Anne Frank
The Diary of a Young Girl
A BOOK OF THE HOLOCAUST
THE TRUE STORY OF THE JEW WHO FELL A SACRIFICE IN A RACE AGAINST THE WICKEDNESS OF MAN TO DESTROY THEM.

LANDSCAPE OF A JEW

Why you may be a sexual busy

The Ghetto Fighter

Warlocks' Maiden's Blood

The Terror-Ball

Vampires in Hitler's Brother of Adam
VIEWPOINT
Heritage Opinion Section

Ominous Presence of Swastika and Hitler Felt During UN Vote

The current political climate is rife with disturbing symbols and associations. As the United Nations prepares to vote on a resolution condemning the use of swastikas and the name 'Hitler' in political discourse, there is a palpable sense of unease.

The swastika, once a symbol of state power in Nazi Germany, continues to resurface in various forms, often in contexts that undermine the memory of the Holocaust. Its presence in political and public spaces is not only a reminder of history but also a challenge to the international community to uphold principles of Remembrance and Responsibility.

The vote, scheduled for mid-October, is expected to be a significant moment in the struggle against revisionist history and the erasure of collective memory. It is a testament to the ongoing efforts to ensure that the lessons of the past are not forgotten.

As the international community gathers, it is crucial to remember the教训 and to stand united against the forces of denial and distortion. The vote is not just a procedural decision but a moral and ethical one, reminding us of our collective responsibility to the survivors and future generations.
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

Research Editor: William N. Grimstad

Published in the United Kingdom by Historical Review Press
To the Unknown Hundred Million
who actually were murdered
and to the valiant few
who have made this meager
epitaph possible.
MARK TWAIN was lucky. He lived at a time when those things could still be treated with the saving grace of good humor. You will say that the Jew is everywhere numerically formidable. When I read in the Cyclopaedia Britannica that the Jewish population of the United States was 250,000, I wrote to the editor and exclaimed to him that I was personally acquainted with more Jews than that, and that this figure was without a doubt a misprint for 25,000,000. People told me that they had read newspaper items where a few more were mentioned, but that I was not to suspect that for business reasons many Jews did not care to admit that they were Jews. I have been to their admissions in the general population. More and more as I have passed through the various States I have been struck with the numbers of Jews who have been living and dwelling among us. The fact is that the Jews are exceedingly active in politics. But the actuary would have to look at the figures only from the point of view of his own interests. His interest is in the welfare of his fellow man. He can never be young but once. The Jews is that they have a sense of humor. They are not afraid to laugh at themselves.
The Six Million Reconsidered

to tell, a de facto segregation has developed in our publishing and broadcasting machinery. Jews predominate in the communications field — whether as owners or high-level executives or everyday workers — out of all relation to their acknowledged 2 to 3 per cent of the population. And, as the well-known writer, Truman Capote, complained when interviewed by Playboy magazine, these people are not the least bit shy about using this power to promote their personal views, or to suppress those of their opponents. Capote said that a “Zionist Mafia” exists in American publishing.

Six Million Exterminated Jews! The “Holocaust”. What a stupendously grandiose topic: the modest writer stands abashed before it, like Mahomet at the mountain. O Virginia Woolf, Virginia Pope, Leo Tolstoy — where are you now with such themes to be handled? Unluckily, though, epic literature never had to deal with so peculiarly numerical a subject matter, and thus lacks all the requisite conventions and poetic machinery.

In fact, we can think offhand of only one major writer, Goethe in Faust, scene six, who comes near tackling such material:
The Witch (Declaring to the Book):
See, this is done!
Make ten of one,
And two let be,
Make even three,
And rich thou’lt be.
Cast o’er the fourth!
From five and six
(The witch’s tricks)
Make seven and eight,
’Tis finished tonight!
And nine is one,
And ten is none.
This is the witch’s once-one’s-one!
Faust:
She talks like one who raves in fever.
Mephistophiles:
Thou’lt hear much more before we leave her.
’Tis all the same; the book I can repeat,
Each time I’ve squandered o’er the history:
A contradiction thus complete
Is always for the wise, no less than fools, a mystery.
The art is old and new, for verily
All agas have been taught the matter, —
By Three and One, and One and Three, and Error instead of Truth to scatter…

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 you, 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 andsummons 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-War World 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 chimney. Of German concentration campchwitz. We see it chucked 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 “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-


tuous 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-
trammelled, 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 by a publisher affiliated with the National Front political party. 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

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.

Senator Abourezk is to be commended for his can-

or. Unfortunately, it seems to have cost him his political career, just as happened to the distinguished ex-senator from Arkansas, J. William Fulbright, who on April 15, 1973, declared on the television program Face the Nation that "Israel controls the U.S. Senate."

Perhaps we should not be too surprised, therefore, to observe the anxiety that so many other less resolute public figures seem to suffer at the mere thought of being rubber-stamped with this nastily sibilant word, "anti-Semite," which is itself a sort of etymological hoax. Too many of our leaders begin to perform the most amazing gymnastics and to mount the most embarrassing hypocrisy to placate the journalist watchdogs cued by the Zionists' Anti-Defamation League and operating in every newspaper and television editorial room. They seem to fear that the slightest slip of the tongue will bring down the "anti-Semite" anathema from the media masters, who in turn are intimidated by skillfully wielded pressure from purchasers of advertising space.

And so we have come full circle. Whereas the great kingdoms and empires of yesterday had their laws of heresy and lèse majesté, a new imperialism has now arisen with a far more potent epitaph of condemnation — even if it is equally absurd.

Zionists Denounce Semite 'Anti-Semites'

After a speech before the United Nations Security Council ridiculing the story of "Six Million Jews" gassed in German concentration camps, Saudi Arabian Ambassador Jamil Murad Baroody was accused of none other than "anti-Semitism" by the British delegate, Ivor Richard. Next day, March 25, 1976, Mr. Baroody's iron was delicious: "Who except Baroody dares point out these things? They call him an anti-Semite. This is a contradiction: a Semite becomes an anti-Semite — Baroody against himself. How do you like that?"

Perhaps "anti-semiticism" would be a better word for such tortured use of language. Whatever it be, it certainly raises some thorny logical problems now in this day when criticism or even close questioning of organized Zionist Jewry is grounds for being damagingly stigmatized. When Henry Ford remarked in his newspaper series on the "International Jew" that certain Zionist international bankers took an inordinate
interest in world gold movements, a bowl 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. (Exod 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 foolhardiness 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 Himself first used the process, we are told.

Very few public employees or news media personnel, for example, can keep their jobs in the face of an all-out "anti-Semitic" 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 blackmails 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 amongst others 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 intellectuals, 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 reproduction 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.

The brilliant French Jew Bernard Lazare analyzed the causes of hostility to his people, and wrote a book entitled Antisemitism which should be read by all persons 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 independence, one observes the development of anti-Semitism, or rather anti-Judaism; for anti-Semitism is an ill-chosen word, which has its raison d'etre 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 amongst whom it ever settled. Inasmuch as the enemies of the Jews belonged to diverse races, its immediate cause is our excessive production of mediocre intellects, which 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 past.

Or point in citing these often unpleasant words is only to show the extraordinarily tangle situation in which obtains in this ludicrous matter of "Semite anti-Semitism." The various sources we have quoted, from the Holy Bible onward, are never labeled "anti-Semitism." 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 expressed the Zionist claim that against "Six Million" claim, he becomes an anti-Semite.

It would seem that there is a bit of a double standard 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 ugly head once again?

Logical Definition of Anti-Semitism 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 characteristic of the Semitic peoples. Also the action of Semitic. b. in recent use, Jewish ideas or Jewish influence in politics and society." A Semite, to the Oxford editors, is "a person belonging to the race of mankind which includes most of the peoples mentioned in Gen. x as descended from Shem son of Noah, as the Hebrews, Arabs, Assyrians and Armenians, also a person speaking a Semitic language as his native tongue."* The Random House Dictionary gives the following: anti-Semitic, "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."* 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

*Oxford English Dictionary, Oxford, 1933-1961. A recent lawsuit, brought by a Zionistic, 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 Jewish..." This case may be either another unfortunate example of hatred and "Six Million," or a simple exercise in academic freedom to compile the language as the colloquium or common folk use, instead of political decrees on what truth is at any given moment.
shall shortly see, inadequate, terminology. So, it must prima facie seem a bit presumptuous of the Zionists to claim a monopoly of the term, as they tacitly do whenever they besow the epithet anti-Semitism on anyone whom they sense to be unsympathetic to their political objectives. Presumptuous or no, however, it is a fact that "anti-Semitic" and "anti-Semitic" are used in the mass media only to refer to opponents of the Zionist establishment.

The only definition approving 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 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 does 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 Kabalism. 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 preeminent 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" concept was coined in a half-ocular way by a 19th century Jewish journalist named Wilhelm Marr. That Marr himself was "anti-Semitic" is only one more wrinkle in the swirl.

**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 real 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 Ashkenazim (from the Hebrew word for Germany). The descendants of the original Old Testament Jews of ancient Judea are called 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 snobbishness 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.

Somewhere, 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 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 Briith, 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 "upright" 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 racist 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 quicken the rise 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

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. (Psalm 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 carcases, and the mountains shall be melted in their blood.

For it is the year of the Lord's vengeance, and the year of recompence 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 Goyim 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, Tosefta. A tosefta is an off-
derous 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 has a highly contentious 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 "Cuteban" we saw in Sanhedrin 57a, came to be used. A footnote to this folio in the Soncino (London, 1935) edition says: "'Cuteban' (Samari-tan) 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 unholy fare. Why dredge up these unfortunate products of a bygone age when brutality provoked outbursts and insults best forgotten 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 religious-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

writing in 952 or 1592 but in 1952.

Rabbi Michael Rodkinson (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 mos- diconformist sects — we follow the Talmud. It is our common law.'

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.'

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 Guy who lives in the Talmud is condemned to death, for it is written, it is our inheritance, not theirs. {Sanhedrin 59a}

To communicate anything to a Guy 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. {Liber Dei David 37}

Sex Mania and Believable

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. {Yebamoth 73a}

Baby girls bring dire punishment on those who have intercourse with them when they are menstruating. {Sanhedrin 57b} One can only wonder 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. {Yebamoth 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-ferred to more than many other Talmudic precepts, especially in the tractates Sanhedrin and Yebamoth.

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 it in the contemporary Soncino edition. The latter also allows sodomy with a neighbor's wife, as does Nedairim 20b with one's own wife. Sanhedrin 54b already allows an ultimate form of this peculiar vice: sodomy with a terebeh (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 with the "theological Talmudic rabbis" and they return to it again and again, like the Biblical story to its 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 bleedings was the result of an injury or of menstruation (another angle to the topic), whether "the opening" thus formed was a hindrance or a help to the bride, the Pharisic law-makers 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 Edwards 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 lickisher subjects but actually went so far as to institutionalise “sacred” sexual intercourse. 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 kadoshim, 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 unhealthy 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 effected 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 “fear.” 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, despite 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 herring hairs), or the worldly 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. (Moedin 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 doomed 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 concentration camp. 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 fli-bustering in South Africa on behalf of such pound-stereotyping 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 cæsus bellii of the American Civil War. In II Chronicles (2:16-17), and many other places, we read of the reduction of the Canaanites—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, humiliating 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-horrible 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 massacre was carried out by Jews against Christians in the Jerusalem area in the First Century. Of course, this was long before any “pergoms” 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. Their chief past them in the streets with a goad. Josephus says, the Sicarii would join the hie and cry over the person knifed by them, greatly adding 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 ofdeliverance.”

