchmen said all
along: that they are merely subterfuges and that they all
denote the same thing: non-Jews.

* * *

In appraising the long-standing controversy over whether
Jewish literature contains hate-inciting expressions against the
Gentiles, it would seem that one of three conclusions is possi-
bile: either all of these “Goy” religious and civil authorities
who opposed rabbinical books were arrant scoundrels; or
they were so stupid that they could not correctly learn He-
brew; or, finally, there really are things to be ashamed of in Talmudism, as evidenced by the Talmud's own murderous prohibition of "prying" into it by non-Jews in Sanhedrin 59a.

Appendix Two: 'Death Camp Survivors'

This is a brief tabulation based upon a casual survey of a few newspapers and magazines in a recent short period. A characteristic of such articles is that they are invariably written as if the individual under discussion were unique and one of a very few, if not the only such "survivor" in the world. It is a sorry commentary on the objectivity of the journalists who serve up these stories, and on the retentive powers of the readers who consume them, that no one seems to notice the larger pattern. The net effect of such periodic repetition seems instead to be reinforcement of The Myth within the essentially memoryless mass mind.

Unquestionably, a thorough review of the periodical press since the end of World War Two would turn up a huge number of such Death Camp Survivor articles. The implication, of course, is that for every such story publicized, there must be some unknown but substantial number that are not revealed, suggesting an indeterminately large number of survivors.

"Born in a Concentration Camp, Woman Now Sentenced to Jail." Report concerns Anita Leocadia Prestes, "half-Jewish*, who was born in Ravensbrück Concentration Camp in 1936. Sentenced to jail in Brazil for trying to revive the Brazilian Communist Party. (Washington Post, July 29, 1973)

"Wife's Agony Under Nazis Weighed in Sentencing." Report concerns Mrs. Theodore Clearfield, "a woman who survived three Nazi concentration camps but whose entire family was murdered in Poland." (Philadelphia Enquirer, late summer, 1973)

"Postscript From Dachau." Report concerns Leslie Schwartz, a wealthy printing plant owner: "Schwartz was 13 when he, his father, mother, sister, 11, and another sister, nine months old, were rounded up in Hungary and shipped by cattle car to Auschwitz. His father, then 44, and the infant were immediately fed into the gas chambers. Schwartz didn't know what had happened to his mother and other sister [the article says they too "survived," but were killed elsewhere] until he was riding on a New York subway train and overheard a woman talking in Hungarian. He conversed with her and found that she too had been in Auschwitz." (New York Daily News, Jan. 21, 1974)

"Series to Offer Pantomimist Kanar." Report concerns Zwi Kanar, a world-traveling theatrical pantomimist from Poland, who "spent the duration of World War Two in Buchenwald." (Fort Worth Star-Telegram, early February, 1974)


*This amusing adjective is one that constantly crops up in the private Zionist press. We are told that Judaism is only a religion, but it is hard to imagine describing someone as "half-Catholic" or "half-Methodist."
he had been baptized, a Christian and sent to a monastery school, he "was rounded up in 1944 and sent to Auschwitz. He explains stoically and with some humour that as the gas ovens were not working, he was sent on to Theresienstadt, where he remained until the end of the war." During the Dubcek regime in Czechoslovakia, he became a power in the Economics Institute of Dr. Otto Sik, the deputy premier. (Jewish Observer and Middle East Review, Jan. 9, 1976)

"Almogi: Man to Translate Ideas Into Action." Concerns Yosef Almogi, "who has now assumed the highest office in the World Zionist Organization." Polish-born, he went to Israel in the 1930s and worked as a laborer "at a time when the idea of Jewish labour — rather than using the cheap Arab workers — was still an ideological cornerstone of Israel's organised Jewry." In World War Two, he joined the British Army and was taken prisoner by the Germans in Crete. The Palestinian sappers who were marched 900 miles through freezing Europe into a POW camp still remember how he kept their spirits alive and thus helped them to survive the ordeal. Four years of prison camp and he returned to Haifa. (Jewish Observer and Middle East Review, Jan. 16, 1976)

"Survivors' Groups Move to Merge." Concerns unification plans of the Congress of American Jews From Poland, and the Jewish Survivors of Concentration Camps (Sic!) The president of the new group was Benjamin Grey. "Grey's associates officers [presumably all survivors] include Paul Kalka, David Honig, vice-presidents; Joseph Towers, treasurer; Julian Kleinberger, financial secretary; Helen Dubia, corresponding secretary; Roma Katch, recording secretary. Eleven other officers are named. No mention was made as to the total membership of the survivor-oriented group. (B'nai Brith Messenger, Los Angeles, Jan. 23, 1976)

