

THE CONFESSIONS OF AN ANTI-SEMITE



The First-Ever
Critical Analysis
of the Linguistic
Legerdemain
Underlying the
Propaganda
Techniques of the
New World Order

BY MICHAEL COLLINS PIPER

THE CONFESSIONS of an ANTI-SEMITITE

This is a very skilled man. In all my years of fighting anti-Semitism I've never heard so many classic anti-Semitic canards incorporated into one articulate, grammatically correct sentence.

—Hyman Bookbinder, longtime Washington representative of the American Jewish Committee, responding to a call-in question by Michael Collins Piper when Bookbinder was a guest on the Fred Fiske radio program on WAMU FM in Washington, DC (Circa 1985)

WASH DC
2/12/12

Thanks for all
your good
support!

Michael Collins Piper

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To contact the author:

Michael Collins Piper
PO Box 15728
Washington, DC 20003
Email: michaelcollinspiper@yahoo.com
Tel: (202) 544-5977
See his website at michaelcollinspiper.com
Hear his broadcast at michaelcollinspiper.podbean.com

THE TEMPTATION is to extend a variety of kudos and acknowledgements to numbers of people who have crossed my paths in the course of my career and contributed to my work, including a few who have become very good friends. And I've also accumulated some remarkable enemies who have, in their own way, also contributed to my efforts. I have already saluted many of those people in my previous published works.

However, above all, it is beyond any question that Willis A. Carto (and his wife Elisabeth) who have been first and foremost responsible for making it possible to do what I have done in the literary and broadcasting fields and to see the things I have seen and meet the people all over the world that I have encountered in the course of my adventures. So therefore, most appropriately, most simply and most especially I thank them for all of that and much more.

At the suggestion of my Malaysian friend, Matthias Chang, I had the great pleasure of preparing an assembly of Willis' pivotal writings published under the title *An Appeal to Reason*. The book also contains what I think is a quite interesting and candid personal assessment of Willis from my own perspective (And, by the way, I did not let him read that profile before publication).

I strongly encourage any and all to take a look at the book. You're guaranteed to learn a lot, since it reflects much knowledge and insights gleaned over Willis's long career in the public arena.

The book, incidentally, was titled as it was as a tribute to Willis's old friend, the late Lawrence Dennis, one of my very favorite writers and also perhaps the foremost nationalist theoretician of the 20th Century. It was the title of Dennis' own newsletter that inspired the title for the collection of Willis's writings.

Even if it were not for all of what Willis has done otherwise to advance my career, I'd still be indebted to him immensely, if only for the simple reason that Willis recently gave me as a much-appreciated gift his entire valuable set of Dennis' historic and very hard-to-find newsletter, a real treasure!

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SEWARD SQUARE
Washington, D.C.



God's special creatures . . . A gallery of some of Michael Collins Piper's best friends over the years. Clockwise: the inimitable roly-poly Big Cat; the magnificent Baron; Sweet, stout Miss Marey; my mother's beloved Wolfgang (and me); the one and only Mr. Parsche; Blackie—who ran away—shaking hands with his little brother (me); and (top left), the gentle, loving Bandit. All very nice friends who are most fondly remembered.

DEDICATION

To the Helpless Four-Legged Creatures of God Mercilessly Slaughtered by the Israeli Military at the Little Neighborhood Zoo in Gaza

Nobody seemed to care about the 1,400 Christian and Muslim men, women and children killed by Israel during the invasion and siege of Gaza beginning at the end of 2009—but maybe some people will care about the innocent caged animals slaughtered by Israeli soldiers at the little zoo in Gaza.

It's a fact: Israeli soldiers rampaged through the tiny zoo and shot as many innocent animals at point blank range as they could.

Although it should have been a worldwide scandal—on the front page of every daily paper and on every nightly broadcast on television and radio—it was not.

While some defenders of Israel attempted to suggest that the zoo and its animals were unintended "collateral damage" of war-time, caught in military cross-fire, the evidence demonstrates otherwise.

The soldiers of "America's dearest ally" went into the zoo itself and shot the poor monkeys in their cages. A mother monkey tried to hide with her baby in a clay pot, but the Israelis shot the pot to pieces and killed them.

Although the soldiers of "the apple of God's eye" fired on the two lions, those wily four-legged cats managed to escape from their lair and hid in one of the zoo offices.

And while the Israelis did not shoot the foxes, those little fellows turned on each other for food when the zookeepers were not able (due to the military action in Gaza) to get there in time to feed them. The hysterical foxes mauled each other to death in a frenzied act of cannibalism.

A pregnant camel died after a missile cut her down, tearing a foot-long hole in the side of the fabled "horse of the desert." A pathetic picture of the camel, which clearly took some time to die—very much in agony—was released to the world by the zoo authorities, but few people anywhere saw the ugly image.

While Israel has grandly asserted its military is the "most moral" armed force of any nation on the planet, the real nature of Israel was bared to the world—although not to the extent that it should be—when the truth about the Israeli army's violent and malicious attack on the animals in the Gaza Zoo came to the fore.

The horrible story was told in the January 25, 2010 issue of *Gulf News*, published in Abu Dhabi, and was repeated on websites on the Internet, but a check of the vaunted "news" source of Google, the

Internet giant (owned by two billionaires who are supporters of Israel) indicates that the story has never appeared in any newspaper or magazine catalogued by Google.

But the "moral" Israelis weren't content with butchering the animals. They even defaced the walls of the main building and ripped out one of the toilets.

When the zookeeper was asked why the Israelis targeted the zoo, he laughed in irony and said, "I don't know. You have to go and ask the Israelis. This is a place where people come to enjoy themselves. It's not a place of politics."

Responding to claims by Israel that Palestinians were firing rockets from civilian areas (including the zoo) the zookeeper said: "There was not a single person in this zoo. Just the animals. We all fled before they came. What purpose does it serve to walk around shooting animals and destroying the place?"

During the previous four years, the zoo was the most popular place in Gaza for the Christian and Muslim children of Gaza. There was nowhere else for people to go. The Israelis destroyed the zoo and God's dear innocent four-legged creatures therein.

And may God damn them for it!

To the Israelis—and all who would try to defend or explain away this crime—I have but one simple comment: "Incidents such as this *are* the cause of anti-Semitism" and that's why—like the bold Arab warrior—a genuine Semite—honored on this book's cover—we're ready to fight them to the finish. And *we* are going to win . . .

And a very special dedication . . .

TO PHILLIP F. TOURNEY

No matter how much I have written in this book—or in any of my many others—there's no way that I can convey the reality of what faces our world today as well as Phil Tournay has done in his book, *What I Saw That Day*, his personal account of the horrific attack by Israel on Phil and his mates aboard the *U.S.S. Liberty* on June 8, 1967.