The Roman historian Eusebius reports that, when the Jews of Alexandria began their revolt simultaneously with other Jews all over Egypt in 115 A.D., they killed “several hundred thousand Egyptians.” What Gentile clergymen remembers these unfortunate, or sets up any yearlong 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 Jewish uprising against Rome:

Then the Jews in Cyrene [on the modern Tripoli coast of Libya], under their leader one Andreas, slew the Romans and Greeks, and devoted their bodies, drank the blood, clothed themselves 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 sawing, 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 eminently correct in that the Zionist modus operandi has not changed basically in two thousand years.
PHOTOSTATIC EXCERPTS FROM THE JEWISH TALMUD

Even though it resembles a set of encyclopedias, the unadorned Babylonian Talmud will probably soon become a selection of Axel Roizin’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 circulation” editions that will not be given much mass attention. Even so, however, translations out of the Hebrew are always very carefully done, and the most offensive passages omitted or toned down. This particular tractate, Sanhedrin, contains a long and disturbingly sadistic description of the torturing and murder of a mysterious, unnamed man, who nevertheless must have been of some importance. Many Hebrew scholars believe that he secretly represents Jesus Christ, whom Talmudists bitterly depise. It should be noted that the material reproduced here is at several levels of legal
Rah said: Where an ox upon hearing the sound of a trumpet gorges and upon hearing [again] the sound of a trumpet goes [a second time], and upon hearing [again] the sound of a trumpet goes [a third time], the ox will become mad with reference to the hearing of the sound of trumpets. Is this self-evident? You might have supposed that [the goring 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. We are therefore told [that it would be taken into account].

**MISHNAH.** In the case of private owner's cattle in going on ox consecrated to the Temple, or consecrated cattle going a private ox, there is no liability, for it is stated: The ox of his neighbors, not the ox of his owner. Where an ox belonging to a non-Israelite, there is no liability. Whereas where an ox belonging to a non-Israelite, an ox belonging to an Israelite, whether male or female, the compensation is to be made in full.

**GEMARA.** The ruling in the case of Mishnah is not in accordance with the halakhah. (a) According to Rashi, the maxim should be: "It is not bound at all round, how much more must be dug up?" In other cases we must supply the words according to Rabbah. (b) According to Tosefta, this was a fixed moment of light. (c) This reference, as appears from what follows, is to be expounded by a ratio of light which has paid the money but has not yet received the dead. (d) The rule was that if a low bought land from a low, a remained in the ownership of the seller until the purchaser had received the title-deed, and another could not contact until that time. But if a heifer sold land to a low, neither could remain as soon as the money had been paid, though in this case too the low did not become owner till he had received the title-deed. (e) We must, however, reimburse the purchaser (c. Rabh. 1, 1, 3). (f) Given the account of this in the Gemara, and the opinion of the Gemara (1, 18). (g) As much as to say that he did not before the king had ordained this. (h) The name of a village. According to others, a settlement of shepherds. (i)тареc xwv, p. 11, identifies it with Dur or the Tigri, north of Baghdad. (i) In that case the fine who came and did not dig. (c) Here we cannot refer from this that land bought from a heifer is not like desert land.

 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. "Gemarah" represents a 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.
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 anthology of haggadic observations on the Gentiles or Gentiles is arranged chronologically, as it is essential that the time-element be kept in view and that the opinions of one man cannot be taken as those of the Talmud.

Of Gamaliel II. is recorded a conversation with two proselyte genera, who, being sent to investigate Jewish practices, take exception only to the provision permitting a Jew to use the property stolen from a non-Jew (Sf. Deut. 16: 8 & Ex. 22: 18, the law which, in regard to the damage done by a going ox, does not put Jew and gentile on an equal footing). In Yer. R. B. 4b ther conceptualizes the notion from attending Jewish women as midwives and nurses. Gamaliel is reported to have upheld the anomalous law of the stolen property (see G. Graf in "Jewish Encyclopaedia," 1881, p. 489). Eleazar b. Hyrcanus is less tolerant. According to him, the mind of every non-Jew is always intent upon idolatry (G. Graf, 46). The cattle of a heathen is unfit for sacrifice ("Ab. Zarah 32b"). Explaining Prov. xiv. 34, he maintains that the non-Jews only provide grain in order to make the idol holy ("Ab. Zarah 32b; Pesik. 125b; Gamaliel is credited with the same opinion in B. B. 106b). The persecutions which, at the instigation of Judeo-Christian Euphrates, the Jews had suffered at the hands of the Romans may explain his attitude, as well as his opinion that the Gentiles have no share in the life to come (Tosef., Sanh. xili. 2; Sanh. 105a). He nevertheless cites the example of a non-Jew, Jana b. Netina, as illustrating the command to honor father and mother (Sanh. 105a; "Ab. Zarah 32b; comp. Yer. Peah 15b; Kid. 61b; Pesik. R. xiii.).

Johanan, the Hanaanite, contrary to Eleazar b. Hyrcanus, contends that there are righteous men among the Gentiles, and that these will enter the world to come (Tosef., Sanh. xii. 21, though as a rule Gentiles cling to vain things and are rejected (Prov. xxvii. 18; Gen. R. xxii.). He excludes the descendants of Anakim from the Messianic kingdom (Sf. Deut. 31; Mek., Yitru, 57a), while all other Gentiles will adopt monotheism ("Ab. Zarah 24b; comp. Pesik. 286b). He is of the decided opinion that Gentiles (heathendom) may lead a righteous life and thus escape Gehenna (see Zuran, "G. V.", p. 309, note d; Buber, "Ag. Tan." 1, 390). It is also reported of Joshua b. Hannanah that in a dialogue with the eunuch Hesekiel—who insisted that, as God's name was not mentioned in those parts of the Deutecogogue addressed to all men, the Gentiles were preferred, Israel was threatened with greater punishments—he contended that man's conclusions by means of illustration not very complimentary to the Gentiles (Pesik. R. xxi.).

Eleazar of Modin, in reference to Maim iv. 5, explains that Israel, though guilty of the same sin as the Gentiles, will eat at the table, while the Gentiles will eat at the gutter (Gen. R. II. 1). In another of his homilies, however, he speaks of the joy with which the Gentiles blessed Israel for having accepted the Deutecogogue (Bar. 110a). On the other hand, he is very critical in his condemnation of the heathen. "They profane by their deeds of love and benevolence to slander Israel" (referred to Jer. xi. 3: B. B. 11a).

Eleazar ben Asariah maintains, on the basis of Ex. xx. 1, that a judgment received by a non-Jewish (Roman) court is not valid for a Jew (Mek., Mishpatim). There is also reported a high tribute which he paid to a heathen servant, Tabi, who was so worthy that Eleazar declares he felt that he himself ought to be the servant (Mek. Mislish to Prov. ix. 3).

Ismael ben Elisha used to reply to the heathen's benedictions and imprecations: "The word building you have long since been altered." Asked for an explanation, he referred to Gen. xxvii. 20 (Hebr.: "Those curse thee shall be cursed; and bless thee shall be blessed") (Gen. R. lvii.). In order to protect Josiah, he would devise in their favor, using the non-Jew or the Jewish code as suited the occasion (Sf. Deut. 16: 1 in B. B. 11a this is given as a prescription of his for others to follow, against which Akiba, recognizing that this would be a profanation of God's name, protests ("mid-pene kiddush ha-Shem").

Akiba, like Hillel, declared the command to love one's neighbor as oneself (Lev. xix. 18) to be the fundamental proposition of religion (Mek., 98a; Yer. Neel. 41c; Gen. R. xxiv.; comp. Ab. iv. 34; Ab. B. R. xxxix.). Robbery of a Gentile is the victim is libration (R. B. 13a). For his opinion of the non-Jewish peoples, the "Dialogue Between Israel and the Gentiles" is characteristic (Mek., Besalah, ed. Weiss, p. 448; Sf. Deut. 366; Canti, R. L. i. 5, b. v., 1). In another dialogue, Israel's monotheism is shown to be the ever-changing belief of the Gentiles (Mek., Yeha, x.). His contempt for the folly of idolatry as practised by the Romans is apparent in his conversation with Bera the god of dogs (Tan. Terumah, ed. Steinitz, p. 130; comp. G. Gratz, "Gesch." ii. 447).

Among Akiba's disciples, Tarphon is noted for his antipathy to the Judeo-Christians, whose belief he would have banished from the temple of God (see in T. B. 13a). He was on good terms with the Synagogue, as it appears in his conversation with Bera the god of dogs (Tan. Terumah, ed. Steinitz, p. 130). Shabbethai, the leader of the Messianic movement (see Gen. xxviii. 3), was rewarded the cosmetic arts (Sf. R. 65b; see commentary of Abraham ben David of Lod.; comp. Tosef., Soha, xx. 5; Shabbethai, xiv. 3).

The warning against the practices of the heathen in Lev. xviii. 3 is interpreted by R. Meir (Sf. R. 85b) to refer to the superstitions "of the Amorites" ( enumerated in Sf. R. 169a; comp. Mishnah iv. last section). He would not permit Jews to visit the theaters (armed) of the Gentiles, because blood is spilled and idols are worshipped there (Tosef., Ab. Zarah, ii. 10; Ab. Zarah 10b; Yer. Yoma 3a; Ab. B. R. xxi.). Immoral of idolatry (Tosef., Ab. Zarah 11a; Rashi, "R. Meir," pp. 82 et seq.), it was Meir who insisted that in Lev. xviii. 3 the word "man," not "priest," "Levite," or "Israelite," occurs, and that the non-Jew's woman did not in the case of the high priest (B. B. 38a; Sanh. 70a; Sf. R. 86b, where 11 Num. vii. 19 ("isadom"); Is. xxiv. 2; "goy paddik"); Ps. xxxii. 1, "puddhim," and xxvii. 4, "ke-lobim," are similarly applied to gentile and Jew alike. He was on good terms with the Synagogue. In a speech, significant as indicating the freedom of intercourse between Jew and Gentile, Meir illustrates the symbiotic materialism of a rich heathen who, angry at the lack of a title at his banquet, which offered "whatever was created in six days," broke a rich plate; pleading with the conversation was without interest, he had to look to this world for his pleasures (Pesik. 59b; Num. li. xxii.). Meir has a conversation with a heathen, who expresses his contempt of Israel, calling the Israelis slaves, whereupon Meir shows that Israel is a wayward son, always finding, if ready to repent, the father's house open (Jellinek, "B. H. ii." 21). This anecdote, also, is significant as showing the sentiments of the Gentiles toward the Jews.

Simon ben Yohai is prominently the anti-Gentile teacher. In a collection of three sayings of his, beginning with the key word 322 (Yer. K. 516; Massek. Soferin xx. 10; Mek., Besalah, 27a; Tan., Weyrauch, ed. Buber, 20b), is found the often quoted anti-Semite, "Toh sheve-geyrom hararot" (= "The best among the Gentiles deserves to be killed"). This utterance has been taken by the non-Jewish world to mean that Meir had to look to this world for his pleasures (Pesik. 59b; Num. li. xxii.). Meir has a conversation with a heathen, who expresses his contempt of Israel, calling the Israelis slaves, whereupon Meir shows that Israel is a wayward son, always finding, if ready to repent, the father's house open (Jellinek, "B. H. ii." 21). This anecdote, also, is significant as showing the sentiments of the Gentiles toward the Jews.

On the basis of Yer. iii. 6, Simon b. Yohai argued that, of all the nations, Israel alone was worthy to receive the Law (Deut. R. xiii.). The Gentiles, according to him, would not observe the seven laws given to the heathen (Tosef., Soha, viii. 7; Soha 33b), though the Law was written on the eight (Deut. xxvi. 8) in the seventeenth languages. Hence, while Israel is like the patient ass, the Gentiles resemble the easy-going, selfish dog (Lev. R. xiii.; Sf. Deut., Weyrauch, ed. Bernadac, 347). Yet Simon speaks of the friendly reception given to Gentiles (Sf. Siph. Deut. 1). The idea were called "elims" to indicate that "wo (-ish) is that which worship them" (Jellinek, "B. H. iv." 78). Simon, b. Yohai insists upon the destruction of idols, but in a different manner from that proposed by others (Ab. Zarah 43b). He extends to Gentiles the prohibition against marriage in Deut. xvii. 10 et seq. (Tosef., Ab. Zarah, viii. 6; Soha, 33b).