"American Zionist News Notes." One item concerns Hayim Globinski, a government organizer of sporting events in Israel. "In World War II he volunteered for the British Army, and was captured by the Germans . . . He organized a Jewish-Palestinian (soccer) team that confronted the Germans and won. Later, a minor 'Olympics' was organized in the camp. Globinski insisted that the Jewish P.O.W.'s stand by their flag at the end of the final ceremony of the 'Olympics.' [Presumably the flag should have been the Union Jack?] So the Nazi officers were forced to salute the blue-white Jewish flag, which was waved for the winners." (American Zionist, Jan. 1976)

"Around the World: Anti-Semitism in Milwaukee . . ." Concerns testimony at a Crime Prevention Commission hearing in Milwaukee, Wisconsin, by "several Jewish speakers." They were demanding action against local members of the National Socialist White People's Party. "Ande Walter Peltz, a survivor of five Nazi concentration camps, said, 'When I see a swastika, I see a gun pointing at me.'" (Jewish Currents magazine, Jan. 1976)

"Happy Ending." Concerns Joseph Yundeff, "a Berlin jeweler who had survived the Nazi holocaust," and his efforts to have his two sons sent back to him from Israel, where his estranged wife had taken them. (Jewish Observer and Middle East Review, Feb. 13, 1976)

Appendix Three: Jewish Exploitation in Tsarist Russia

An excerpt from Zenaide Ragozin's "Russian Jews and Gen-
tiles: From a Russian Point of View." (The Century Magazine, v. xxii, April 1882, no. 6, pp. 909-920.)

... Looking back along the line of ages, we find that no historical event recurs more surely, though at irregular intervals, than popular outbreaks against the Jews. Wherein lies the cause of this singularly tenacious phenomenon? Historians are quick and ready with their answer: "In religious intolerance, with its attendant spirits of fanaticism and persecution, and in the antagonism of race." Such an explanation may pass muster for the ages of medieval darkness — but sweeping assertions seldom exhaust a subject, and this can be proved to be no exception to the rule.

When the same phenomenon is reproduced periodically in our own time, under our eyes, we are still told that "its only cause lies in religious intolerance and the spirit of persecution — more shame to our enlightened nineteenth century," and when this is made the burden of a general hue and cry from the so-called progressive and liberal press of most countries, we become slightly skeptical . . .

The disturbances began at Elizavetgrad, in the middle of the Easter week. How did they begin? On what provocation? . . . The first three holidays had passed over quietly, when, on the afternoon of Easter Wednesday, a quarrel took place at a much-frequented public-house on account of a broken drinking-glass, for which the offender refused to pay. The tavernkeeper, who was a Jew, from angry remonstrances passed to blows. A voice from the crowd around the bar was heard to shout: "They assault our people!" The uproar quickly spread . . . The work of destruction began immediately, and raged all through the night and through the following day and evening until midnight, when it stopped — not so much from fear of the troops who had been telegraphed for and only then had arrived, as because scarcely anything was left to destroy . . .

The worst instincts of a mob were not called into play, in great part owing to the prudence of the Jews themselves, who mostly kept out of sight . . . A noteworthy feature, and one that shows how entirely the actors were mastered by one feeling, that of animosity toward the Jews, is that the rioters — mostly workmen, handicraftsmen, and peasants from the environs — did not take anything for themselves; they merely destroyed. Some shop-keepers and householders tried to ransom their goods with sums of money. One gave a thousand rubles, another two thousand . . . The rioters took the money, but only to fling the coin away and tear the paper to shreds, and then went on with their work . . . The pawnbrokers' offices were the first to suffer; then came the public houses, the wholesale wine and spirit shops, then the other shops . . .

In Kief and Odessa the riots broke out a few weeks later, in May and June, and took a rather more malignant character: more personal outrages were committed; the troops and police were resisted, so that several people [i.e., Russians] were killed and about two hundred wounded . . . "When I reached the corn-bazaar," writes a special correspondent of the "Golos," from Kief, "the Jewish shops were already demolished and plundered; the mob was just attacking the public-houses [taverns and liquor stores—virtually all owned by Jews] . . . "Through the uproar I could clearly distinguish the shouts coming from all sides. 'The Jews have lorded it over us long enough!' 'It is our turn now!' 'They have got everything into their own hands!' 'Life is too dear!' 'They grind us to death!'
etc. Some well-intentioned persons went about amongst groups of idlers ... and tried to dissuade them: 'How can you be so foolish? Don't you know that you will be punished? The reply in almost every case amounted to this: 'No matter; we will take our punishment — it will be only once. The Jews tortured us all our lives'...

Russia has millions of Mohammedan subjects. I do not mean our new subjects of Central Asia, but the Tatars along the Volga and in the Crimea, and the inhabitants of the highlands of the Caucasus. They are received in the public schools and colleges, where they are taught the principles of their religious law by doctors (mullahs) of their own. They furnish good soldiers and distinguished officers to our army. They ply various crafts in the midst of our native population. They are thrifty and peaceable. Who ever heard of hostile outbreaks against them?...