Phil and the men of the *Liberty*—those who lived and those who died—saw the face of the Devil that day.

A good and decent man—a genuine hero—Phil is a statesman in the classic sense and much deserving—along with the men of the *Liberty*—of far more tribute than these simple words here.

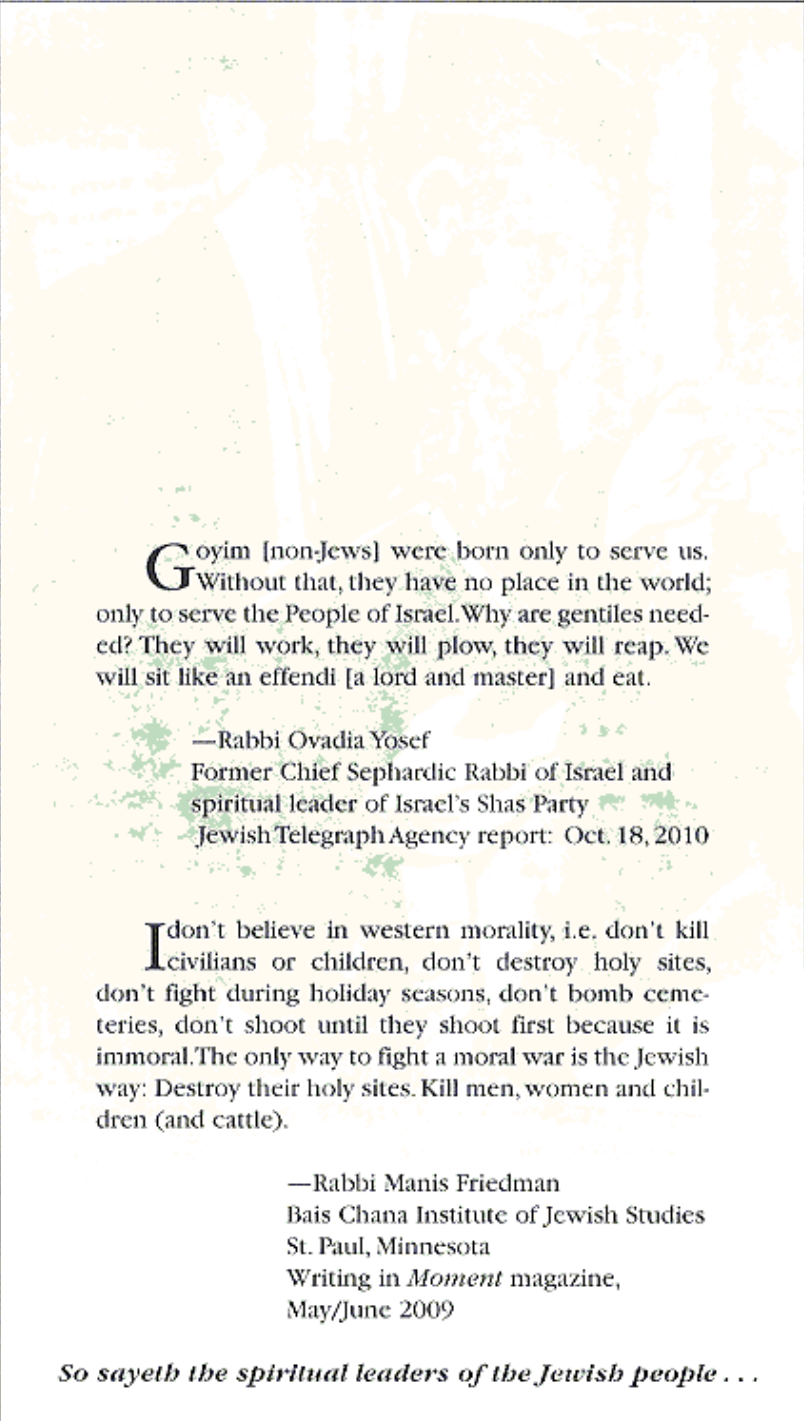
I am honored to call Phil my friend.

—MICHAEL COLLINS PIPER

Meet Some Famous Anti-Semites . . .

Here is a list of notable people (past and present) accused of being "anti-Semitic" or insufficiently supportive of Israel. This is just a handful! See the appendix for an even more extraordinary list. But please be warned: If you admire any of those individuals listed, you might be accused of "admiring an anti-Semite."

- President Richard Nixon
- President Jimmy Carter
- President Gerald Ford
- Sen. Robert F. Kennedy (D-N.Y.)
- Sen. Charles Percy (R-Ill.)
- Sen. Adlai Stevenson (D-Ill.)
- Sen. Mike Gravel (D-Alaska.)
- Rep. Paul Findley (R-Ill.)
- Rep. Ed Zschau (R-Calif.)
- Rep. Mervyn Dymally (D-Calif.)
- Rep. John R. Rarick (D-La.)
- Rep. Jim Traficant (D-Ohio)
- UN Ambassador Bill Scranton
- Gov. John Connally (D-Texas)
- Defense Secretary Caspar Weinberger
- General George Patton
- General George Stratemeyer
- Colonel Charles A. Lindbergh
- General George V. Strong (Chief of Military Intelligence - 1942-45)
- Major General George Van Horn Moseley (U.S. Army Asst Chief of Staff)
- Colonel Sherman Miles (Chief of Military Intelligence)
- General George Brown (Chairman, Joint Chiefs of Staff)
- Admiral Thomas Moorer (Chairman, Joint Chiefs of Staff)
- Gen. Pedro Del Valle (U.S. Marines)
- Walt Disney
- Thomas Edison
- Henry Ford
- Carl Jung
- Truman Capote
- H. L. Mencken
- Theodore Dreiser
- Lord Byron
- Nathaniel Hawthorne
- Ernest Hemingway
- Thomas Carlyle
- Henry James
- F. Scott Fitzgerald
- Henry Adams
- T. S. Eliot
- George Eliot
- Washington Irving
- Jack Kerouac
- Gore Vidal
- Percy Shelley
- Rudyard Kipling
- C. Northcote Parkinson
- H. G. Wells
- D. H. Lawrence
- Franz Liszt
- James Russell Lowell
- Somerset Maugham
- Henry Miller
- Eugene O'Neill
- Sir Walter Scott
- Ezra Pound
- George Sand
- George Bernard Shaw
- Johannes Brahms
- Richard Wagner
- William Faulkner
- Robert Louis Stevenson
- George Orwell
- President John F. Kennedy
- President George H.W. Bush
- President Harry Truman
- Sen. William Fulbright (D-Ark.)
- Sen. Jim Abourezk (D-S.D.)
- Sen. Ernest F. Hollings (D-S.C.)
- Rep. Cynthia McKinney (D-Ga.)
- Rep. Pete McCloskey (R-Calif.)
- Rep. Mary Rose Oaker (D-Ohio)
- Rep. Gus Savage (D-Ill.)
- Rep. Steve Stockman (R-Texas)
- Rep. Earl Hilliard (D-Ala.)
- UN Ambassador Andrew Young
- Defense Secretary James Forrestal
- Secretary of State James Baker
- General George C. Marshall
- General Albert Wedemeyer
- General Robert Wood



Goyim [non-Jews] were born only to serve us. Without that, they have no place in the world; only to serve the People of Israel. Why are gentiles needed? They will work, they will plow, they will reap. We will sit like an effendi [a lord and master] and eat.