Simon ben "Hilai," a contemporary of Akiba, provides, in his "Oral History of the Talmud" (see Gen. R. xvi. 8, "Hillia") is characteristic (Mek., Besalah, ed. Weiss, 86b; Yer. Neel. 41c; Gen. R. xxiii.; comp. Ab. iii. 14; Ab. B. R. xxxix.). Robbery of a Gentile is the victim is libration (R. B. 13a). For his opinion of the non-Jewish peoples, the "Dialogue Between Israel and the Gentiles" will ultimately come to shame (see in Sa. lv. 5; B. B. 33b).
Chapter Three: Breaking All Vows, and Other Rites

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 of 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 ‘konim,’ ‘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 purging 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 Nedairim:

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 Hanina b. Hines, 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 learned 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 Tal- mud'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 connection 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 holiday 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 give 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 (Synagoge Judaica), Wagensell (Tela Ignei Satanare), Eisenmenger (Entdektes Judenthum), and Bodenschitz (Kirchliche Verfassung der Heutigen Juden).

Even that annoying gaudy 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 none to the individual, 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.***

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 oaths in the past, it would be an unreasonable — 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 renounce 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 Talumid'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, Bava Kama 91:11)***

**She [the mother of a Goy] said to him, "Swear to me." And Rabbi Akiva swore with his lips, but in his heart he invalidated his oath." (ibid., Halailah 1b)***

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

**Jews may befool 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 Hambeshpat 183:1 and 266:5)***

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 Hambeishpat 548)***

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

**Perum: Extermination Camp That Never Was**

Another unique religious observance that we ought to examine when considering Jewish persecution psychology is the one called Perum. This is held in the spring of the year, and is proclaimed to celebrate the deliverance of the Jews from the clutches of ancient Persia from a plot to kill them. The scheme is supposed to have been hatched by the prime minister to King Ahasuerus, a man named Haman. It was frustrated when the Jewess, Esther, managed to supplant the consort Vashiti in the affection of the king, Esther's cousin, Mordecai, kept her steadfast in her loyalty 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 Jewish deliverance from a threat so long ago as Perum (Perum 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! Perum 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 connection to the story, etc., the striking resemblance between the names Mordecai and Esther to the Babylonian gods Marduk and Ishtar; the lack of any reference to Perum 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.

One important point in the Perum 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 Book to "blot out the memory" of the Amalekites (Deut. 25:19; I Sam. 15:8), whilst in the later Talmudic and Kaballistic books, the word is often used as if it refers to some despised non-Jewish people still living — like Cuthian or Goy. Perhaps needless to say, all of these epithets are hateful at best, homicidal at worst.
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, *Targum Onayyim* (folio 690), a prayer called *Artur Haman* must be recited in the service, in which are Hebrew words meaning, “Cursed be Haman and all Goym; 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-Semitic” 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 Hamantashchen (‘Haman’s ears’),” in the words of the *Encyclopedia Judaica*.

The holiday of Purim, 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 Moloch’s 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 babies being dashed against stone walls and then hurled into “ovens” by German SS troopers. But it is apparent from Biblical accounts that those ugliest, 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; Dent. 18:10; II Kings 15:23; 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, Molech (who, according to most experts on ancient god-names, is merely an alias of the familiar Yahweh “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 heaven are therefore to be seen against the background of the widespread worship in the Assyrian-Aramaean culture of Adad/Hadad, the king, and Ishtar/Ashtar or Anat, 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 728 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 costered 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 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 Bolshevist 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 Bresi Brith 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 Poohshick critic of another kind of intellectual establishment, Charles Fort, dubbed the annoying data that do not fit in with orthodoxy 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 searches 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 stuffed 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 I and 2, 1882, 1883; Presented to Both Houses of Parliament by Command of Her Majesty.

The consult’s 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-
s 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 erotic atrocity stories such as the one that had Russian markers whipped on by villainous Tsarist "agents" to rap 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 slow. At Warsaw the commissary, General 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 wounded, some were imprisioned, 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, if it is by revolutionary conspiracy, would encourage insurrection. People of the upper class, who fancied that in the agitation [i.e., the peasant uprising 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 handsonse arms 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 all 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 agitation was economic and social, not religious.

Bitterness produced by the exactions of the Jews, envy of his wealth, irritation at the display of it in such things as the fine dresses of his women, jealousy 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 Zionists 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 economic 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 "hated 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 anything but 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 wherever a deporable contest of races is going on, the cause of quarrel appears to be fundamentally the same. It appears to be economic and social, not religious, or only in an academic or degree. No one would say 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" (Burking-Gould, Germany Present and Past, i, 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. In consequence they have often been darkly 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 government contracts. With the knowledge they have of the money, they collude with unsuspicious 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, a fact that forms a small minority. This class is not treated upon in this paper. They thoroughly condemn the occupations of their lower brethren . . .

According to Jewish history, there exists among them a system of boycotting; they use their religion for business purposes. This is expressed by the words 'koul,' or 'kagel,' and 'kerhim.' (In America, 'Kehilla,' as in The Kehilla of New York City, a recognized Jewish self-government body) . . .

In the leasing of auction of government and provincial lands, it is invariably a Jew who outsells the others and afterwards relets plots to the peasants at exorbitant prices. Very crying abuses of farmers old land have lately come to light and greatly shocked public opinion. Again, where estates are farms 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.

The same as usual is the case with the peasantry. 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 proctor, in his turn, from a small loan gradually monotonously and by his extensive deal of landed property in Russia has of late years passed into the hands of the Jews, but principally into the hands of intelligent and sober peasantries.

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. They generally receive the profits of others' labour, and steadily become rich, while proprietors are gradually getting ruined.

Vice-consul Harford, assigned to Sebastopol, described the different situation with the non-Talmudic Jewish sect of the Karaites:

The spirit of antagonism that animates the Russian against the Jews is, in my opinion, in no way to be traced to the creed of difference. In this part of Russia, Talmudism, in the form of a small minority, is so far removed from bigotry that even the openly displayed contempt of the fanatic Mohammedan Czar Tartar for the rickes and ceremonies of the Russian Church is nothing compared with 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 civilisation can only be expected to influence the Jewish qualities, 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 instigated because the Christian peasant stood no chance against the Jews when the latter displayed the ability to make a fortune. They were always ready to lend on a crop. When settlement 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-

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1 Smith's attitude toward the Russian Jews was later described as scathing.
2 Mark Twain's comparison of the Jews to Joseph, an Egyptian slave who managed to amass wealth, is a reference to the biblical story of Genesis 39, where Joseph is sold by his brothers. Twain uses this analogy to highlight the exploitation of the Russian peasants by the Jewish moneylenders, comparing it to Joseph's eventual rise to power over Egypt. The essay was written in 1887, reflecting Twain's observations during his European travels. Twain's views, which were critical of the Russian government's treatment of the Jews, would later evolve into more sympathetic understandings of Jewish history and culture.
ish sequels to the financial imperialism of Joseph in the land of the Pharaohs.)

Journalist Poulteny Bigelow declined to join the well-orchestrated newspaper campaign pushing the idea that the Tsarist regime 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 dunce, good-natured, unpractical and very ignorant. He is hard pressed for money, it is only too easy for him to accept the loan which the accommodating (Jewish) tavern-keeper offers him ..." He adds, 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 previous 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 the government-owned publishing houses. Those Russian people had evolved, civilized, he is hard pressed to revile 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 de facto Zionist control. How much money have impresarios S. Horvitz 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 meaning about "Russian pogroms," 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 notoriously 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 Kantz excitedly claims that, if Pushkin had spent more time on the subject, "he would have to be categorized as a hard-core anti-Semitic." As it is, several of Pushkin's works take note of unattractive Jewish types, among them The Black Shewal and The Russian. 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-Semitic" accusation. There are sordid scenes depicting Jews by some parasitoids on the common folk in Ivan Fedorovich Shukhov. 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 "pogrom"-supporting soldiers outside town, as if nothing had happened. Later, Taras encounters the same individual selling liquor and loan-sharking 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 landlords. Describing the farmers swooned out of their pitiful position at a country fair, the author writes:

"The Jews are in their element. They dominate all around them. They steal, the cow, 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 peasant, 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 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 democracy have we here, in Tche- tchou 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 land owners, unquestionably and very soon will be driven — as a commune in corporate — 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 bellie free labor opinion, and who continue to do so quite successfully. Why do we have these things?"

That bit about the peasants being driven, as a "commandant" into far worse slavery was quite a piece of prediction. Details on the collectivization of Russian farming undertaken by Jew-dominated Bolsheviks, 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, in 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 output, we must ask how he could have been so mentally stunted as to have been "anti-Semitic" (a form of insanity, according to Zionist spokes of a hard-driving, mecurial Jew). All farm Karamazovs 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 in the novel The Idiot did not have caught the general purport of their lives?"

To be sure, Dostoyevsky too has been branded with the awful anathema of "anti-Semitism" by some commentators, which of course carries the unspeakable 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 hard-driving, mecurial Jew. All 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 the best, unless 'like money under the bed' was 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...6

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 tooney 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 sing- ing 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

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 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 imbecile. 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 underlying 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" Bucelalter 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 Pete's" had become a liability to the kind of smooth-running criminal cartel that was being carved out of the chaotic old feildom by newly rising gangsters, many of whom were of non-Italian origin.

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. As to their methods, Turkus writes:

There was no method of murder their fiendish ingenuity overlooked. They were the gunsmiths, 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 townships of Döntz, which 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 "mopped up a contract with the minute plans of a D-day landing," with full disregard of the crime, the escape and the alibi. 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 "Pee" Strauss. Turkus says of him:

To the others, homicide was purely business; to Pee, 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.


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 consider 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 the 'other.'

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Muder 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 does come to power here, we may well see these same elements donning secret police uniforms, as even Lenin and Cheka chief Felix 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 (Blatnycly) 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 political thugs to assault those who had been declared enemies of the regime.

Muder 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 outfus in bank robbery and kidnapping looked like mischievous boys tying cans to little dogs' tails against this well-oiled machine working the racket

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 racketeers, 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 Baseball 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 proscie 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 $100 million in the clothing business alone in the United States comes from the New York region. And Lepke virtually "owned" the clothing industry in the Metropolitan area...
poured out free booze to all comers around the clock. As Roosevelt and Smith maneuvered for the nomination on the convention floor, the organized drugpushers, 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 Marinielli 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.

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 Blumenfeld, better known as Kid Canna, 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. Arne "Longie" Zwillman, former murder Incorporator 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 Sapir, 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. Hughes, who hung around Joint measures were quite familiar to the men who had given FDR the nod at the Democratic Convention in Chicago.

'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 appeared 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.

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 venetica-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."

Meyers 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 mixie in the years since he and his cohorts gressed 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 man's nest of underworld characters, including the presence in Dallas on November 22, 1963, of Lansky courier Eugene Hale Braden. But nothing 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." 103

Israele Get 'Laundraed' 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 "lauder"ing channels for the illegal proceeds of the National Crime Syndicate's narcotics, vice and gambling racket's in the United States was the International Credit Bank of Switzerland. The head of this bank was the enigmatic Mr. Tibor Rosenbaum, an international finance high-flier who is notorious even in the corruption-ridden financial circles of occupied Palestine. Rosenbaum recently cashed-out 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 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 Mizrahi 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 laundryman functions for Lansky's racketeers, 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 speculations, 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 evidence 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.

I05 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."

Another Swiss laundrying 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 killed by the corrupt, Lansky-linked Nixom 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.16

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 conjunction 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."17

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 Camel 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.

Messelk says "no one doubted" that Lansky continued to run the worldwide syndicate from Israel. A stream of couriers, including Hymie Siegel, "Viddy" Bloom, Jake Lansky, Max Orovitz, and others, all old guard, soon began commuting to and from the Holy Land.18 True, a bit too much unfavorable publicity grew from the affair, and after a long period of shillyshallying, the Zionist regime 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" Kovlick, 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 Mone, Hyman Segal, Frank Ritter (alias "Red Reed"), and Max Courtney (alias Morris 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 Haaretz saw it, the government seemed afraid of losing the millions of dollars in illicit money first "laundered" in mob-controlled institutions and then funnelled into Israeli business and industry.19

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, Bugger Segal, was executed, the Flamingo was taken over by Moe Stack. 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.20

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 Menkis sums up: "Thanks largely to the genius of one man, the Syndicate International had become a terrible reality."21

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 Runyon-esque 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.22 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 resignation. Bingham’s pathetic and transparent attempt to save his skin from the department, by averring that his figures had been totally wrong, and that the same proportion of 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.23

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 maniacally 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 designed to establish 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 had no doubt easy to persuade) and had him reverse Grant’s regulation.