Part II

Jacob Brafmann is distinctively a Jew, but distinctively belongs to the admirable minority. Of humble parentage, and in no way favored by fortune, he was raised out of his sordid surroundings and the narrow groove of his early training by nothing but the predominance of the liberal, benevolent, idealistic element in his nature ... At length, and from sincere conviction, he became an open convert to Christianity, and received baptism ...

To aid him in his researches, access was opened to the greatest variety of sources bearing on the question, — on the one hand by the support of the bishop, on the other by that — less official, but perhaps even more effective — of many a Hebrew well-wisher. "It was thus," says Brafmann in his preface, "that a rich collection of materials accumulated in my portfolio ... The most prominent feature of my collection is a package of more than one thousand authentic documents, never published until this time — ordinances, resolutions, and acts of divers Jewish kahals [administrative councils] and beth-dins [courts of justice] ..."

They show as clearly as possible by what means the Jews, notwithstanding their limited rights, have always succeeded in driving alien elements from the towns and boroughs where they have settled, to get into their hands the capital and immovable property in those places, and to get rid of all competition in commerce and trades, as has been the case in the western provinces of Russia, in Poland, Galicia, Roumania; by what miracle it could come to pass that whole départements of France were found to be mortgaged to the Jews in 1806, as Napoleon tells Champagny in his letter of November 9th of that year, although they formed only an insignificant minority in the empire, in all sixty thousand ...

Of these thousand documents, ranging from 1794 to 1833, Brafmann published in his book, The Kahal, a selection of two hundred and eighty-five, mostly dated from Minsk, in the government of the same name ... 

Part III

"Die Juden bilden einen Staat im Staat." These words of Schiller Brafmann takes as his motto. Referring to them in the course of his book, he remarks that as a state without a territory is not admissible, so these words are usually taken by unsuspecting outsiders for a poetic figure rather than a historical truth. They little imagine that the fiction is turned into a momentous reality by a short item in the Talmud, which lays down as a fundamental axiom that "the property of Gentiles is even as a waste, free unto all" (i.e., all Jews; Talmud, Treatise Baba Batra, page 55).

Now, as the kahal has the supreme direction of the affairs of every community, it follows that the kahal of each district considers itself the only rightful owner and legal disposer of the territory within its jurisdiction, no matter who may hold it or any part of it in actual possession, Jew or Gentile, and that not arbitrarily, but on the ground of the khezkat-ishood, a right well-defined in the Talmudic code called Koschen-Hamishpat, and the works of its learned expounders.

One of the highest authorities among the latter, Rabbi Joseph Kouloun, in his highly respected work, "Questions and Answers," compares the property of Gentiles (section 132) to "a lake free to all," in which, however, no one may spread his nets but a Jew duly authorized by the kahal. We continue in Brafmann's own words:

Considering, then, the Gentile population of its district as 'its lake' to fish in, the kahal proceeds to sell portions of this strange property to individuals on principles as strange. To one uninitiated in kahal mysteries, such a sale must be unintelligible. Let us take an instance. The kahal, in accordance with its own rights, sells to the Jew N. a house which, according to the state laws of the country, is the inalienable property of the Gentile M., without the latter's knowledge or consent.

Of what use, it will be asked, is such a transaction to the purchaser? The deed of sale delivered to him by the kahal cannot invest him with the position which every owner assumes toward his property. M. will not give up his house on account of its having been sold by the kahal, and the latter has not the power to make him give it up. What, then, has the purchaser N. acquired for the money paid him by the kahal?

Simply this: he has acquired khasaka — i.e., right of ownership over the house of the Gentile M., in force whereof he is given the exclusive right, guaranteed from interference or competition from other Jews, to get possession of the said house, as expressly said in the deed of sale, 'by any means whatever.' Until he has finally succeeded in transferring it to his official possession, he alone is entitled to rent that house from its present owner, to trade in it, to lend money to the owner, and other Gentiles who may dwell in it — to make profits out of them in any way his ingenuity may suggest. This is what is meant by khasaka.

Sometimes the kahal sells to a Jew even the person of some particular Gentile, without any immovable property attached. This is how the law defines this extraordinary right, which is called meropiti: 'If a man [meaning a Jew] holds in his power a Gentile, it is in some places forbidden to other Jews to enter into relations with that person to the prejudice of the first; but in other places it is free to every Jew to have business relations with that person, to lend him money, give him bribes, and despise him, for it is said that the property of a Gentile is hekker [free to all], and whoever first gets possession of it, to him shall it belong' (Koschen-Hamishpat, section 156, paragraph 17; and Talmud, Baba Batra 8).