—Rabbi Ovadia Yosef

Former Chief Sephardic Rabbi of Israel and spiritual leader of Israel's Shas Party

Jewish Telegraph Agency report: Oct. 18, 2010

I don't believe in western morality, i.e. don't kill civilians or children, don't destroy holy sites, don't fight during holiday seasons, don't bomb cemeteries, don't shoot until they shoot first because it is immoral. The only way to fight a moral war is the Jewish way: Destroy their holy sites. Kill men, women and children (and cattle).

—Rabbi Manis Friedman

Bais Chana Institute of Jewish Studies

St. Paul, Minnesota

Writing in *Moment* magazine,

May/June 2009

So sayeth the spiritual leaders of the Jewish people . . .

A Note From the Author . . .

I've stared terrorism in the face. It's chilling. Not many Americans have had that experience. You have no idea what it's like to be surrounded by armed police officers protecting you from known terrorists who are out to get you just because you said something critical about a foreign nation—in this case, Israel. That's what happened to me in 1998 at Saddleback College in Orange County, California.

Following the announcement I had been invited to lecture at the college—discussing my book, *Final Judgment*, which contends Israeli intelligence played a role in the JFK assassination (as a consequence of JFK's effort to prevent Israel from acquiring nuclear weapons)—the nation's foremost Jewish organization, the Anti-Defamation League (ADL) of B'nai B'rith, instigated a major public uproar, pressuring the college to cancel my lecture.

Nonetheless, I still traveled to Orange County to speak publicly to the college board of trustees, standing up to the ADL's intellectual terrorism, its ruthless, un-American efforts (while masquerading as a "civil rights group") to suppress my First Amendment right to free expression.

It was then that Irv Rubin, the leader of the violent terrorist Jewish Defense League (JDL), jumped into action. Rubin showed up at the college and publicly threatened my life.

Learning Rubin was going to be on the scene, the police stood ready. They took Rubin seriously, knowing the JDL had a long history of violence—including murder—to the point the FBI had ranked the JDL as one of the foremost terrorist groups then operating on American soil. And it's no surprise that in 2001 Rubin was arrested for planning to bomb a mosque and the office of a U.S. congressman, after which Rubin died—ostensibly a suicide—in prison.

Although, over the years, the ADL publicly denounced Rubin's violence, maverick Jewish journalist Robert I. Friedman revealed that the JDL was directed by Israel's intelligence service, the Mossad, and that the JDL was funded by respected American Jews who also financed the ADL. In short, the JDL was doing the ADL's street-level "dirty work."

So all the while that public spokesman for the ADL—typically a wise and friendly old rabbi—a Holocaust survivor—was in his den studying the Torah and publicly preaching "brotherhood," the ADL's hired thug, Irv Rubin, was down the street planting bombs and committing murder.

In fact, the ugly Neanderthal visage of Irv Rubin reflected the true face of the ADL and the forces behind it: the wealthy and influential Jewish elite, the satellites of the global Rothschild dynasty which is itself the driving force behind what is called "The New World Order."

I was targeted because these forces decided that I was an "anti-Semite." Perhaps now you'll understand why I've written this book. And maybe you'll join me in the fight against the worst terrorists of all.

For over 30 years Michael Collins Piper has been fighting against needless wars and global imperialism. He's traveled 'round the world telling good people all over the planet that *real* Americans do not support the criminal actions of the Zionist elite who reign supreme on American soil . . .



Above, left, Michael Collins Piper shares a light moment in Kuala Lumpur with longtime former Malaysian Prime Minister Dr. Mahathir Mohamad. Right, Piper—a renowned animal lover—visits the memorial, at Tokyo's famed Yasukuni Shrine, to the dogs who served alongside Japanese troops in wartime. Below, right, with Iranian President Mahmoud Ahmadinejad. Below, left, Piper lectures before the Arab League think tank, the Zayed International Center for Coordination and Follow-Up, in Abu Dhabi in the United Arab Emirates.



Below, left, at Red Square in Moscow. Center, Piper smiles for the camera with Dr. Sanusi Junid, president of the International Islamic University in Malaysia (left), and Count Hans Christophe Von Sponeck (right), former Assistant Secretary General of the United Nations and coordinator of the UN's humanitarian program in Iraq prior to the American invasion. At right, conducting his radio forum on the Internet at michaelcollinspiper.podbean.com.



WHAT THIS BOOK IS ABOUT . . .

Challenging an Ugly History of Lies, Bullying and Double Standards:

Over the last decade I have had the great privilege of having traveled all over the world to meet and speak with vast numbers of people in both public and private forums discussing the very issues addressed in this volume. I have been to Moscow, Russia, to Kuala Lumpur, Malaysia, to Tokyo, Japan, to Tehran, Iran, to Abu Dhabi in the United Arab Emirates, and all across Canada.

During those travels I have met some of the richest people on the planet and some of the poorest people as well. I have met world leaders and distinguished industrialists and financiers and diplomats and academics—not to mention “regular” folks from all walks of life.

And if there is one thing I can say with unqualified certainty, it is this: “they” do not “hate us,” as the Jewish propagandists in the media are forever proclaiming. Rather, if I heard it said once, I heard it said a hundred times: “We don’t hate America. We don’t hate the American people. What we do hate is the way the Jewish agenda is being carried out through the American government to wage war all over the planet. We hope the American people will stand up and fight and take back their country before the world is destroyed.”

It is as simple as that.

And that’s why I have chosen to do my damndest to work against these forces that have brought my country to where it is today. They call me an “anti-Semite” and all manner of defamatory names, but I will not let them silence me. To Hell with them.