At least two other commanders encountered the same going-ons. 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 liars, 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. 32

Jews in Crime: The Historic View

In the course of research into historical aspects of the Jewish question, the scholar quickly finds 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 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 limited 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 usurping money-lending activities. While there is certainly a good case to be made for including loa...
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 Great Britaine).

William Prynne, a Puritan writer opposing dictator Oliver Cromwell's efforts to resind 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 Jews 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 trekkle back in. Rosana, Robinson Crusoe and The Memoirs of Captain George Carleton 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 reclaimed."".

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 Cadossa, a Jew, in the presence of the late excellent Duke of Rich mond, 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 coinage. 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 their 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 Meller Moss, a counterfeiter, murderer and trafficker is stolen goods. Humorist Frederick Marryat, 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. "Reply 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 (Burbanck 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 in the rich Victorian room, with the gold lighter in his pocket and the cigar case on his lip, 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 Melnotte, or George Du Maurier's Svengali, 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?
Arnold "the Brain" Rothstein: an early-day crime king of New York

Louis "Lepke" Buchalter: executed at Sing Sing for murder
Arthur "Dutch Schultz" Flegenheimer: executed in New Jersey by fellow murderers

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: Abe Reles, 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.

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” Kovloch; Hy “Curly” Holtz. None were Italian.

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.

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.
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 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 role 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
"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 chambers" somehow went right for an otherwise helpless and unfortunate 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 substantiably greater number of others that go unreported — especially with a people as internally private in its innermost affairs as the Jews are. As for a 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 synopsis 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 Was Ordeal Kept Vivil," and the report concerned Joes Rosenshaft, 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 Survivors," supposing that there must be an appreciable number of such survivors. The Times' description of Mr. Rosenshaft is absorbing: "The journey from the ghetto of Bedzin, Poland, to Manhattan's East Side, where Mr. Rosenshaft now lives as a wealthy real-estate man and art collector, represents an extraordinary odyssey."

Described as "a rotund, noncombatant man," Rosenshaft did not want certain things "kept vivid," however: "There are still some periods of his life that Mr. Rosenshaft will discuss only vaguely, if at all. Moreover, he is apprehensive about references to his wealth. ... As a result, Mr. Rosenshaft will not discuss in detail how he managed his collection of more than 100 masterpieces of art... He met and married a fellow survivor, Hadasah Bimk, a physician. Mr. Rosenshaft's quick and successful start in business was based, he said, on contacts made at Belsen." (Emphasis supplied.)

Rosenhaft 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 fine art market as a fundraiser around himself by this international "jet-setter," who was 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 outright fraud, in the dealings of Rosenhaft 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 benefitting Rosenhaft and totaling $625,000.

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 that as it will be, we shall mention several published cases which shed an uncustomed light upon the issue.

Léon Blum, the pro-Communist premier of France, was saved by the Germans in Paris and sent to Buchenwald. According to his biographer, Louise Elliot Dalby, his quarters at Buchenwald were reasonably comfortable, but his diet was poor and contributed greatly to his ill health. He resented most the restriction on his writing 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.

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-honored features, like "professional scrupulousness"). But — servants, food parcels, the B.B.C? In the spring of 1976, Oxford University Press published The Survivor: An Anatomy of Life in the Death Camps, by Terence 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 not 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 satirical fantasies on the land of Brobdingnag. Des Pres soberly 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 for a gas chamber or a latrine, let alone trying to use one. Léon Blum used one. But for the "stealing" of "munitions," what comment would not be superfluous?

In 1973, Horizon Press published Hedv 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 lived or died, the daughter is not so without surviving, she encountered en route and found reinstalled in Red Prague as she drew to a close.
forced a crackdown on Zionist sympathizers and economic opportunists in the Czech regime. And, as if to provide a certain syllogistic completeness, "London" remarks his new president of Czechoslovakia, who succeeded the Zionist Jev Slansky, was one Tapostocky, "himself a survivor of Nazi torture." Grid 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 18 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 destroys 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 gristy Soviet Secret Police, even reproducing several official photos of himself in NKVD uniform and with his badges of 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 new life of comfort, and although 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, a party of one. A year or two before, a highly influential London Journal Christian wrote 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 tor- pedoing 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 ten months of its operation, and the gas chambers every day." Commenting, Richard Har- wood 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 own判断. After all, 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 simple shows that, once the preposterous compromise figure of Six Million had scored a re- sounding success and become internationally accepted, any number of impossible permutations can be made and no one would even think to crit- icise them. Even the Rothschilds Survived Finally, let us roll away this dire backdrop of Kon-zentrationslager doom and Communist gloom and elevate our imaginary camera to the most olympic levels of aristocratic Jewish life. Frederic Morton's 1962 biography of the Rothschild banking family portrays a picture of lovely Hebrews far above and beyond the squarors of ordinary schlemiels — even to the point that several of the French and Austrian members of the far-flung clan moved serenely and in out of custody of some extremely deferential "Nazis" with scarcely a ruffle of their hautegoods 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 dis- appear into the raging abyss of "the Holocaust." Dragged off by the hair of the head, no doubt, and hurled into the fiercest furnace reserved for arch-plu- tocrats such as he who had often denounced by name in The Jewish State? Not in the least fact, the student of the Myth sits incredulous over Morton's smug account of barely competent Gestapo offi- cials being flummoxed again and again by urban little tricks of high society one-upmanship. The butler turning the Luger-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 menu. The baron declining to answer questions at headquarters, sarcastically riposting with his dread caretaker. ... 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 ...), negotiations were supposedly begun with the Rothschilds in Switzerland on a huge 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 Com- munism and decorated with Louis Quinque 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 arrange payment of the ransom demands, but rather seem to have been thoroughly highbrowed. Even the last day of Louis Rothschild's captivity, Morton tells us, was another triumph over the bestial louts who were else- where immolating so many of his countrymen. The order to free Rothschild came down in the evening, after the Gestapo had first found lodging for 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 preced- ant of an application for a night's lodging, Berlin had to be consulted by long distance. Louis's last night at headquarters was it 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 burn- ings either. Elie and Alain Rothschild, of the French branch, were taken prisoner in the fall of the Maginot Line. There were no expressions of sympathy to apply 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 1941.5

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 Israeli 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 hyper-sensitive social historians, editorialists and assorted ex-press 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 concludes.

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 extraneous 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. Testi 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 these 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."

"Maybe, indeed. But the passion for truth cannot be excessively strong when these are the sort of hard-hatted 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 regimes to join in the payments largest, 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 Goldmann 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, tropical resort city of Miami Beach, Florida. Under a headline reading "Reparations Remina Her of Nazi Horror," we learn of Helma 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 as living at the special consulate operated by West Germany in this virtually all-Jewish city of luxury high-rise apartments and pan European 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 $5 billion in this manner between 1959 and then. 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 can take note of another phenomenon this is closely related to the question of how many Jews survived. This is the unusual matter of fraud in connection with the West German reparations payments.

In 1969, for example, a prestigious Zionist newspaper - the London Jewish Chronicle - published two small reports confirming 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 (suspiciously ignored, of course, by the general press) dropped out of the news, and nothing further had been heard of...
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 near 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 Conservative Synagogues. 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 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, ten — in trying to determine the correct total of Jews in America, and then adding the real total to 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, Instarvation:

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 quartered official efforts to “grant noshes” 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.”14 Of course, Jews do not usually admit to being a separate race, so one might wonder as a 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.15 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 Californian 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.16

With that, 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, mayhap 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 14,834,195 in the 1976 World Almanac just cited.17 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 mil lion 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 horrific physical and psychological traumas which these poor people insist they have suffered.18

81
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—suggested 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.
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, an 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.)
Simón Wiesenthal ha sido una figura notoria en luchar contra la Leyenda Constantemente antes de la publicación. Él se especializó en identificar y ayudar a los nazis arrestados y proscritos. Wiesenthal's aura de santidad fue comprometida en 1975, sin embargo, cuando el canciller Bruno Kreisky de Austria acusó a Wiesenthal de haber vivido en el mundo de los nazis durante la guerra, lo que luego colaboró activamente con los nazis. Describiendo a Wiesenthal como "nunca se vuelve tan amable".

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 "Terrorlands 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 incredibly, he brags of making a fortune in the manufacture and sale to unsuspecting Americans of bogue antiquities. "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 108-year-old Torah, one of Rabbi Hugo Straussky, one of the main spiritual leaders at the time of the Holocaust in Czechoslovakia and lost in a forest during World War II, was recently discovered by a 70-year-old Orthodox rabbi who had lovingly maintained it in a 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, N.Y. 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 Jewry, Inc., said that it would try to find one. It did, in the person of Rabbi Max Gallo, who had served in Nachod before the war.

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 engulf 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 fearful 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 unashingly 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.
Another staunch pro-Zionist journalist had his innings with Mein Kampf at about the same time. The youngsters, who had considered Hitler an American, 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."

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, Ladasis 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.1

Hollywood Gang Collects the 'Evidence'

"Dottie" Thompson and Cranston and other low-paid newcomers 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 mov- iewrite pictures by teams of highly skilled art 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 stockbroker and Roosevelt satellite named William Donovan, but the real power lay with the Zionist International banking superstore, 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 "Lito" 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 released 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 secret files and personnel records in the U.S. and British intelligence establishments. There were no "rules of evidence" by which district attorneys were supposed to challenge prominent trick- ery 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.

For a candid look behind the scenes flats at the smut and shlock Satanicism that infests Hollywood even today, see Joseph Wershba's book Hollywood Babylon.
a Movieola to be realizing Budd Schulberg's story "evidence" extravaganza. You might say that She Wore a Yellow Ribbon had come of age as She Wore a Yellow Star. In toek of his services, O’Fonney-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 Bernburg after the war was over: "I talked to the people who had gone through the Dachau, the Bergen-Belsen, the Auschwitz 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 once again of an elusive but substantial number of people who did not perish in what is always presented as a manically 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.*

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 to the public by the "Freedom of Information" chapter of late 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 Surrender, London, 1956), certainly does not reflect with favor on the juridical dispensation or the humanitarianism of the supposedly democratic sors 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 colleagues on the Nürnberg prosecution staff. But that at least some 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.

* "Even the most weighty gas chamber historians are careful nowadays to avoid designating any "death camp" west of Poland — although such claims were made in the early days of The Myth. The eminent revisistian historian, Henry Elmer Barnes, summed up the situation this way: These camps were first presented as those in Germany, such as Dachau, Balice, Buchenwald, Buehrenhausen and Dora, but it was soon demonstrated that these had taken no systematic extermination in these camps. Attention was then turned to Auschwitz, Treblinka, Belzec, Chelmno, Jomojewsk, Tarnowitz, Ravensbrück, Mauthausen, Brzezinka 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.

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 poohbahs 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 staggy 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 barbaric 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 ever could be consistent. As a result, the proceedings were shot 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 Trepaid, 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 "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 colonial 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 bullishly promotes The Myth.

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 psyc

choic sex 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 suf

fered!" mythology that makes the world tolerate Zionism.
NAMES IN THE NEWS

Jews Dominate In Hollywood

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, Barbara 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 Charlie Sheen?). “As for those Jews at the top, Tugend lists Ted Ashley at Warner Bros., Gordon T. Whiting at 20th Century-Fox, Frank Rosenfelt and Ivan Reitman at MGM, David Begelstein at Columbia, Lew Wasserman and Jennings Lang at Universal Pictures and Charles Bronson 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 Seattic closed shop with Jews making up roughly 70 to 80 per cent of the membership.’ Tugend then asks, ‘How Jewish is the new generation of Hollywood Jews?’ and quotes Charlie 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 been George Simon, and the name goes for Richard Benyon, 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 newsgroups offer a raucous array of “men’ magazines.” The advertising tie-in here, rather than to the expensive gewgaws of Ouf’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 sadomasochism 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 bit of a “Catch 22” situation. Meanwhile, in Hollywood ...

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 denominator of Polish anti-Communists and “anti-Semites” for the ghoulish Stalinist NKVD. With a chutzpah rivaled only in the “Altrihitk” novels of Sam Oranitz, 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-Chetnik spy attends the hightoned Cannes Film Festival on the Riviera.
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 represents 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 vanished phantom of Adolf Hitler? Communism, meanwhile, does not scare them. What does such a peculiar ambivalence in judgment say for our media barons’ credibility?
We still hear constantly about the Nazis' supposed 'Six Million' victims. Meanwhile, world communism, murderer of millions, marches onward. What is the Jewish rôle in Marxism?