Further opportunities for evading obligations to Christians are offered by the annual religious solemnity called kol nidreh, the opening act of the great festival of Yom-Kipur, the day of national purification ... It is the tenth day after the Hebrew New Year's day, its great holiness marked by a severe fast ... Like the solemnity of New Year's day, it closes with the significant patriotic signal, the blowing of the
sacred horns, which is answered by the entire congregation with the traditional ejaculation: "Next year in Jerusalem!"

Appendix Four: Hitler and 'The Big Lie'
The very enormity of the Six Million Myth is grandiose, even epic in its outlines, but most of all numbing and anesthetizing to the mind. All but the tiniest number of the few people who have the independence to rise above their daily propaganda fodder seem to continue believing in it. Even though many individuals may rationally realize that Zionist Jews control each of the television networks, such and such number of newspapers, movie studios, and so forth, they will finally be stopped from following this knowledge to its natural conclusions by that massive roadblock of emaciated dead bodies — supposedly Jewish — that has been permanently imprinted by constant repetition upon their mind's eye.

Why is this? Must we assume that the Gentiles are simply unable to cope with a Pavlovian reflex created by their own acceptance of the gas chamber legend?

Whatever else we may think about Adolf Hitler, we will have to credit him with a certain understanding of propaganda and the workings of mass psychology. In the tenth chapter of his autobiography Mein Kampf, Hitler laments the peculiar fact that the average, basically honest person is an easy prey to lies told on a sufficiently grand scale. These good folks are unaware of the possibility of intentional, large-scale falsehood, and they tend to doubt that the perpetrators could "get away with" such wrongdoing.

Hitler was convinced that some overambitious Jews were addicted to this kind of intentional mendacity. Perhaps he would not have been too surprised, therefore, at the way his ideas on the subject are commonly presented today. In fact, so successful has this canard of the "Hitler Big Lie" become that it is not at all unusual to see it appearing as an established fact even in heavyweight histories by established scholars. And yet the whole thing originated with a cheap pamphlet titled "The Anatomy of Nazism" that was circulated by the ultra-Zionist Anti-Defamation League of B'nai B'rith between the late 1940s and 1960s.

Here is what the ADL had to say:

Of course, part of the Nazi propaganda technique was simply the art of fabrication. Hitler wrote: "A definite factor in getting a lie believed is the size of the lie. The broad mass of the people, in the simplicity of their hearts, more easily fall victim to a big lie than to a small one."

Interesting, certainly. But perhaps, just to be thorough, we should take a look at Hitler's actual words. One does this, of course, not in any "anti-Semitic" way of not accepting the ADL's word, but simply out of a constructive sense of basic scholarship. In Part One, Chapter Ten of the Ralph Manheim English translation of Mein Kampf, published for many years in America by Houghton-Mifflin Company, we read:

It required the whole bottomless falsehood of the Jews and their Marxist fighting organization to lay the blame for the collapse on the very man who alone, with superhuman energy and will power, tried to prevent the catastrophe he foresaw and save the nation from its time of deepest humiliation and disgrace. By branding Ludendorff as guilty for the loss of the World War, they took the weapon of moral right from the one dan-
gerous accuser who could have risen against the traitors to the fatherland. In this, they proceeded on the sound principle that the magnitude of a lie always contains a certain factor of credibility, since the great masses of the people in the very bottom of their hearts tend to be corrupted rather than consciously and purposely evil, and that, therefore, in view of the primitive simplicity of their minds they more easily fall victim to a big lie than to a little one, since they themselves lie in little things, but would be ashamed of lies that were too big. Such a falsehood will never enter their heads and they will not be able to believe in the possibility of such monstrous effrontery and infamous misrepresentation in others; yes, even when enlightened on the subject, they will long doubt and waver, and continue to accept at least one of these causes as true. Therefore, something of the most insolent lie will always remain and stick — a fact which all the great lie-virtuosi and lying clubs in this world know only too well and also make the most treacherous use of.

The foremost connoisseurs of this truth regarding the possibilities in the use of falsehood and slander have always been the Jews... (Emphasis supplied.)

But this is odd: Hitler quite clearly condemns the "Big Lie" technique — and attributes it to the Jews. Yet the very same passage was torn out of context and jiggered around by the Zionist ADL to say exactly the opposite. And the Zionist partisans of The Myth are still claiming far and wide that Hitler frankly advocated this evil procedure in his propaganda.

Can it be that the Zionists are responding to Hitler's accusation with exactly the sort of Big Lie that he accused them of inventing so long ago?

Appendix Five: Other Accounts of the Jewish Rôle in Communism

Part 1: General Sources

Any revisionist history of the "Russian" revolution might begin with the following works. Many more such sources could be added simply by a careful review of older books and articles in the political and Russian historical sections of any large public or university library. There are also a large number of such references in materials in the larger libraries of France and Germany. The Catholic-oriented, anti-Masonic publications of pre-World War Two France, such as the Revue internationale des Sociétés secrètes, present by far the largest volume of such documentation to be found anywhere.