While my critics proclaim themselves the Chosen People of God and declare themselves the ultimate inheritors of the world—the rest of humanity, the “Goyim” be damned—I can only but recall the words of Joe Biden (now vice president of the United States) at the Democratic National Convention in 2008, paying tribute to his mother. He said:

My mother's creed is the American creed. No one is better than you. Everyone is your equal, and everyone is equal to you. . . .

When I got knocked down by guys bigger than me, and this is the God's truth, she sent me back out the street and told me, “Bloody their nose so you can walk down the street the next day.” And that’s what I did.”

And that is precisely my thinking. And that is my intention. I’m tired of the lies and the bullying and the double standards that are the foundation upon which the monstrous misconduct of U.S. foreign policy

now stands—the direct consequence of inordinate (extraordinary) Jewish financial (and thus political) power in America today, a level of influence made more ultimately substantial due to the massive Jewish control of the mass media, a fact that only liars or fools would deny.

This provocatively titled work that I now present for inspection is primarily a broad-ranging reflection upon my quite diverse (and, I think, often interesting) personal experiences in journalism and broadcasting that have brought me to this point in my life where I have been formally reckoned to be an “anti-Semite” (whether that label is accurate or not). But the book is much more than that.

Part memoir, part polemic, part pedantry—a no-holds-barred effort to examine in honest terms one of the most written-about subjects in all of history, an endeavor to explore this thing called “Anti-Semitism,” we will seek to determine if what is described as “Anti-Semitism” is just that or whether it is something quite the opposite: a defensive reaction against Jewish attitudes (and, dare I say, “intrigues”) that play such a major role in America (and the world) in this, the 21st Century.

I make no apologies—none at all—for the tough talk or the candor to be found in these pages. If you are easily distressed by frank opinions, undisguised and by no means cast in terms of political correctness, I ask you—no, I beg you—to read no further.

Many people advised me that I should not write about my own life experiences—that it was “too personal”—but, as the old saying goes, “Names Make the News.” You see, while I have not only spent the entirety of my professional career reporting the news, I have—to a certain degree (as you’ll see)—also been “in” the news myself, as a direct consequence of my career-long link to the Problem of anti-Semitism.

This is a deadly serious topic, and I do not use the term “deadly” lightly for we are talking here about the survival of mankind.

I salute “those foreigners”—Christians, Muslims, Buddhists, Hindus, members of obscure tribes and religious sects all over the world whose names I do not even know—who stand with the American people and pray that more and more Americans—in the days ahead—will come to realize that there is a genuine need for global unity.

It is time for hands across the water, to bring about the very real “change” (to use a popular refrain of the day) that will put an end to the policies that are strangling America and threatening to destroy our world. In the end, I’m confident, we will prevail.

We don’t need more war. We don’t need more imperialism. We don’t need a New World Order—at least not the kind that the internationalist plutocrats desire. With this book I hope in some small way to help avert these ever-present dangers . . . before it’s too late.

THE CONFESSIONS of an ANTI-SEMITE

*In *The Confessions of an Anti-Semite*, my colleague, Michael Collins Piper, has written a book straight from his heart. In doing so, he has expressed opinions of millions not so courageous as he.*

I welcome this pivotal work in which Mike courageously explores the major existential problem of our time, the negative influence that a highly-organized minority—an historically alien influence—has on America’s and, in fact, the entire Western world’s policies and indeed the destiny of our people.

Warmly endorsing this book, I commend it to the attention of my fellow Americans and to all peoples who share a stake in the survival of humankind.

—WILLIS A. CARTO



I detest [the Jews] and everything connected with them, and I live only and solely with the hope of seeing their demise, with all their accursed Judaism. I want to see all the lenders at interest taken out and executed. I am myself more than ever at odds with my time. I detest it and everything that belongs to it, and live only in the wish to see the end of it, with all its infernal Jewry.

—Henry Adams

Rome was a blessed garden of paradise beside the rotten, rswindling, lying Jews, represented by . . . the gang that have been manipulating the country for the last few years.

—Brooks Adams

And when the Jews have got absolute control of finance, the Army and navy, the press, diplomacy, society, titles, the government, and the earth's surface, what do you suppose they will do with them and with us? That question will eventually drive me mad.

—James Russell Lowell

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NO, THIS IS NOT AN ANTI-SEMITIC RIOT. Instead, this period illustration from the World War I era shows “good patriotic” Americans pillaging a store owned by a German-American businessman. Although the media today talks much of “anti-Semitic” outrages in America, few Americans know that German-Americans (as well as Italian-Americans and Japanese Americans) were subjected to this kind of bigotry and terror during wartime in America in the 20th Century. Unfortunately, only “anti-Semitism” seems to be worthy of note. Why?

THE CONFESSIONS of an ANTI-SEMITE

How can you take Jews seriously? All they think about is anti-Semitism. They have no concern for national issues.

—General Reynaldo Bignone,
President of Argentina (1982-1983)
The Los Angeles Times, Oct. 6, 1983

The strength of the vampire is that people will not believe in him.

—Dr. Abraham Van Helsing in *Dracula*

WOLNOŚĆ BOLSZEWICKI



Although many non-Jews have questions about what the term “Jewish” means, the individuals pictured here—all prominent figures—have defined themselves as Jews and are considered to be Jewish by the popular definition of the word, no matter how much some Christians might strenuously debate who is a “Jew” (and who isn’t) and which people are “the true Israel.” Shown are Soviet butcherer Leon Trotsky (left) and below (clockwise): Jewish Defense League terrorist Irv Rubin, famed international organized crime syndicate chief Meyer Lansky, plutocratic financier Jacob Rothschild, billionaire media baron S. I. Newhouse, Jr., global intriguer Henry Kissinger, and terrorist-turned-Israeli Prime Minister Menachem Begin.

A Gallery of Prominent Jewish Leaders



A Note About “Usage and Abusage” and the (Inflammatory) Title of This Book

Don’t use the term “anti-Semite” in the title of your book! That was the urgent warning of a sensitive reader who saw this manuscript in rough form. “Call yourself an ‘anti-Zionist,’ he cautioned, adding, “Then they can’t say you admit being an anti-Semite.”

But I told him, laughing, “Well, for thirty years I’ve been branded an anti-Semite. And besides, those people who decide who’s an anti-Semite—and who isn’t—say that anti-Zionists are anti-Semites anyway. They say that people who call themselves ‘anti-Zionist’ are really just adopting code-words. I’m damned if I do and damned if I don’t. It’s that simple.”