Chapter Eight: Jews and Communism

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.

* * *
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 imprints, as well as many 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 communist juggernaut that bears his name. The 18th century English Jew, David Ricardo, evolved many of the materialistic economic ideas, such as the "theory of surplus value", and the "iron law of wages" which 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 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 renascent 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 Asia lie 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 wonderworker Simon Ben Yohai, Chaim Weizmann and other saints and sages of Zionism.

After this patriarchal epoch, the Communist move-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); Neumann, Adler and Liebermann (Austria); Meissner, Winter (Bohemia); Frieburg, Frankel and Haimayer (France), and Jacob, 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, Newmann, Von Kahn, Bever and Levy. The leader of the ill-fated Bavarian Soviet was Levine-Niessen, with a substantial assist from Karl Selosohl-Rode, the Bolshevist 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 Weydeyemeyer, Shappes declares: "He was the first Marxist to work and write in the United States." Weydeyemeyer 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 Colhinberg and Fritz Jacobi. Abrahac 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 Gidow, 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 coordinator

*Of "best of the Gentiles must be killed" fame: see p. 26.*

sent here by the Kremlin secret police was J. Peters (alias Alexander Goldberger). He was a former cooperative 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. J. Gussay), Arthur E. Ewert (alias Berger or Braun), Boris Spero (alias Shapok) and Gerhard Eshel. All of these were Jewish.

In the 1930s, the following Jews had influential roles in the Communist movement here: William Weydeyemeyer, 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 Ariza Beckman, an ex-news officer from Soviet Russia who was admitted to the U.S. by intercession of Eleanor Roosevelt.

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 Allies and National Groups, Washington, D.C., in the Cumulative Index to Publications, compiled by the H. Miller Newby on "Anti-American Activities," Washington, 1955, and any of numerous other HCUS 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 Worker), *Political Affairs*, *People's World*, *Guardian*, *Disent*, *Young Socialist*, etc. 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 distressed Gentile "masses," has always fluttered the befuddled 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, donor 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 legends 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, or less intelligent, scheming, agile, speculative Jews, as Jews are everywhere, corporate 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 aims sitting upon the German press. They have grabbed hold of all newspapers, and anyone who questions 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 suspicion 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 Ulin. According to Zionist historian Louis Greenberg (The Jews in Russia), Ulin had been a Jew but pretended conversion to Orthodoxy like many early revolutionaryists. He always insisted that he was an ordinary Russian "worker" to skeptical peasants who often asked, "Are you not a Zhd?" The Communist movement in Russia was formally incorporated when Anna Lieberman and Aaron Zandelaicjov formed the Jewish Revolutionary Faction-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 1861. The plot was coordinated from the Petrograd house of the Jews, Hasia Helman. 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, extremely well-organized murder campaign; and, along with disastrous setbacks, 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 Bilyatevsky, moved up in New York, of all places, in March of 1917. By this time the Russian jew, Na-talya Ivanovna Sedova, a Ukrainian-born woman who is believed by some historians to have been the sister or daughter of the Zionist banker, Ivan Jivotovsky (alias Arram Givativon), a principal in the Rhine-Westphalian financial syndicate which would soon be benefiting 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 Brzuzovsky. This testimony was 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 nonrevolutionary 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 generally noted 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 they worked together in the fateful underground money channel to Russia, in order to supply the Bolsheviks with unlimited funds for buying arms, propaganda and opponents in the revolution.

The two luminaries who served as "bogmen" 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 Lazarevich Helphand (or Goldehn - "gold handler"), who used the pseudonym of "Parus," and who was another of the strange bunch of Marxian multi-millionaires who have increasingly decorated the political scenery of the 20th century. A valuable biography of Parus, entitled The Merchant of Revolution, was published in London in 1956 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 in Stockholm, Sweden, through which much of the funds were "laundered." They were being smuggled into Russia via Finland. This man was Olof Ascheberg, and he has described some of his activities in an autobiography, En Vandrande Jge frn Glasbrucks Gat (A Wandering Jew from Glasbruks Street), which unfortunately has not been translated from the Swedish.

Trotsky's 'Moderates' Secretly Aid Tsotskevsky

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, and 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 Bolshevik Revolution, that the U.S. State Department had intervened with the British government in the matter - suggesting, of course, that the Brandeis-advised 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 Bolshevists steal power from the crown.

He declares that Mili- yuskv, the Menshevik foreign minister, interceded with the British to procure the release of Trotsky, who was then supposed to be waiving between the two factions.6

An American intelligence agent in Russia, Edgar Sisson, assembled a fascinating collection of documents on the financing of the various factions, including American financiers who know how the Menshevik leader Martov (alias Zedarnn), while supposedly the arch-enemy of Trotsky, actually was one of the secret inner circle behind both Mensheviks and Bolshevists. Sisson's document number seventy (dated January 12, 1918) is an order from the German General Shmidt to Trotsky's headquarters who should be reflected 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 Kamenny, Zinoviev, Joffe, Smirnov.7

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 coordinated things and signed the orders: the real guiding genius was the Kaiser's friend Count Felix Warburg, who had been given the 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 Rus-

sia, and Germany, too. I was far too indulgent with them during my reign, and I bitterly regret the favors I showed to prominent Jewish bankers.8

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 personal-

ities from the underworlds of the great powers 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 directing of the Russian Revolution by these international and for the most part alethical 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 administration, especially, the position of Jews is even more astounding. And the predominant if not the principal part in the system of terrorism applied by the extraordinary Commissars for combating Counter Revolution has been taken by Jews.9

Gentle Externalizations Begin Immediately

Immediately after the Lenin gang had enthroned themselves, they set to work "liquidating" all leading officials of the Russian population who offered any conceivable threat or alternative to the Bolshevik usurpation. This work was carried out by a grisly, secret department called in Russian Vserossijskaia Tcherevichkoiavna Kommissiia (Pan-Russian Extravagant Commission), but known by the feared acronym "VTsik." This name and its individual forms of use, Chetnik, are still in common use inside Soviet Russia. The agency itself has had many facilies and now
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. Of the young Natasha, leaning out of window in the bright moonlight, confessing her love. Or the old uncle in the snowbound cottage whom the Rostovs would visit on a pilgrimage. Who can ever forget Raskolnikov, or his pathetic mother and sister who struggled for the far- away 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 world peace 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 bamooodle 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, rationalized 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 petty bourgeois intelligentsia, pacify the professional men of various categories and work, and gradually subordinate them to its own aims within the fields of their specialties. Blood and mercilessness must be our slogans."

How can we today imagine the soul-tortures that the terror of the humanitarians Trotsky must have suffered over the persecutions of his fellow Jews to whom he had 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 but the hands of these cruel "God" brutifies, 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 less of 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." In 1908, he praised "real nationwide terror," which reincarnates the country and through which the Great French Revolution achieved glory. 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. Again, on January 21, 1918: "Spectators shall be shot: we can achieve nothing unless we use terror." And when, in June of 1918, the Communist Party in Leningrad restrained elements of the Bolshevist terror, the great man exploded: "This is unheard of! They have been indulging in the most extreme terror, and mass nature of the terror must be encouraged!" August found him ordering the Nizhni Novgorod Soviet to "apply mass terror immediately, to execute and exterminate hundreds of prostitutes, drunken soldiers, former officers. 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 Bolshevist 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 "not mere criminals," 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 Possony, speculates in his 1967 book on Lenin, The Comportive 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 Bolshevists 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 oir terror. Apfelbaum "got with it" speedily in Krasnaya Geta, the official organ of the Soviet, on August 31, 1918: "The interests of the revolution require the physical annihilation of the bourgeoisie; 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 will temper in the fire of suffering and the blood of fighters for freedom. We will make our hearts cruel, hard and insensible, so that no mercy enter them, and so that they will not quiver at the sight of a sea of bloody water. We will lose the blood to further the cause, will overload with misery, will drown with suffering, will kill our enemies in scores of hundreds. Let them be thoughtless; let them drown themselves in their own blood. For the blood of Lenin and Trotsky, Zinoviev and Vdovinsky, let there be floods of blood of the bourgeois — more blood! As much as possible!"

*Possony 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 notion of his Ukrainian origin is best discarded. Evidence indicates that Blank was born in a Transylvanian town, in a family of sugar makers in a sugar mill. It is known thatBlank served in the Russian army..."

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

To overcome our enemies we must have our social militia. We must win over to our side the 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 slaughtering of the Goyim was very much "all in the family.

But wasn't all of this merely justifiable rhetoric, a completely understandable outushing of pent-up resentment at the larg, 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 the next few years, in every book, in any number of books, 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 Usurer by David Ben-Golokhov, 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, 1917:

"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."

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; Schlesinger 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 Khar- koff, in the presence of the Allied Missions, immediately after the Reds had abandoned the town; they consist of a series of ghastly pictures of executions 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. Afanasieouk and P. Prokopenivich, small landed proprietors, who were scanned by their executioners; S. Afanasieouk shows numerous burns caused by a white hot sword blade. The body of M. Bobroff, a former officer, who had his tongue and one hand cut off and the skin torn from his lips.

Mutilations of Genitals
Human skin torn from the hands of several victims by means of a metallic comb. This sinister find was made at the very close of the Extraordinary Commission at Khar-koff. The retired general Pontifia, a hostage who had his 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. Cardaliah, wife of a colonel, Mme. Khlopova, a property owner. They had their breasts slit and emplanted and the genital part burnt, showing traces of burned coal.

Four peasant hostages, Bendareniouk, Pochkhihe, Sivenˇetra, and Sidenˇievouk, 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 Khar-koff, for example, in which Sayenkov operated, had the specialty of scalping, taking off the skin of their hands as one takes off a glove. At Voronezh the victims were shorn naked in a barrel stuffed 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 shot up in a chest containing decomposing corpses; after this he was shot above the head his torturers told him that he would be burned alive. The chest was burned and opened again an hour later when the interrogation of the victim was completed. 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 defiled with blood. When the Bolsheviks elements grafting on to their own movement the 4,000 criminals released from the city gaols, attempted to seize the town, the 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 city day after day and night against the bloody desolation 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 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 Bolsheviks. The majority of these wretched and unhappy sufferers completely disappeared. Inquiries at the hospitals revealed that the fact they were not there, and no trace of them was to be found.

A few hours later there was a terrible storm on the Black Sea, and the bodies of the existing 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 cruisers of the Black Sea Fleet. Here they became victims of unthinkble tortures.

Burnings Alive In Boilers
On the Sinope, General Chornishof and some other personal friends of my own were fastened one by one with iron chains to planks of wood and posted 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 thrown out 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 in an earlier paper; we shall print them (we suggest that you should then do with them as you think fit, to make them more widely known. Their lotor may make people realize. They must realize. By God, they shall realize!)

The Heir of the Globe
They show men who’ve been crucified with the torture of the ‘human globe.’ The victim gets crucified, nails through his elbows. The hands are treated with a solution which shreds 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 saying you. I hope you’ll show and send the same to people 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 Q. passes issued to Bolsheviks by commissions on occupying Ekaterinodar. These passes authorise their holders to arrest any girl they fancy for the use of the soldiers. Sixty-two girls of all ages were arrested like this and thrown to the Bolshevik troops. Those who struggled were kicked and beaten. Bodies which did not become a legal measure but in Odessa bands of Bolsheviks seized women and girls and carried them off to the Port, the timber yards, and the Alexandra dockyard for their own purposes. Women used in this way were found in the mornings either dead or mad in a dying condition. Those found still alive were shot.

One of the worst of my own personal experiences was the night from my bedroom windows the frantic shrieks of women being raped to death in the park opposite. Screams of shriil terror and doghair 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 forget and never to forget the horror of those dreadful shrieks of tortured women, and one’s own utter powerlessness to aid the victims or punish the Bolshevik 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 Bolsheviks are devilish... I hope to send you copies of 64 official photos taken by British officers at Odessa when the town was taken from the Bolsheviks... As a matter of fact I 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 purses, or selling my Caucassian dagger, or Persian sword, or book, or suggest that you should then do with them as you think fit, to make them more widely known. Their lotor may make people realize. They must realize. By God, they shall realize!