Abbe, James E. "The men who control Russia are not Russians... Members of the Jewish race from all over the world predominate." "Men of Russia," New Outlook magazine, February 1934.

Anichkov, V. "In all the Bolshevik institutions the heads are Jews." Says Jews are excited at idea that "the promised time of the rule of God's elect on earth is coming." Inside Soviet Russia," Asia magazine, February-March, 1920.

Belloc, Hilaire. "As for anyone who does not know that the present revolutionary movement in Russia is Jewish, I can only say that he is taken in by the suppressions of our deplorable press." G.K.'s Weekly, Feb. 4, 1937. See also many refs. in his book, The Jews (London, 1937).

Morning Post (London). Bolshevism is "very largely a Jewish movement." Aug. 30, 1919.

New Witness (London). Reported Jewish leadership of Russian and Hungarian revolutions. April 11, 1919.


"Overman Report." William Chapin Huntington, former U.S. commercial attaché at Petrograd: "The leaders of the movement, I should say, are about two-thirds Russian Jews and perhaps one-sixth or more of some of the other nationalities, like the Letts or the Armenians." William W. Welsh, former National City Bank employee in Russia: "In Russia it is well-known that three-fourths of the Bolshevik leaders are Jewish." Theodore Khruschevich, an exiled Tsarist agricultural official: "Most of the people that are governing Russia now are Jews." Rev. Dr. George A. Simons, a Methodist clergyman in Petrograd during Bolshevist revolution: "Shortly after the great revolution of the winter of 1917 there were scores of Jews standing on the benches and soap boxes, talking until their mouths frothed, and I often remarked to my sister, "Well, what are we coming to anyway? This all looks so Yiddish..." (And many other similar testimonies.) German and Bolshevist Propaganda. Hearings Before a Subcommittee on the Judiciary, United States Senate, Sixty-fifth Congress. Washington, 1919.

Papers Relating to the Foreign Relations of the United States, 1918: Russia. Publications of the Department of State. Along with another official State Department publication, Memorandum on Certain Aspects of the Bolshevist Movement in Russia (1919), this three-volume study contains many dozens of transcribed cables and intelligence reports from the day-by-day diplomatic traffic between Washington and official American representatives in Russia. Particularly valuable are accounts of the money channels between Jewish international financiers in the West and the "Communists" in Russia. Included is a long-suppressed report by the Netherlands minister to Russia, Oudendyke: "I consider that the immediate suppression of Bolshevism is the greatest issue now before the world... Unless Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world as it is organized and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things..." Washington, D.C., 1920, pp. 678-679.

Reed, Douglas (a prominent British journalist). "The censorship department, and that means the whole machine for controlling the home and muzzling the foreign Press, was staffed entirely by Jews." Insanity Fair, London, 1938.

Sarolea, Dr. Charles. "...Not only have men belonging to the Jewish race played a very large part both in the beginning and in the development of the Bolshevist Revolution, but
they have also been the chief participators in some of the worst crimes of that Revolution." *Impressions of Soviet Russia*, London, 1924.

Sheridan, Claire (a long-time friend of Trotsky who traveled extensively in Russia after the Revolution). "The Communists are Jews and Russia is entirely dominated by them." *New York World*, Dec. 13, 1923.


Stalin, Josef. "In the U.S.S.R., anti-Semitism is strictly prosecuted as a phenomenon profoundly hostile to the Soviet system. According to the laws of the U.S.S.R., active anti-Semites are punished by death." Interview in *Communist Daily Worker*, Dec. 12, 1938.

Steed, H. Wickham. "Against Russian Christian fanaticism was ranged an intense Jewish fanaticism hardly to be paralleled save among the more militant sects of Islam... It abated only when the Russian Revolution of March 1917 and the subsequent advent of Bolshevism, largely Jewish in doctrine and in personnel, overthrew the Russian Empire..." *Through Thirty Years*, London, 1924.

Stolipin, Alexei (son of the assassinated Tsarist premier, Pyotr Stolypin). "Stalin's government has never been and will never be a national government. Israel will always be a controlling power." *Irish Catholic* (Dublin), Feb. 10, 1938.


Thompson, Sir Basil (long-time head of Scotland Yard). Described his intelligence information on Jewish direction of Russian and Hungarian revolutions, and in British subversion. *Queer People*, London, 1922.

*Times* of London. Reported Jewish role in Russian 1905 uprising. Nov. 22, 1905. Reported that 75 per cent of the Bolshevik leaders were Jews who were not workmen. March 29, 1919.