And that’s precisely why I used the term “anti-Semite” in the title of this book—for the very purpose of driving home the point that the Jews and the Zionists (who include a lot of so-called Christians among their ranks) are constantly engaged in a very insidious form of linguistic legerdemain—putrid trickery of the worst sort—in order to smear those who stand in the way of the Jewish Agenda, whether it has to do with the state of Israel or some domestic affair in which the Jews, as a group, perceive themselves to have a vested interest.

And that is something that we will address *in no uncertain terms*. That is as it should be. If we cannot speak directly about a subject, then we are subjecting ourselves to self-censorship and playing the game of those who want to enforce censorship upon us.

As it stands, it is the Jews who feel that they—and only they—should have the right to define anti-Semitism and to discuss the subject under the particular parameters they deem appropriate. And as the record shows, the Jews prefer to talk (and endlessly at that) about the consequences of anti-Semitism, but not about its causes, that is, the “why” of anti-Semitism. And that’s a topic in and of itself.

The point is: we *need* to discuss “anti-Semitism”—however it is defined (and there are some rather amazing definitions, at that). And there is even some debate among the Jews as to whether the term should be rendered as “anti-Semitism” or “anti-semitism” or just plain “antisemitism.” In these pages I have opted for “anti-Semitism.”

And while both Jews (and some non-Jews, for reasons of their own) often engage in spirited give-and-take about “who’s a Jew and who isn’t,” the fact remains that it is the Jews who reserve for themselves the final say in answering that question, whether others like it or not.

For our purposes here, we accept, as a matter of stipulation, the Jewish definition of Israel being a “Jewish” state and the common acceptance of the concept that there is a “Jewish” people who call themselves Jews and who, more importantly, remain loyal to a Jewish Agenda, both national and international: culturally, religiously, politically.

So let us discuss this thing called “anti-Semitism”—*no holds barred*.

<p>NEW WORLD ORDER PLEGED TO JEWS</p> <hr/> <p>Arthur Greenwood of British War Cabinet Sends Message of Assurance Here</p> <hr/> <p>RIGHTING OF WRONGS SEEN</p>	<p>which Jews have suffered and continue to suffer today because of Hitler's "disorder and lawlessness." Mr. Greenwood, sending the Jews of America a message of "encouragement and warm good wishes," wrote:</p> <p>"The tragic fate of the Jewish victims of Nazi tyranny has, as you know, filled us with a deep emotion. The speechmen in the League of seven years ago, with their horror with country has lapse into "The Br</p>
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Some make a mint fighting Hitler and the Nazis, but ignore the origins of the New World Order . . .

On October 6, 1940, *The New York Times* featured a revealing story reporting that Arthur Greenwood—deputy leader of the British Labor Party and member without portfolio in the British War Cabinet—had "assured the Jews of the United States that when victory was achieved an effort would be made to found a new world order based on the ideals of 'justice and peace,'" and that—as the *Times* assessed it—"after the war an opportunity would be given to Jews everywhere to make a 'distinctive and constructive contribution' in the rebuilding of the world." The *Times* not only featured the phrase "New World Order" in the headline, as shown above, but in a secondary subhead repeated the concept: "New World Order Forecast." As anyone who understands the special role of the *Times* as a voice for Jewish interests—and the New World Order—knows, this specific phraseology was no accident.

Now, today, long after Hitler and the Nazis were vanquished in World War II, they are still the subject of constant discussion by Alex Jones—the self-described "biggest name" in the "truth movement," whose lucrative career was launched by a Jewish-owned television station in Texas and now sponsored by the Jewish-owned radio giant Sirius—and by Glenn Beck, the television and radio rabble-rouser made into a superstar by Zionist billionaire Rupert Murdoch's Fox News.

Through their never-ending chatter about "Hitler and the Nazis and the Holocaust," Jones and Beck (and lesser-known like-minded mimics) lend a helping hand to the perpetuation of the linguistic trickery that keeps the Jewish Agenda (underlying the New World Order) before their followers and in the forefront of public debate.

By forever ranting about the non-existent "threat" of Nazism which they claim is now rising to the fore in America and around the globe, Jones and Beck misdirect attention to Hitler and Nazism and away from the real forces that constitute the enemy of civilization.

PREFACE

Hitler and the Nazis and the Holocaust and Anti-Semitism: The Linguistic and Rhetorical Propaganda Foundation of the Drive for a New World Order

The term "anti-Semite" has become one of the most often-used (and indeed over-used) smear terms utilized today. And as we all know all too well, we often find comparisons to "Adolf Hitler" and "the Nazis" to be a frequent brickbat hurled against a variety of people with free abandon by both those on the "left" and those on the "right"—although, in reality, the terms "left" and "right" really don't mean that much anymore, if they ever meant anything at all.

In fact, if we look at this phenomenon we find that, perhaps even more so, it is those on the modern "right" who are most comfortable with raising the "Nazi" specter even more so than those on the left. Everybody from Glenn Beck—the biggest "right wing" mouth in "mainstream" media—to Alex Jones, the self-proclaimed "biggest name" in the truth movement (largely Internet-based) seems to have a preoccupation with Hitler and the Nazis—a theme concurrent with the 24/7 non-stop talk about "the Holocaust" and "anti-Semitism" in the media today.

These themes have become part of the linguistic foundation—the linguistic legerdemain—of those forces that are a part of the effort to advance what is popularly referred to as "The New World Order."

My earlier book, *The New Babylon*, explored the real history and origins of the New World Order, introducing the volume with the following assessment that is worth again referring to here:

To understand the concept of what is commonly referred to as "The New World Order"—the idea of a "one world" or "global" government—we must acknowledge these critical factors:

- THAT the origins of this grand scheme, the New World Order, do (beyond any question) lie in the ancient teachings of the Jewish Talmud;
- THAT, ultimately, the New World Order is an intended realization of the Talmudic dream of what has been called "The Jewish Utopia," that is, a global Jewish Imperium, rule of the planet by the Jewish elite;
- THAT the rise of the Zionist movement (dedicated to the creation of a Jewish state—that is, the State of Israel—as a geographic and political entity has been integral to the plan for a New World Order, the philosophical foundation of the Jewish Imperium;

- THAT the rise of International Jewish Finance and the consequent emergence of the Rothschild Dynasty as the foremost influence in that realm are central to the program for advancing the New World Order;
- THAT the consolidation of Rothschild power over the British Empire laid the foundation for the framework of the New World Order;
- THAT the United States today—as a result of Rothschild influence within—is now the virtual engine of Rothschild power, that the United States constitutes “The New Babylon” in the Jewish world view, the force to be utilized for achieving the New World Order.