The Slaughterhouses Found
In all towns occupied by Bolsheviks and reoccupied by us, ‘slaughterhouses’ are found choked with corpses. Hundreds of suspects, men, women and children, were herded in these—doors and windows nailed and the struggling mass fired long 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. I am not a ‘slaughterhouse’. I do not know the plague spots and have never 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 Bolsheviks will beat us. It's a side issue for the present, but the danger of their routine beating and looting the Chinese is not so very remote...They are aiming at raising all non-Christian races against the Christian countries. The Bolsheviks form about 5 per cent of the population of a country—say, 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 Bolsheviks the only unviolated sacred buildings are the synagogues, while churches are used for anything, from movie-shows to "slaughterhouses." The Poles, Galicians, and Petura have committed "pogroms" (massacres of Jews). Not the Russian Volunteer Army 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 the reaction to persecution. To think otherwise is "anti-Semitism."

The Rohrberg Commission of Inquiry corroborated these appalling events when it entered Kiev after White Russian forces chased out the Bolsheviks in August of 1919. The commission encountered a virtual channel 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 of men, all smashed by thousands of bullets, were bespattered with blood. Pieces of brains and of scalps were sticking to the walls. A 25 cm. wide, 25 cm. deep and about 10 meters long, ran down the previous garage of the garage to a subterranean drain. The gutter, along this long full width 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 discerned traces of cruelty and mutilations — the most horrid and unimaginable. Some were literally hacked to pieces. Some had had their heads cut off 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 garage, where the bodies were piled up, we could locate. Similar conditions have existed at one time or another throughout most of Russia.25

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 Lwow after the Soviet authorities had fled reported the following:

In three prisons of Lwow, 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 been thrown. They had been thrown 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 Lomata Sapioty Street, 10 bodies were taken to the Forensic Administration, in order 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 victims 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 CHERKA potential Martin Lattis — whom some have called a Left and seen 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 what class does he belong, what is his origin, his education, his instruction, his profession.27

Who then were these unspoken "bourgeoisie"? The term was never specifically defined. In practice, it seems to have meant something like Simon ben Yo- ha's "best of the Gentiles."

Jews Always Prominent in Secret Police
The first head of the CHERKA was the Jew, Moses Britzy. He was present a person supposedly of Polish descent named Feliks Dzerzhinsky, but it was common knowledge that Dzerzhinsky was overshadowed by his nominal subordinate, I. S. Unschlicht. Other powerful functionaries were Ioselevich, Bittler and Roller — all of them Jewish. As historian Leonard Schapiro has written:

The most prominent and colourful figure after Lenin, Trotsky, was probably 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.28

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 Dzerzhinsky's time. The most notable of these have been Genrikh 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 Party Stalin. It is true the party did dispose of a large number of Jews, but the move seems to have been more on the order of a change of guard.

The executioner and torturer 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 (his field) and Zinoviev (his stand) were subdued, and 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 kune badge and given a mental job. In April of 1937, the "Iron Commissar" was arrested, gibbering like a baby. In March, 1938, after a year in the Lubiasha Prison tasting his own medicines, he was brought to trial and confessed complicity with Rosenfeld, Apfelbaum and Brusestein-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 begun his career with a new start and 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 Kaganowitch family" to move into the Soviet firmament in the late 1930s.29 This shows that the same old first family of Bolsheviks still was as much in power after the misfortunes of left-wing Jews in the imbroglio of Stalin's purge curve.

Lavrenti Beria went on to become one of the worst monsters of human history. His sadistic and blood-thirsty desire to place a textbook in criminal psychopathy, making such previous two-legged horrors as Gengis Khan and child-murderer Gilles de Rais pale by comparison. You can´t be the reincarnation of an 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 Katyń Forest massacre of 15,000 Polish officers — an act that many take as 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'sickle as Kaganovich the Great reorganized the hierarchy after Stalin's death (said by some to have been hastened with a pillow by Beria's omen of 1932). The secret police had been reorganized many times and is today known as the Komitet Gosudarstvenny Bezopasnosti ("State Security Council") in the new Russia.

"Stalin himself, of course, was in a Kaganovich orbit, being married to, or checked up with, Lazar Kaganovich's sister, Rosa, according to Jewish reference works. (Standard Jewish Encyclopedia, New York, 1967, p. 1102.) More importantly, his previous novel, Baterina Sverdlova and Kadya Allahyvera, were also Jewish; and it seems not entirely irrelevant that his real name was "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."

114
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, political officials and political leaders. They were held in three NKVD concentration camps: Stalingrad, 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 where 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 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 regime 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 memo of March 24, 1943, by Ambassador to Poland Owen O'Malley:

This slippery diplomat could not resist a mauldin bit of Churchillian bluster, however: "We have in fact performed used the good name of England like the murderers used the little coiners to cover up a massacre... May it not be that we stand in danger of blemishing not only ours, but also ourselves?"

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

I confess that in cowdy fashion I had rather turned my head away from the scene at Katyn — for fear of what I would find there... And the other disgusting business we may be agree to pay by agreement 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 General Neydel. Nobody was interested 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 to dègagé as to pose at the Katyn inquest proceedings that were supposed to be getting to the bottom of "war crimes" are these:

(1) What happened to the other 179,000 Polish prisoners who fell into Stalin's hands?

(2) How many other atrocities acceded to Germany by Soviet and Allied propaganda such as this one, actually committed by the Stalin gang?

But the truly ominous aspect of the gruesome Katyn-Beria-Stalin saga is the sequel that unraveled 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 the first time ever told the frightful story of how 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 nkvds major named Joshua Sorokin. This sounds highly unlikely: ordinarily, chauvinists and zeks would not do so, because it is too easy for the Chekist to end up inside the barber 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 Checkel 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. I didn't insist 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, Soroškin."

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 involved with its 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 automatically linked to the peasants, Fontenoy writes. The common folk believed that the Jews were the rulers of the land. Apparently little has changed from the days of David Bronstein and his Russian fields; except that begging with watermelons is a little more difficult now that tribes are settled by the Secret Police. For the enormous power of Jews, both in the Soviet armed forces and in managing all phases of production behind the front, Charles Nuneberg, 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. 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 the Jews 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 beingorchestrated 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 boycott of the superpower. This is a deviation 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 "palestinians" — are persecuted by the overwhelming Ashkenazi 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 communists 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 Coverly 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 comprehensively supported the Israelis in a massive airlift of 200 flights to 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, "had hoped that if the Israelis reacted by immediate mobilisation the Arabs would scrap their plans. But the Israelis either discounted the advice 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' globetrotting forays have been in the name of "palestinian" causes. For purposes unannounced to the public, there are those Mideast observers who remember that the Soviet Union was precisely the second nation to extend crucially important diplomatic recognition to the Zionist regime, after a split-second race with the winner, America. The suspicion that Louis may be laying groundwork for a resurrection of relations that the Kremlin found expedient to sever after the Israel war of 1967 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 world killer was not without being 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 are 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 cccp that provides over this still-busy network of slavery and human excrement is a 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 seek 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."
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 strait 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.13

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 Natafli Anrechovich Frenkel, whom Solzhenitsyn identifies as "a Turkid 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 Russia as a traffic cop 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.14

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 fares 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 almighty 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-rafted slave labor, this insane Stalinist Bondoggle 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.15

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 the country," remarks Solzhenitsyn.16

The third chapter of Galag Archipelago, volume two, lists the other high secret police officials who contributed to the architecture of the slave-labor and extermination system: Yakov Rappport, Matvey Berman, Lazar Kogan, Semyon Firin, Sergei Zhuk. Their names, photographs and biographical data suggest Jewish backgrounds.17

Solzhenitsyn Contrasts Soviet, German Police

In the first volume of Galag 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 Galag 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 electrical welding in Munich at the time he was supposed to be killing Jews in those "gas vans."18

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 Rumnajtyava 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

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 wig to the left or to the right—dispatching her immediately if 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."19

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, he 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.20

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 Morozov, a 20-year-old Jew, who has admitted overseeing a KGB program of arresting and kidnapping Soviet opponents and exiles in foreign countries.21

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 icon?

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?

Wgen the multimillionaire American Jew, Armand Hammer — the son of a founder of the U.S. Communist Party — cashes 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 truly bigoted to be reminded once again of Bakunin?22

In reality, this would be for the proletariat a backlash regime, under which the working man 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 unhappily confirmed 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 (1929 to 1950) alone of 20 million, the number he quotes as "almost certainly too low, and may 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 quote.

After his thorough statistical depiction of the Ziano-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 victims whose has been disregarded, the children who were orphaned, cannot be counted. The special 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.23

Mr. Conquest, we must note, is by no means an "anti-Semitism," in any possible commutation of that ridiculous epithet. He accepts the fable of "Thirst..."
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 .................. 9,500,000
- Famine caused by "Great Leap Forward" ..................... 13,000,000
- Slave labor camp deaths since 1950 .... 2,000,000
- Tibetan invasion and political terror .... 200,000
- Korean communization .................................. 1,500,000
- 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 ultimate sense very revealing rejoinder from above. In a scathing 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.

WASHINGTON, D.C., FEBRUARY 8, 1920.

Illustrated Sunday Herald.

Page 2.

The death of the Irish poetess, Miss Slobodsky, has been announced.

The poet was born in 1870 in Russia and died in London last week.

She is best known for her poetry, which has been translated into many languages.

HERODIANAS.

ALHAMBRA.

CITY OF SEVILLE.

HERALDS OF THE TEMPLE OF JERUSALEM.

The journalist and author, Mr. Herbert von Karajan, has died.

He was born in 1889 and was famous for his travel writings on the Middle East.

His books include "The Desert Pelican," "The sands of the Sahara," and "The Caravan of the Moon."
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 180). In the confusion of that moment, the ostensible gigantesque international conspiracy behind the Bolshevik seizure of Russia was not yet clear, and U.S. personnel such as Sisson were naturally concerned with the German role. We know now that the German Imperial Staff (the "G.S." of Document 5) 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-Anti-American: he was unaware that the Fuerstenbergs, "Rodeks," et al., discussed here were Jews.

DOCUMENT NO. 61

**Claypool, November 1, 1917**—From the Imperial Bank to the financial and economic interests of the Bolsheviks in Russia, the Russian financial minister, Mme. Emerich, has issued a statement to the effect that the Bolsheviks are demanding a loan of 300 million dollars from the Imperial Bank of Russia to finance their activities in Russia. The Bolsheviks have already paid the Imperial Bank 20 million dollars, but it is reported that they need an additional 300 million dollars to complete their financial transactions in Russia. The Imperial Bank has agreed to the loan, but it is reported that the Bolsheviks will have to pay 10% interest on the loan.

DOCUMENT NO. 62

**Vienna, November 25, 1917**—Mr. Rudolph Keyser, head of the Vienna-based Austrian Bank, has issued a statement to the effect that the Austrian Bank has lent the Bolsheviks 5 million dollars to finance their activities in Russia. The loan was made on the condition that the Bolsheviks would pay 10% interest on the loan.

DOCUMENT NO. 63

**Geneva, March 15, 1917**—Mr. Friedrich Kasten, a Swiss banker, has issued a statement to the effect that the Swiss Bank has lent the Bolsheviks 20 million francs to finance their activities in Russia. The loan was made on the condition that the Bolsheviks would pay 10% interest on the loan.

DOCUMENT NO. 64

**Hamburg, December 22, 1917**—Mr. Rudolph Keyser, head of the Hamburg-based German Bank, has issued a statement to the effect that the German Bank has lent the Bolsheviks 10 million marks to finance their activities in Russia. The loan was made on the condition that the Bolsheviks would pay 10% interest on the loan.

DOCUMENT NO. 65

**Washington, December 24, 1917**—Mr. Rudolph Keyser, head of the Berlin-based German Bank, has issued a statement to the effect that the German Bank has lent the Bolsheviks 5 million marks to finance their activities in Russia. The loan was made on the condition that the Bolsheviks would pay 10% interest on the loan.