Wilton, Robert. He was the *Times* of London correspondent in Russia during the Bolshevik Revolution. His books, *Russia's Agony* (London, 1918) and *The Last Days of the Romanovs* (London, 1920), are rife with documentation on the Jewish involvement in the Communist takeover and in the vicious excesses of the Cheka terror. The latter book — in its French-language edition — lists all of the several-dozen principal commissars of the Bolshevik government by pseudonym, by actual name, and by ethnic origin. Wilton had spent 17 years in Russia as a reporter and knew the political scene intimately. He observes: "According to data furnished by the Soviet press, out of 556 important functionaries of the Bolshevist state... there were in 1918-1919, 17 Russians, 2 Ukrainians, 11 Armenians, 35 Letts, 15 Germans, 1 Hungarian, 10 Georgians, 3 Poles, 3 Finns, 1 Czech, 1 Karaim, 457 Jews."

**Part 2: Jewish Disclosures**

*American Hebrew* (New York). "What Jewish idealism and Jewish discontent have so powerfully contributed to produce in Russia, the same historic qualities of the Jewish mind are tending to promote in other countries." Sept. 20, 1920.


Baron, Salo W. He likened the Soviet revolution to that of Austria in 1848, where "Jewish leadership came to the fore in a most dramatic fashion" — especially, we note, in the Cheka-like "Committee on Security," headed by one Adolf Fischof. "In Italy, too, the Revolution was often led by Jews." *Great Ages and Ideas of the Jewish People*, New York, undated.

Birnbaum, Immanuel. "No Soviet citizen may be referred to by the adjective 'Jewish.' This is punishable by death." *Aufbau* (New York Zionist magazine), March 17, 1950.

*B'nai B'rith Magazine*. "The achievements of the Jewish people in the Soviet Union have been made possible by the assistance of the Soviet government." May 1938, p. 329.

Browne, Rabbi Lewis. "Jewish histories rarely mention the name of Karl Marx, though in his life and spirit he was far truer to the mission of Israel than most of those who are forever talking of it." *Stranger Than Fiction*, New York, 1928.

Cohan, M. "Without exaggeration, it may be said that the great Russian social revolution was indeed accomplished by the hands of the Jews... The symbol of Jewry, which for centuries has struggled against capitalism, has become also the symbol of the Russian proletariat, which can be seen even in the fact of the adoption of the Red five-pointed star, which in former times, as it is well-known, was the symbol of Zionism and Jewry." "Services of Jewry to the Working Class," *The Communist* (Kharkoff), April 12, 1919; republished Sept. 23, 1919, in *Communist newspaper On to Moscow*, Rostov-on-Don.

*Encyclopedia of Jewish Knowledge*. "As a Jew, Jacob Schiff struck a distinct note... in his investing one million dollars in the bonds of the Kerensky government." Article "Schiff." New York, 1938.


*Jewish Chronicle* (London). "Over one-third of the Jews in Russia have become officials." June 6, 1933.

*Jewish Frontier* (New York). "The Communist Party is the Stalinist brigade which is also the Jewish brigade." August 1940, p. 23.


**Maccabean** (New York — a principal Zionist journal of its day). “The revolution in Russia is a Jewish revolution, a crisis in Jewish history.” November 1905.

Magnes, Rabbi Judas L. “The revolution set creative forces free, and see what a large company of Jews was available for immediate service.” *Jewish Forum*, February 1919.

Rappoport, Angelo S. “Eighty per cent of the revolutionaries in Russia were Jews.” *Pioneers of the Russian Revolution, London*, 1918.

Schapiro, B. A. M. “The time has come when the patriotic Jews of America should begin to feel the great responsibility for the evil deed planned and hatched in the camp of Israel. Communism is tyranny worse than that of the Czarian regime...” *America’s Great Menace*, New York, 1934.

Schiff, Jacob. “Will you say for me to those present at tonight’s meeting how deeply I regret my inability to celebrate with the Friends of Russian Freedom the actual reward of what we had hoped and striven for these long years! JACOB SCHIFF.” (Telegram from Schiff read at pro-Communist meeting in Carnegie Hall, New York, March 23, 1917, to celebrate the beginning of the Russian Revolution. *New York Times*, March 24, 1917) In his day one of the world’s most powerful international bankers, Schiff was one of the principal financiers of the Communist revolution in Russia, as his biographical sketch in *The Jewish Communal Register of New York City* for 1917-1918 reveals (pp. 1018-1019).

Schiff, John. “Today it is estimated, even by Jacob Schiff’s grandson, John Schiff, a prominent member of New York society, that the old man sank about $20,000,000 for the final triumph of Bolshevism in Russia.” Cholly Knickerbocker column, *New York Journal American*, Feb. 3, 1949.

**Soviet Russia Today** (Moscow). “Special concern for the Jewish people has characterized the Soviet Union since its birth in the 1917 revolution. A week after tsarism was overthrown, the infant Socialist government... legally abolished national oppression, making it the first country in the world to declare anti-Semitism a crime. Every manifestation of anti-Semitism was fought openly and sternly.” November 1936.