In *The New Babylon*, there was no intent to suggest that “the Rothschilds” or “the Jews” or “the Zionists” are in *complete* control of the mechanism of power in our world today. However, their influence is so substantial that they can be referred to as the fulcrum upon which the *balance* of modern power rests: Every day they work relentlessly to make certain that, in the end, they do achieve *absolute* power.

There are still forces, even at high levels, resisting the Jewish Utopia. However, there are many non-Jewish powers that accept the Jewish influence as a reality that must be dealt with. These elements have thus surrendered and thus cooperate with the New World Order, hoping to be granted a few crumbs when the Jewish Utopia comes into being.

But they are fooling themselves, for they fail to understand the philosophical intentions of the New World Order so clearly outlined in Jewish teachings. In truth, the age-old Jewish dream of a New World Order—set forth in the Talmud and even found in the Old Testament—was, in a definitive sense, the driving force behind the rise of the Rothschild Empire.

The constant refrain—the mantra, the chant—about “Hitler and the Nazis” and about “the Holocaust” and “anti-Semitism” has emerged, beyond question, as the linguistic foundation for the propaganda behind the drive for the New World Order. Those who utilize this rhetoric are doing so for the purpose of negating all who stand in the way of the global Jewish agenda, perpetuating the theme that those who speak out in opposition to the New World Order are enemies of mankind—the “new Nazis”—to be shunned, silenced, jailed and, really, even to be killed.

It is no coincidence that, in recent years, major players on the global stage charged with anti-Semitism (or lending support to the opponents of Zionism) have challenged—and are targets of—the New World Order.

In *Superclass: The Global Power Elite and the World They Are Making*—a volume openly acknowledging the influence of such New World Order institutions such as Bilderberg, the Trilateral Commission and the Council on Foreign Relations—Jewish author David Rothkopf writes (approvingly) of the new global “superclass” and says the “politi-

cal fault line” for the 21st century is the battle of “Globalists vs. Nationalists”—that there is an emerging “global network of antiglobalists” who stand in opposition to the aims of the “superclass” (that is, the New World Order elite). Rothkopf summarized the nature of the conflict:

At the core of the “anti-network” is a small group of leaders, linked by many shared characteristics and attitudes though they come from widely different regions of the world.

They might be characterized as “nationalists,” or opponents of the United States, or critics of Western-led globalization. . . .

In their view, globalization is old Western imperialism dressed up in new clothes, and they are reacting to it much as they were trained to react to such incursions. . . .

Whether you characterize it as nationalist vs. internationalist, populist vs. globalist, or anti-neo-imperialist vs. pro-American globalization, the fact is that the battle lines are drawn.

Rothkopf specifically named three figures who are among that “small group of leaders” challenging the New World Order: Iranian President Mahmoud Ahmadinejad, Venezuelan strongman Hugo Chavez, and Russian leader Vladimir Putin. (And to that list we add such others as Malaysia’s valiant Dr. Mahathir Mohamad, no-nonsense Alexander Lukashenko of Belarus, and Syria’s courtly Bashir Assad.)

Rothkopf’s opinions are no idle chatter. He speaks from very real “insider” status, being a member of the “superclass” himself. He served as managing director of Kissinger Associates, the international consulting firm of former Secretary of State Henry Kissinger, one of the foremost modern-era architects of the New World Order.

So Rothkopf’s candid assessment confirms that the real conflict in our world today is—as it always has been—the fight by nationalists worldwide to preserve their nations’ sovereignty in face of the push by cosmopolitan internationalists to set in place a global imperium. Rothkopf’s admissions are a clear sign the New World Order elite recognize there are serious forces aligned against them.

Unfortunately, groups such as the John Birch Society promote the globalist line by attacking nationalists such as Ahmadinejad, Chavez and Putin, failing to recognize—or deliberately ignoring—the fact that these leaders oppose the New World Order.

The tired labels of “liberal” and “conservative” never meant anything of consequence, just as there is no difference, on major international issues, between the Democrats and Republicans. The real battle is between the globalists and the nationalists.

And as difficult as it will be for many to accept, the fact is that the Jewish power elite (and most Jews) are allied with the New World Order. This point cannot be overstated.

In addition, it should be noted that the recent avalanche of rhetoric regarding the purported threat from Islam—witness the idiotic outcry against the alleged possibility that Islamic Sharia Law might take hold in America—is also central to the propaganda that is integrally related to (and coming from essentially the same sources as) the unending talk of the dangers of “Nazism” (which died in 1945) and “anti-Semitism.”

In truth, Islam stands as a formidable force in opposition to the New World Order and that is precisely why those promoting a New World Order find it so critical to advance the anti-Islamic rhetoric in both the mass media and in the realm of so-called “independent” media as well.

Free-thinking voices—such as respected writer and broadcaster Mark Glenn—who have spoken out against the rampage against Islam that has been unleashed—even within the self-styled “truth movement”—have paid a mighty price for so doing.

As Glenn has said, “The words and rhetoric about the Nazis and Anti-Semitism and the assault upon Islam are not incidental bolts, nuts and screws within this propaganda mechanism. Rather, they are the pistons and sparkplugs—and gasoline—without which the New World Order’s machinery could not and would not function.” Glenn says it can all be reduced to a bumper-sticker style message, simple—yet profound: “Pro-Israel + Anti-Islam = New World Order.” And he’s right.

Glenn points out that the Christians and Muslims of Palestine and Iraq and Afghanistan who live under constant siege, driven from their homes, living in tents and shanties without electricity or water—all a direct consequence of wars brought upon them by Jewish power in America—know full well who the enemy really is. It is Glenn’s fear (and my fear) that it will take some drastic cataclysm here in America to wake up more Americans—including the self-dubbed “patriots”—to the truth about what the Jewish global agenda (the New World Order) really is.

(Glenn’s website at theuglytruth.wordpress.com is an elegant and eloquent fact-filled antidote to the lies and defamations of Islam and of those who stand up to Jewish power and is heartily recommended.)

So the ugly bottom-line truth is that the non-stop caterwauling about Hitler and the Nazis and about anti-Semitism—not to mention, now, “the Muslims”—is the modern-day propaganda message of the New World Order and, as such, must be rejected, exposed, fought and laid to rest.

If this dangerous demagoguery continues to flourish, the New World Order will be able to maintain a mighty arsenal of ammunition that will vanquish those who have sought to stand in its way.

The Caribbean-born philosopher, Frantz Fanon—an iconic voice in the fight against colonialism during the 20th Century—wrote of “the language of the colonized” and urged “decolonizing the mind,” saying that “every colonized people . . . finds itself face to face with the language of the civilizing nation; that is, with the culture of the mother country.”