Two professional British political observers described the Bolshevik revolution as Jewish: Robert Wilton (left), London Times correspondent, and intelligence agent Paul Dukes, author of _Red Dust and the Mormon_.

Leon Trotsky was the offspring of one of those rich, exploitivist Jewish farmers who were the despair of all conscientious Russian writers from Gogol to Dostoevsky. 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 the United States, he was so close a friend of Clara Kimball Young that he was even married to her the last week in June.
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.

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):
Matvey Berman, Aron Solntse, Yakov Rappaport, Lazar Kogan. Further biographical
details on these unhappy-looking technicains 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 Uritsky, "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.  After Beria.
A Latvian college professor who did not want a Soviet takeover.
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...
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 flam-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.
AND THE WORLD SHALL REMEMBER
THIRTY THOUSAND JEWS
EXECUTED IN THE CONCENTRATION CAMP
OF BERGEN-BELSEN
BY HANDS OF THE MURDEROUS NAZIS

RTH CONCEAL NOT THE BLOOD
SHE'D ON THEE!

FIRST ANNIVERSARY OF LIBERATION
15th APRIL 1946
(14th NISSAN 5706)

CENTRAL JEWISH COMMITTEE
BRITISH ZONE

"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

MEMBERS OF THE SIEGFELD GANG, perhaps most victims of
Zionism's self-proclaimed network of terror...

...And some of their handiwork in Gaza.

"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..."

Uzi Dan, Ha'aretz
Jerusalem, July 30, 1972
“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

“The meaning of Ha-Sharon? It means the mountain from which radiates Sharon, that is, hatred against the people of the earth...”

Rabbinian Talmud, Shabbath Shuah

“The PLOT
TO DESTROY
ISRAEL

The Road to Armageddon
Alvin Rosenfeld

In the outer world, ostracizing Zionism propaganda flows in all directions, concealing the desperate situation of expelled Palestinian. still living in temporary U.N. refugee camps.

“Jerusalem is not the capital of Israel and world Jewry: it aspires to become the spiritual center of the world...”

David Ben-Gurion, Jewish Chronicle, London, December 16, 1949
They have set up a "Law of the Return" which has flooded the western country with Hasidic Jews from faraway ghettos. Here, President Eshkol Katzen greets a Russian immigrant.

In 1977, the "liberal" and humanitarian mask fell when the old arch-terrorist, Begin, was elected prime minister. Hasidic soldiers did ring dances at the Wailing Wall.

"Jews are a single people with two vital centers — Israel and the countries of the exile. One must provide for the other, for the security of continued existence . . ."

Dr. Salomon Goldmann, Jewish Daily Forward, New York, January 9, 1959

"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 1956
"If I forget thee, O Jerusalem, may my right hand forget its cunning..."

Old proverb quoted by Herzl at First Zionist Congress, 1897

"The Jews energetically reject the idea of fusion with the other nationalities and cling firmly to their historical hope of world empire..."

Max Munderstam, at World Zionist Congress, July 1899.

"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, Newsweek Magazine, January 16, 1942.
Many people of goodwill—Jew and Gentile alike—question the sincerity of those who set too high a value on the empty shell of a structure 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 loulah and carry it as a trophy to show that we have conquered all the other peoples, known as ‘populace’ . . .

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 falsehoods of all other nations. Zion will and must emerge as the mount to which all other peoples will turn . . .


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 Kahn, at World Zionist Congress, July 1908.
“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...”


——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, *Vayikra 17b*
"The mission of the Jewish people is to unite mankind in spirit by their monotheistic truth and their work for rightousness and peace: Israel is the Messiah — God's anointed among the nations. . . ."

Rabbi Kaufmann Kohler, A Guide for Instruction in Judaism

"Na yihe 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 “Cuthean” 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 Klithoth 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 been 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 of 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 (St. 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 Jecheil, 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,” “Cutheans,” “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, Ferrara, Mantua, Padua, Ceneda, Ravenna
- 1558, Rome, by Cardinal Gisleri
- 1559, Rome, by Sextus Sinensis

It was also burnt unofficially at various other times and places during popular risings 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 maledictions 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 loanshark 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-
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 characterizing feature of the tabulations 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 sort of ragged border brought to life by the fact that people who serve up these stories, and on the retributive powers of the readers who consume them, that no one seems to notice the lack of correlation in the net effect of such periodic repetition seems instead to be reinforcement of The Myth within the essentially meaningless mass mind.

Unfortunately, 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 implications of all this public publicity are: 1) there must be some unknown but substantial number that are not revealed, suggesting an indeterminately large number of survivals.

"Born in a Concentration Camp, Woman Now Sentenced to Jail," Report concerns Aniela Leopolda Prestes, "half-Jewish", who was born Ravensbruck-Bornsi in a Concentration Camp and sent to jail in Brazil for trying to revive the Brazilian Communist Party. (Washington Post, July 29, 1979)

"We're 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 the war ended, and his parents, both fine artists, died in the first cruelties inflicted by the Nazis when they were shaving off the tops of their heads and feet. In the first month of his confinement in the camp, he and his sister had to have a toothache and conceal both ears and look beneath a large bandage. Miraculously, the homicidal but dull Nazis were fooled, although keeping the girl's mouth shut for three months could have cost her life. And the duration must have proved bothersome. The Nazis were also corrupt: 'The bribing of Nazi officials enabled a trainload of Jews, including the Satmar Rebbe, to escape to Sweden...'. To these Brooklyn streets after World War II came several thousand Hasidim... The survivors arrived in America to find that the Jews had already been there, Jews with Afghani's tattoos on their forearms and theearing horror of Hitler's death camps branded on their souls..." (National Geographic, August 1979)

"Seaman Ousted After Slurs," Concerns an incident in Haifa, Israel, in which a sailor on a German freighter was arrested and expelled from the country after supposedly making 'Nazi' slurs at all the Jews... He was overheard by a Jew named Adam Chisk, identified as "a survivor of a concentration camp." (Heritage, a Jewish newspaper, August 1979)

"A Landsman in Sweden," Concerns one Egon Lansky, the head of the Zionist Information Office in Sweden. Although

The Jewish Community in the GDR. Report concerns either Helmut Arie, president of the Israeli Joint Distribution Committee of the American Jewish Joint Distribution Committee—"who somehow succeeded in surviving Nazi persecution." (Jewish Affairs, Jan-Feb. 1974 -- a publication of the Communist Party U.S.A.)

"Bears Witness to Holocaust," Report concerns Eve Wiesel, a nun in a monastery, who is an alumnus of Buchenwald and Auschwitz... In 1944, the Nazis deported all of his town's 15,000 Jews to Buchenwald. Having been killed on arrival. He saw his father killed after death. He liberacion was among 400 civilians... The DPs were brought to Frankfort. In 1975, Wiesel discovered that his two other sisters were still alive. (New York Daily News, June 11, 1974)

"Convicted Nazi Goes Free While Pursuer Is Jailed," Concerns Brute Klafeld, a woman who claims to be French but who was so affected by what she saw being done to Jews in the extermination camp that she has become a dedicated "Nazi-hunter," Klafeld attempted to abduct a West German businessman but was caught and prosecuted. She too claims to have "witnessed the Aktion, the arbitrary arrest at dawn." Klafeld, another survivor of Buchenwald and Auschwitz. (Jewish Press, Brooklyn, July 26, 1974)

"The Gravedigger," Concerns Khababat Hamiche, Jews "in a Nazi labor camp" who were so clever that they easily bamboozled the German administrators into granting them privileges. Needless to say, they "survived." (National Jewish Monthly, October 1974)

"French Exacerbo WWII Naziologia," Concerns Michael Hoffmeister, a former SS man in a Nazi camp in Lyons, who escaped the July 16, 1942, roundups in Jews in Paris. The unlucky ones were sent exterminated. (8) Transcript, July 16, 1974.

"Brooklyn's Hasidic Jews," Concerns one of the most prominent survivors, the so-called Samar Rebbe, Yehiel Teitel- baum of the Hasidic community in Williamsburg, Brooklyn. "One of the most remarkable aspects of this camp," the report notes, "the first cruelties inflicted by the Nazis was the shaving off of the tops of the Jews' heads and feet. In the first month of his confinement in the camp, he and his sister had to have a toothache and conceal both ears and look beneath a large bandage. Miraculously, the homicidal but dumb Nazis were fooled, although keeping the girl's mouth shut for three months could have cost her life. And the duration must have proved bothersome. The Nazis were also corrupt: 'The bribing of Nazi officials enabled a trainload of Jews, including the Satmar Rebbe, to escape to Sweden...'. To these Brooklyn streets after World War II came several thousand Hasidim... The survivors arrived in America to find that the Jews had already been there, Jews with Afghani's tattoos on their forearms and the hearing horror of Hitler's death camps branded on their souls..." (National Geographic, August 1979)

"Seaman Ousted After Slurs," Concerns an incident in Haifa, Israel, in which a sailor on a German freighter was arrested and expelled from the country after supposedly making 'Nazi' slurs at all the Jews... He was overheard by a Jew named Adam Chisk, identified as "a survivor of a concentration camp." (Heritage, a Jewish newspaper, August 1979)

"A Landsman in Sweden," Concerns one Egon Lansky, the head of the Zionist Information Office in Sweden. Although
he had been baptized a Christian and sent to a monastery school, he was "rounded up in 1944 and sent to Auschwitz. His story is told in "The Holocaust" by Australian historian Ian Crocker, and it is known that many gas ovens were not working, he was sent on to Theresienstadt, where he remained until the end of the war. During the liberation of Theresienstadt in 1945, he was brought to the Economics Institute of Dr. Otto Viss, the deputy premier. (Jewish Observer and Middle East Review, Jan. 9, 1976)'

"...among Muslims, without a doubt, the outstanding personality today, to whom the Islamic world is turning, is Mullah Omar. Mullah Omar has been the leader of the Taliban. He is in close contact with the leaders of the Afghan resistance and is respected by the majority of Afghan Muslims. He has been a consistent supporter of the Afghan resistance against the Soviet occupation. He is viewed as a symbol of resistance against foreign occupation and as a defender of Islamic values. (Yossef Atzmon, "..."

The Palestinian pavers who were marched 900 miles through Europe into a POW camp still remember how they 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. 19, 1976)'

"Survivors' Groups Move to Merge." Concerns unification plans of the Congress of American Jews From Poland, and the Jewish Survivors of Concentration Camps (Cisc). The president of the new group was Benjamin Grey. "Grey's as an associate officer (presumably all survivors) include Paul Kalka, David Honig, vice-president; Joseph Tovar, treasurer; Julian Kleinberger, financial secretary; Helen Dubia, corresponding secretary; Roma Ketch, recording secretary. Eleven officers are named in the constitution, all to the total membership of the survivor-oriented group. (Yosth Brith Messenger, Los Angeles, Jan. 23, 1976)'

"American Zionist News Notes." One item concerns Hayim Globus, 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. Globus, who was a member of the Jewish P.O.W.'s stand by their flag at the end of the final game. The other... (Presumably the "flag" should have been the Union Jack) So the Nazi officers, and their victims sometimes went on the field during breaks. The flag was seized by the zealous and the zealous lost their lives...." (American Zionist, Jan. 76)'

"Around the World: Anti-Semitism in Milwaukee..." Concerns "serious incidents of anti-Semitism in Milwaukee, Wisconsin, by several Jewish speakers. They were demanding action against local members of the National Socialist party in the United States. (Jerusalem Post, Jan. 27, 1976)'

"Happy Ending." Concerns Joseph Yundell, "a Berlin jew who had survived the Nazi holocaust," and his efforts to obtain compensation for the two sons sent to Auschwitz by his estranged wife who had taken them. (Jewish Observer and Middle East Review, Feb. 13, 1976)'

Appendix Three: Jewish Exploitation in Tsarist Russia

An excerpt from Zinaida Ragozin's "Russian Jews and Gentiles: From a Russian Point of View." (The Century Magazine, v. xiii, April 1882, no. 6, pp. 909-920.)

...Looking back along the line of ages, we find that no history is more striking than that of Russia, with its popular outbreaks against the Jews. Wherein lies the cause of this singularly tenacious phenomenon? Historians, are quick and ready with their answer: "To religious intolerance, with its attendant spirits of fanaticism and persecution, and in the antagonism of race." Such an explanation may be called for in all countries, but the question of why, but sweeping assertions seldom exist a subject, and this can be proved to be no exception to the rule.