Wise, James Waterman. “‘Jews are not communists,’ is the burden of a statement issued jointly by Dr. Cyrus Adler, President of the American Jewish Committee; Alfred M. Cohen, President of B’nai B’rith; and B. C. Vladeck, Chairman of the Jewish Labor Committee. These gentlemen hysterically deny that Communism is Jewish and frenziedly repudiate Jews who are Communists. Their statement labels Soviet Russia and lies about the Jewish people... Jews who deny that many Jews are Communists are jockeying themselves into the position of citizens on toleration...” *New Masses* (the magazine he edited), Oct. 29, 1935.

Wise, Rabbi Stephen S. (father of foregoing). “I believe that, of all the achievements of my people, none has been nobler than the part the sons and daughters of Israel have taken in the great movement which has culminated in a free Russia.” *New York Times*, March 24, 1917. “... Jews occupy almost all important ambassadorial positions; universities, professions, judiciary and administration now have a greater percentage of Jews than of any other nationality. Anti-Semitism has been declared a state offense and is punished as counter-revolution.” *Opinion* magazine, December 1933.

**Appendix Six: Some Character References**

What we spend so many of our school years studying as “literature” and “history” and “philosophy” consists of the received ideas of men we concede to be significant thinkers. After a long period of winnowing and threshing, we find that these are the people whose views on the meaning of life and the human experience have normative value on our own march into the future unknown.

It should come as no surprise that most of these notable individuals also looked into the Jewish question, since that issue was a lively one long before the rise of Hitler. It is with the most objective intent of evaluating the claims and pretensions of organized Zionist Jewry, therefore, that we sample the writings of several of the most notable historic personalities. In any court proceeding appraising the *bona fides* of a claimant or plaintiff of some kind, it is perfectly normal to call in witnesses as to his character; and for historical and social entities such as the Jewish ethnic group, historians and social critics must be our guides.

There is no possibility that we have distorted the views of these men by excerpting out of context, although this will of course be claimed. The reader is urged to go to the original works — any and all of them — for further research. Nor have we burdened this small-scale study with a “balanced” account of adulatory opinions: actually what we give here represent the long-suppressed “balance,” and for the Philistine view, the reader need turn only to the hundreds of contemporary titles in the Judaica section of any large library.

* * * *

Jesus Christ, railing at the Pharisaic rabbis, the hallowed ancestors of today’s Talmudic potentates, repeatedly impugned their honesty, saying: “Ye are of your father the Devil. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it” (*John* 8). And so forth: the *New Testament* is choke-full of similar sentiments.

Not long after Jesus walked in Galilee (“for fear of the Jews,” according to Saint John), another unpleasant chapter in Jewish history occurred. This was the large-scale literary forgery and mass-production of “ancient manuscripts” that was carried on by the rabbincical academies of Alexandria. “From Ptolemy Philadelphia until the middle of the Third Century,” writes the French Jewish scholar, Bernard Lazare, “the Alexandrian Jews, with the intent of sustaining and strengthening their propaganda, gave themselves to forging all texts which were capable of lending support to their cause.” Included in these were fallacious works by Homer, in which the great Greek poet was made to praise the faraway and then unknown Hebrews of Judea; and even a complete bogus poetic cycle, *The Sybeline Oracles*.

Mohammed, the founder of Islam, had this to say:
Every time / They kindle the fire of war / God doth extinguish it; But they ever strive / to do mischief on earth. / And God loveth not / Those who do mischief. (Koran, Sura 5, verse 67)

And we decreed for the Children of Israel in the Book: 'Surely ye shall cause corruption in the earth twice over, and ye shall go a long way.' (Ibid., Sura 17, verse 4)

Satan has prevailed upon them. These are the party of Satan. (Ibid., verse 20)

Martin Luther, a man who was enthusiastic about all things Jewish early in his career, seems to have changed his mind in middle life, when he was writing his long-suppressed Von Den Juden und ihren Lügen (On the Jews and Their Lies):

They are the real liars and bloodhounds, who have not only perverted and falsified the entire Scriptures from beginning to end, and without ceasing with their interpretations. . . . Therefore, be on your guard and know that where they have their Talmud schools there is nothing but the Devil's nest in which self-praise, vanity, lies, blasphemy, are practiced in the bitterest and most poisonous way . . .