The situation America and the West now face is precisely parallel: We have been colonized by global Zionism which is effectively constitutes “the mother country” and our language and culture are inundated—some would say “infected”—with its linguistic poison. The Zionist colonizers have thus imposed their ideology upon us. It is their insidious tactic of indoctrination and misdirection that is absolutely front and center in the realm of discussion of public affairs in our world today.

The distraction of “Nazism” and—as the likes of Alex Jones and others of his ilk would have it—the threat of “the New Nazism,” coupled with the un-ending drumbeat about “anti-Semitism” and “the Holocaust” constitute mind control mechanisms designed to prevent people from confronting the *real* forces and ideology behind the New World Order.

The truth is that when one dares to mention Jewish media control or Jewish financial influence—or just simply the Jewish lobby (with tentacles that reach into all manner of domestic affairs, far beyond its role in foreign policy—that is a direct challenge to the New World Order.

Those who have been misled and told to “say nothing” when it comes to these matters are being led to the slaughter by Judas Goats (posing as “patriot leaders”) who win great acclaim (and make big money) by “exposing” a variety of nefarious, spooky-sounding conspiracies, but who—at the same time—avoid addressing the very real down-to-earth forces behind the New World Order they claim to be fighting.

And the real irony of it all is that these same phony patriots—who avoid mentioning the Jewish origins of the New World Order—are among the loudest and most vociferous in continuing to crank up the mantra about “Hitler and the Nazis” and “the Holocaust,” even to the point of suggesting that it is actually surviving remnants of the Third Reich—yes, those “Nazis”—who are really behind the New World Order. And some even say—get this—that “The Rothschilds aren’t really Jewish.”

Based on more than three decades of study and interacting with a broad-ranging number of very real experts, I say this with conviction: Jewish power does lie at the root of the New World Order and until that is acknowledged by those who say they are fighting against this intended Global Plantation, there is no way it will be defeated.

The first step in defeating the New World Order is casting aside its propaganda—particularly that surrounding the much-discussed issue of “anti-Semitism” that we are dissecting in the pages of this volume.



The March 24, 1933 issue of *The Daily Express* of London (shown above) described how Jewish leaders, in combination with powerful global Jewish financial interests, launched a boycott of Germany for the purpose of crippling that nation's already precarious economy in hopes of bringing down the new regime of Adolf Hitler, which intended to (and did) free Germany from the grip of predatory international usurers. This little-known declaration of war on Germany was actually the first shot fired in World War II. It set the stage, not surprisingly, for retaliatory self-defense measures by the Hitler government. Nothing is ever mentioned about this pivotal event in popular reportage of World War II, precisely because it would present Germany (and the history of the war) in an entirely new light.



One of the foremost propagandists for the modern-day Holocaust Industry is not even a historian but, instead, a professor of religion. She is Deborah Lipstadt, shown above being confronted by Michael Collins Piper outside the National Archives in Washington, DC. Lipstadt is frantically waving a copy of Piper's Holocaust-related book *Best Witness* (presented to her moments before by Piper) in a frenzied attempt to prevent her photograph from being taken. Not long afterward, famed Revisionist pioneer Willis Carto also confronted Lipstadt before a large audience at the archives, much to her distress. The full story of this amusing and revealing affair is told later in these pages, beginning on page 294.

FOREWORD

But What About The Holocaust? Some People Forget That War is Hell

So what about the Holocaust—which, perhaps, is more appropriately referred to as “the Holocaust” inasmuch as it has become an iconic concept that we hear about practically every day of our lives in some form in the print and broadcast media?

There is simply no way—in light of the ever-present commemoration of that period of 20th Century history—that we can proceed further in this volume without addressing this issue right up front.

Although we’ve already explored the nature in which the rhetoric about Hitler and the Nazis and anti-Semitism has become the foundation of the propaganda in favor of the New World Order, there will always be those people—good, decent folks, to be sure—who will stop dead in their tracks and raise such questions as these:

- Considering all the terrible things that happened to the Jews of Europe during World War II, shouldn’t we be concerned about the rise of New Nazis who will stir up—and indeed are now said to be stoking—“the New Anti-Semitism”?
- Shouldn’t the “historical fact” that “Six Million Jews—Maybe as Many as Ten Million or More—Were Murdered by the Nazis” be enough reason, standing alone, to curb discussion of matters that might create hostility to Jewish people?
- Isn’t the discussion of the Jewish lobby or referencing Jewish money power on Wall Street or criticizing the state of Israel the very kind of loose (and “hateful”) talk that led to the Holocaust?

Now, although, as we’ve pointed out, there are many well-meaning people who will raise these questions—as they have been conditioned to do so by the media—the truth is that these questions are the very type of rhetorical flourishes that are also coming from those who want us to avoid confronting the New World Order head on.

The New World Order forces want good people to be attuned to the Holocaust imagery. It is part—a vital underlying element—of the linguistic trickery used to redirect attention away from very real forces that are maliciously at work in our world today.

This relentless propaganda—raising memories (often imagined memories) of “the Holocaust” and its horrors—takes us on a daily and frightening whirlwind through time, a journey into the past, where we are forced to relive horrifying events that are reported to have happened more than sixty years ago.

The effect is that in so doing we are transported out of real time, out of reality, and told to empathize and sympathize with the Jewish people

(above all others) and do nothing—in our own era—that, in some way, could interfere with the agenda of the organized Jewish community and its New World Order patrons in the Rothschild dynasty and its global network. Otherwise, we're told, there will be "another Holocaust."

Now this is neither the time nor the place to discuss what did—or did not—happen during the events and period generally referred to as the Holocaust. So many skilled researchers and writers have already addressed those questions. To attempt to even summarize their work at this juncture would be a distraction.

Suffice it to say that anyone who is interested further in the topic should refer to the bimonthly historical journal, *The Barnes Review* (see its website at barnesreview.com) and see, in particular, its special "all-Holocaust issue" (first published in January/February 2001 and still available). I am pleased to mention, by the way, that I was the "guest editor" for that particular issue, of which there are now more than 100,000 copies in circulation, both in the United States and worldwide.

That issue of *The Barnes Review* covered all manner of matters relating to the facts and the myths about the Holocaust and is as good a primer as any for learning the truths regarding that matter that the New World Order so diligently works to keep under wraps.

And if there is anyone—who for whatever reason—fails to see that the suppression of discussion about the Holocaust is a very real matter of concern to the New World Order forces, note carefully that there were fourteen different countries (all among the so-called "democratic West") where people face up to five years in prison (or more) for daring to question "official" history regarding the Holocaust.