We keep in mind the phenomenon produced periodically in our own time, under our eyes, and we are still told that "its only cause lies in religious intolerance and the spirit of persecution—more shame to us!"... and the earlier centuries,

...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 Bialystok, in the middle of the Easter week. How did they begin? On what provocation?...

...The three first 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 raised in protest, and the crowd was on the point of being dispersed. The uproar quickly spread... The work of devastation began immediately, and raged all through the night and through the following day, and eventually the disturbances were not so much from fear of the troops who had been telegraphed for and only then had arrived, as because scarcely anything else...

...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 may have impressed itself upon the Jewish P.O.W.'s stand by their flag at the end of the final game. The other... (Presumably the "flag" should have been the Union Jack) So the Nazi officers, and their victims sometimes went on the field during breaks. The flag was seized by the zealous and the zealous lost their lives...."

Appendix Four: "Juden bilden einen Staat im Staat." These words of Scholom Schmahlmann are cast as his motto. Referring to them in the course of his book, he remarks that as a state without a territory, Jews have no history. In these words are united the two currents that are opposing each other: the unsympathetic for a poetic figure rather than a historical truth. They little imagine that the fiction is turned into fact. Schmahlmann, a Jew, who was a historian at the court of the khevron in the middle ages, who was a right-well-defined in the Tsars policy code called Kosteln, Hanishenh, and the like, and in the hands of criminals and the highest authorities among the latter, Rabbis Joseph Koolan, in his highly respected work, "Questions and Answers," compiles all the states as a "call," in which, however, no one may spread his nets but a Jew duly authorized by the kahal. We continue in Brahmans.'

Consider, 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 uninhibited in kahal mysteries, such a sale must be unsettling. Let take an instance of a sale of property in the Tsars land which is sold to the Jew N. a house which, according to the state laws of the country, is the inalienable property of the Gentile N., 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 does not invest him with the position which every owner assumes toward his property. N. will not give his property to a Jew, and the House of Gordon, which sells to the Jew N. a house which, according to the state laws of the country, is the inalienable property of the Gentile N., 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 does not invest him with the position which every owner assumes toward his property. N. will not give his property to a Jew, and the House of Gordon, which sells to the Jew N. a house which, according to the state laws of the country, is the inalienable property of the Gentile N., 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 does not invest him with the position which every owner assumes toward his property. N. will not give his property to a Jew, and the House of Gordon, which sells to the Jew N. a house which, according to the state laws of the country, is the inalienable property of the Gentile N., 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 does not invest him with the position which every owner assumes toward his property. N. will not give his property to a Jew, and the House of Gordon, which sells to the Jew N....

Simply this: he has acquired khutika, i.e., right of purchase over the house of Gordon. But whereof he is given the exclusive right, guaranteed from interference or competition from other owners, but gets possession of the said house, as expressly said to the deed of sale, 'by any means whatever.' Until he has finally received his deed of sale, i.e., the essential, formal act, he is, so to say, entitled to rent that house from its present owner, to trade in it, to lend money to the owner, to sell it to the owner, to buy it and to sell it, to make profits out of him in any way his ingenuity may suggest to him.

Sometimes the kahal sells to a Jew even the person of some particular Gentile, without any improvable means, or, in short, without any legal grounds of foreign occupation, which is called meronig: 'If a man [meaning a Jew] is a character of the Gentile, it is in some places forbidden to other Jews to enter into relations with that person to the prejudice of the first; in short, he seeks to prevent the latter from having relations with that person, to lend money, give him bribes, and despise him. For this reason, it is called meronig.' [The Hebrew word for 'meronig'] and whoever first gets possession of it, to him shall it belong] (Kheaten-Hamath, section 15, paragraph 17; and Talmud, Bab. Batr. 90 b.)'

Further opportunities for evading obligations to Christians are offered by the annual religious solemnities of the Jews, such as the festival of Yom-Kippur, the day of national purification... It is the tenth day after the Hebrew New Year's day, its great holiness acting against it. And the next day, closely with the significant patriotic signal, the blowing of the
Appendix Four: Hitler and The Big Lie

The very enormity of the Six Million Myth is grandiosi, even epic in its outlines, but extremely difficult to comprehend. Many individuals may rationally realize that Zionist Jews control each of the television networks, such as a number of newspapers, movie studios, etc., and therefore, they will be stopped from following this knowledge to its natural conclusion by that massive roadblock of encausticated dead bodies — supposedly Jewish. This 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 curb their curiosity and their own acceptance of the gas chamber legend? Without even querying 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 folk are unaware of their gullibility. They fall for grand-scale falsehood, and they tend to doubt that the perpetrators could "get away with" such wrongdoing.

Hitler was convinced that some overwhelming Jews were inventing this kind of intentional mendacity. Perhaps he would not have been too surprised, therefore, at the way his ideas on this subject were 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" which was circulated by the ultra-Zionist English League of Wall Street 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 lie per se." Hitler wrote: "A definite factor in getting a lie believed is the size of the lie. The bigger lies are more difficult to carry out. The smaller the number of their hearts, more easily fall victim to a big lie than to a small one."

Inevitably, 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 Israel by Breslau, the Breslau man who worked with superhuman energy and will power, tried to prevent the catastrophe he foresaw and save the nation from its own sin, the case of one of these cases as true. Therefore, some of the=Ludendorff as guilty for the loss of the World War, they took the weapon of moral right from the one dam-gerous accuser who could have risen against the traitors to the fatherland, in this, they proceeded on the sound principle that the more lies they told, the more certain a factor of credibility, since the great masses of the people in the very bottom of their hearts tend to be convinced rather than consciously and purposely evil, and that, therefore, in view of the primitive simplicity of their minds the easy way was to make the scenes of the greatest atrocity become common in the country districts." (Cablegram to London, March 23, 1919). A Collection of Reports on Bolshevik Propaganda and Anti-Semitic Propaganda, compiled by His Majesty, April 1919. Royal Stationery Office. London, 1919.

Buchanan, Muriel. Calls revolutionaries' "Jews and foreign outcasts." Recollections of Imperial Russia, New York, 1924.

Butenko, M. A high Soviet Foreign Office careerist, he fled to Italy in 1938. "All the big industries and factories, war products, railways, big and small trading, are virtually and effectively in the hands of Jews." New York Times, Feb. 17, 1938; German; Fishbein 1938.


Curtis, William Elyior. "The revolutionary leaders nearly all big Jewish. News. When you offer them an assassination or of the explosion of a bomb you will notice in the newspaper dispatch that the man was a "Jew." The Revolution in Russia," National Geographic Magazine, May 1907.

Dukes, Sir Paul. A British intelligence agent sent to observe the "Russian" Revolution. Wrote: "...Bolshevik power rests to a large extent on the support of the European Jewish, Red Dist and the Moment; Adventures and Investigations in Red Russia. Garden City, 1922.

Emery, Dr. Henry C. ...The Jews have been active in the movement to overthrown all the Russian monarchs. They are a lawless, unprincipled part of society. They are 'Under Which King, Bezonian?' Yale Review, v. 8, n. 4 (July 1919), p. 676.

Fish, Hamilton. "A large proportion of all the known Communist district organizers are of Jewish origin." Congressional Record, March 20, 1929. (The Committee to investigate Communist propaganda), Jan. 17, 1931, p. 14.

Francis, David R. (the U.S. ambassador to Russia until 1977). "The Bolshevik leaders here, most of whom are Jews and 90 per cent of whom are returned exiles, care little for Russia ..." Letter of January 1918 to U.S. State Department. Russia From the American Embassy, New York, 1927.


Morning Post (London). Bolshevism is "very largely a Jewish movement.

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 movement, I should say, are about two-thirds Russian Jews and perhaps one-sixth or more of some of the other nationalities. It is, I think, a fair statement to say that the former National City Bank employee in Russia: "In Russia it is well-known that three-fourths of the Bolshevik leaders are Jewish." Theodore Krylytovich, an exiled Russian and former National City Bank employee (Stettin). "...The most treacherous use of the foremost co-narrators of this tragic regarding the possibilities in the use of falsehood and slander have been used by 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 jiggled around by the Zionist ADI, 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 Role in Communism

Part 1: General Sources

Any revisionist history of the "Russian" revolution might begin with the following statement: 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 university library. There are also a number of such references in the larger libraries of France and Germany. The Catholic-oriented, anti-Masonic publications of pre-War Two France, such as the Revue intemationale des Societes secretees, present by far the largest volume of such documentation to be found anywhere.

Abbe, James E. "The men who control Russia are not Russian at all." They are a lawless, unprincipled, un-American, and predominately "Men of Russia," New Outlook magazine. February 1934.

Auchkoff, 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.

Bellio, Hilaire. "As for anyone who does not know that the pro-Bolshevik propaganda is a Jewish thing, I can only say that he is taken in by the suppressions of our deplorable press." GK's Weekly, Feb. 4, 1937. See also many refs. in his book, The Jews, London, 1937."
Every time / You kindle the fire of war / God doth extinguish it; / But there is no extinguishing the light of truth; / And God (though not / Those who do mischief. (Koran, Sura 3, verse 67)

4. 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 deren Lügen (On the Jews and Their Lies).

They are the real liars and bloodthirsters, 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 what they have their Talmud schools says nothing but the devil's nest in which self-praise, vanity, lies, blasphemy, are practiced in the biliousest and bitterest form.

Possibly Luther, like Hitler, was another of those apparely intelligent and vigorous Germans who must be acknowledged to have achieved momentous things in the world, but who were not happy on this earth, and so Napoleon Bonaparte must be in the same boat. Once again, a man of some genius, and once again a thoroughly documented 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 vile nation in the world. (Napoleon Bonaparte, from a letter on Jewish emancipation to his brother Jerome, King of Westphalia, March 6, 1808)

David Flume, 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: “They 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 not the least of Jewish rage.” (Ibid., Erziehungstheorie)

They are a notion 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 acrues 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, “falsehood” and “hookwormed”:

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 provisions 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 suffering, the most severe form of mental suffering, the most profound form of human suffering in the course of their operations, they have hookwormed, defiled 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.”

The Kaffirs, the Hottentots, and the Negroes of Guinea are much more reasonable and more honest people than your Christians, the Jews. You have surpassed all nations in impertinent falsehoods... (Examen des quelques objections faites dans l’Essai sur l’esclave)

I know that there are some Jews in the English colonies, that these Jews do not wherever there is money to be made... But whether these encumbrances that sell old clothes claim that they are of the tribe of Naphtali or Issachar is of the slightest importance. They are, simply, the biggest swindlers who have ever dirtied the face of the earth. (Letter to Jean-Baptiste Nicolas de Lisle de Sales, December 15, 1775, Correspondence, 86:166)

These are strong words. But they do not appear to be in the same league as Tobb shebe-goyim harug

Chapter Three


The Custom and Traditions of Israel, Joseph Jacobs Organization, Philadelphia (7), 1957.

3 The Babylonian Talmud, Nedairin 23a, b, London 1935.


6 Ibid., p. 540.

7 Encyclopedia Judaica, Jerusalem, 1971, “Purim.”

Chapter Four


Chapter Five


7 Ibid., p. 263.

8 Ibid., p. 265.


14 Jewish Communal Record, 1917-18.


Chapter Six


2 House Committee on Un-American Activities, Communist Activities Among
16 Ibid., v. 25, p. 316.
17 Ibid., v. 35, p. 275.
18 Ibid., p. 286.
19 Memorandum on Certain Aspects of the Bolshevik Movement in Russia, loc. cit.
20 S. P. Melgunov, La terreure rouge en Russia de 1918 à 1923, Paris, 1925, pp. 164-166. See also Roman Gis, Dreizehnjahre Menschenkatastrophe. Peters, Latvia, Jugoslawia 1936.
21 Melgunov, op. cit.
31 Raymond Arthur Davies, Odyssey Through Hell, New York, 1946.
33 Solzhenitsyn, op. cit., v. 2, p. 10. (Ibid., p. 102.)
34 Ibid., p. 141.
35 Ibid., chap. 3, passim.

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