Possibly Luther, like Hitler, was another of those apparently intelligent and vigorous Germans who must be acknowledged to have achieved momentous things in the world, but who was a raving lunatic on the Jewish question. But if so, Napoléon Bonaparte must have been in the same boat. Once again, a man of some genius, and once again a thoroughgoing doubter of Jewish character and intentions:

Nothing more contemptible could be done than the reception of the Jews by you. I decided to improve the Jews. But I do not want more of them in my kingdom. Indeed, I have done all to prove my scorn of the most vile nation in the world. (Napoléon Bonaparte, from a letter on Jewish emancipation to his brother Jerome, king of Westphalia, March 6, 1808)

David Hume, the Scottish philosopher, wrote: "The Jews in Europe have a peculiar character and are famous for their fraud." (Essays Upon Several Subjects)

Philosopher Immanuel Kant:

The Jews still cannot claim any true genius, any truly great man. All their talents and skills revolve around stratagems and low cunning; these, in a word, are the true and only Jewish reason. (W. Boette, Kant's Erziehungslehre)

They are a nation of swindlers that for the most part does not attain to civic honor, a lack they try to make up by profits from deluding the people among whom they live and receive protection. (Anthropologie in Pragmatischer Hinsicht)

H. L. Mencken, the American essayist and philologist:

The Goy does not, in fact, believe that the Jew is better than the non-Jew; the most he will admit is that the Jew is smarter at achieving worldly success. But this he ascribes to sharp practices, not to superior ability. (Minority Report: H. L. Mencken's Notebooks)

Philosopher Friedrich Nietzsche was fascinated with the Jewish factor in the human equation, summarizing his views with two keywords, "falsification" and "hoodwinked":

The Jews are the most remarkable people in human history because, whenever they have been faced with the question 'To be or not to be,' they have always decided, with an uncanny instinct, to be, at any price — even if that price was the radical falsification of human nature, naturalness, reality, and the entire inner world as well as the external world. They have entrenched themselves within all the provisos under which a people can survive intact, or has been allowed to survive. Out of their own consciousness, they have evolved a set of ideas in opposition to all natural conditions of living — one by one, they have taken religion, culture, morality, history, and psychology, and deflected them into a contradiction of their natural meaning . . . Because of their capacity for distortion, the Jews are the most fateful people in human history. In the course of their operations, they have hoodwinked mankind so much that, even today, the Christian can feel anti-Semitic without realizing that he himself is the logical consequence of Judaism. (The Antichrist)

Philosopher Arthur Schopenhauer summed his thoughts much more tersely: "The Jews are the great masters of the lie." (Parerga und Paralipomena, part 2, section 174)

François Marie Arouet de Voltaire was perhaps the bitterest of all:

Why are the Jews hated? It is the inevitable result of their laws: they either have to conquer everybody or be hated by the whole human race . . .

You seem to me to be the maddest of the lot. The Kaffirs, the Hottentots, and the Negroes of Guinea are much more reasonable and more honest people than your ancestors, the Jews. You have surpassed all nations in impertinent fables . . . (Examen des quelques objections . . . dans l'Essai sur les mœurs)

I know that there are some Jews in the English colonies. These marranos go wherever there is money to be made . . . But whether these circumcised who sell old clothes claim that they are of the tribe of Naphtali or Issachar is not of the slightest importance. They are, simply, the biggest scoundrels who have ever dirtied the face of the earth. (Letter to Jean-Baptiste Nicolas de Lisle de Sales, December 15, 1773, Correspondence, 86:166)

These are strong words. But they do not appear to be in the same league as Tob shebe-goyyim harog.
Notes

Foreword

2 "Playboy Interview," Playboy magazine, March 1968.

Chapter One

4 Baruch Spinoza, Tractatus Theologico-politicus, tr. Willis, London 1862.
5 Israel Zangwill, Israel, in the collection Blind Children, London 1913.

Chapter Two

3 Rabbi Morris N. Kettzer, "What Is a Jew?" Look magazine, June 17, 1952.
5 Finkelstein, op. cit.
7 Ibid., Chapter 2.
8 Eusebius, History of Egypt, chap. 4, part 2.

Chapter Three

2 The Customs and Traditions of Israel, Joseph Jacobs Organization, Philadelphia (?), 1937.

Chapter Four

2 Mark Twain, "Concerning the Jews," op. cit.
4 Joshua Kunitz, Russian Literature and the Jews, New York, 1929, passim.
6 Leon Trotsky, My Life, New York, 1930, passim.

Chapter Five

1 Burton Turkus and Sid Feder, Murder, Inc., New York, 1951, p. 87.
2 Ibid., p. 104.
3 Ibid., pp. 4f.
4 Ibid., pp. 126f.
5 Ibid., pp. 72f.
6 Ibid., p. 332.
9 Messick, op. cit., pp. 72-75.
11 Messick, op. cit., pp. 8-10.
14 Ibid., pp. 268-269.
17 Newsweek, Nov. 29, 1971.
19 Ibid.

Chapter Six


Chapter Seven

1 Jewish Sentinel, Aug. 29, 1940, p. 15.
4 National Tattler, July 28, 1974.

Chapter Eight

2 House Committee on Un-American Activities, Communist Activities Among


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Summing Up


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7 Bernard Lazare, Antisemitism, op. cit.
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