In a world where it is perfectly fine to discuss any and all subjects, "the Holocaust" is the one and only subject where we see the power of the police state enforced so broadly, so thoroughly, so forcefully. That alone should demonstrate the power of "the Holocaust" as the political club that it constitutes on behalf of the New World Order.

So although in these pages we are not going to attempt to dissect the myths and the lies surrounding the Holocaust, we are instead going to explore a number of aspects about this topic that are relevant in the context of our understanding of "anti-Semitism" (and related talk about "Hitler and the Holocaust") as part of the linguistic propaganda foundation underscoring the drive for the New World Order.

With that having been said, let us touch upon a point about "the Holocaust" that must be understood if we are able (in any way) to recognize the circumstances that led to the massive round-up and subsequent imprisonment of Jewish people in Europe during World War II. The facts about this matter give us a better grasp of just how precisely popu-

lar understanding of the period called "the Holocaust" has become so thoroughly skewed and how this basic lack of knowledge has been manipulated by those elements that are keeping the subject alive.

So let it be said: it was the Jews who brought on World War II. That is the basic foundation of World War II history that so few know about it. Here are the facts:

Long before the widespread deportations of the Jews of Europe to concentration camps in Germany and further East, the little-known point remains: Beginning in 1933 and into the years that followed, including the early years of World War II, which officially erupted on September 1, 1939, influential Jewish voices around the world were clamoring for war against Germany and aligning the Jewish people against Germany and those elements in Europe that were allied with the Third Reich.

Essentially—and this cannot be denied—the Jewish leadership committed their own people to the status of "enemy aliens" within the framework of those regions that were under German control (or which would eventually be under German control).

This significant (if ignored) fact of history casts a new perspective on the reasons for the decision by wartime Germany to remove Jewish people from areas where they could be dangerous to the Axis war effort, precisely as U.S. President Franklin Delano Roosevelt removed all Japanese from the West Coast and put them in concentration camps.

And while there are those who will cry to heaven that this is "no justification" for the deportation of the Jews and forcing them into labor camps and other forms of detention, it is a cold, hard fact—a reality of war—that cannot be avoided.

Now before we examine the proof of this, I want to digress for a moment and relate a personal story that, as you'll see, is quite telling. Some years ago I gave a brief outline of this little-known history to a friend of mine with a wide-ranging background in the American military during the Cold War (he retired as a captain) and service with U.S. Army intelligence (including a later recruitment by the CIA, which he rejected). He had immersed himself and became fluent in German, Russian, and French and was widely read about the events of World War II and he was a militant admirer, to an extraordinary degree, of British wartime leader Winston Churchill. So no "Nazi sympathizer" was he.

However—after carefully listening to my exposition regarding all of this—my knowledgeable and experienced friend reflected a moment and said, thoughtfully, "You know, in all of my reading about that time period, I never heard any of that. That's very interesting. I can see that the Germans may have had good reason to do what they did for their own reasons of national security and defending their war effort."

He hastily added, of course, that he didn't approve of the mass extermination of the Jews—which he continued to accept as a matter of fact and which point I did not argue with him—but he acknowledged that, from a national security standpoint, the German round-up of the Jews in Germany and throughout areas of occupied Europe did make sense.

Now I will be the first to acknowledge, in all honesty, that the attitude I have expressed in regard to this matter will bring roars of anger and outrage and disgust from many people—from those well-meaning people of good will and from those with a political axe to grind—but the truth is that the Jewish Experience in Europe before and during World War II is (however extraordinary) only just a part of that period of history, a time frame in which upwards of perhaps 70 million people died as a consequence of the events of the time.

It wasn't just Jews who died—although the Jews really don't want people to remember that.

And for those who doubt that the Jews want to have the legend of the Holocaust all for themselves, they need only refer to the Internet where there are a host of stories, from all manner of sources, documenting the fact that organized Jewish groups have repeatedly whooped up a big loud howl whenever non-Jews (Catholics, Lutherans, Poles, Hungarians, homosexuals—you name it) have tried, for their own reasons, to grab a piece of the Jewish-baked Holocaust pie.

For the historical record, it is well worth looking at the Jewish provocations against Germany—angry threats and declarations that appeared in the mass media (and in the Jewish community press) at the time. We cite these examples recognizing, of course, that Adolf Hitler came to power in Germany in 1933 after a decade of denouncing Jewish power, but hasten to point out that—as even many “mainstream” historians have acknowledged (although few people know it)—the truth is that, in the earliest days of Hitler's rule, neither Hitler nor his regime had much to say publicly about the Jews, (nor did they enact any particular policies that ran roughshod over Jewish interests).

Now, again, this is something that is little known, but it is an absolute fact and a fact that must—repeat **MUST**—be considered when weighing the words of the Jewish spokesmen who (even in the earliest days of the Third Reich) were working to bring global economic and political power against the German government.

Note, first of all, perhaps the best known of the early rantings against Third Reich Germany that appeared as a front-page headline story in *The Daily Express* of London on March 24, 1933—hardly more than two months after Hitler became chancellor. The headline declared: “Judea Declares War on Germany,” and the story reported:

All Jews worldwide declared war on the Third Reich. The Israeli people around the world declare economic and financial war against Germany. Fourteen million Jews stand together as one man, to declare war against Germany. The Jewish wholesaler will forsake his firm, the banker his stock exchange, the merchant his commerce and the pauper his pitiful shed in order to join together in a holy war against Hitler's people.

Compare that rhetoric with what would happen today if a major London newspaper reported that “All Muslims worldwide declared war on the United States.” There would be major clamoring for the round-up of Muslims on American soil—and that's a fact.

And while, of course, literally not “all Jews worldwide” had formally declared war on Germany, the impact (and the intent) was just the same. In fact, the Jewish declaration of war resulted in a global economic boycott—largely based in the United States and other places where Jewish influence was substantial—that caused serious harm to the still-crippled German economy, threatening to bring Germany to its knees.

(The full circumstances of this matter are detailed in American Jewish writer Edwin Black's much-heralded and widely-publicized 1984 work, *The Transfer Agreement*, published by Macmillan.)

Shortly thereafter, on June 16, 1933, famed and influential Zionist leader Vladimir Jabotinsky, operating out of Poland and throughout Europe and Palestine, told the Jewish world:

We [Jews] must destroy, destroy, destroy them, not only with the boycott, but politically, supporting all existing forces against them to isolate Germany from the civilized world . . . our enemy [Germany] must be destroyed.

The harsh reality of the words of Jabotinsky—one of the leading figures in the Zionist movement working to establish a Jewish homeland in Palestine—clearly demonstrate that the popular refrain (even on the part of anti-Semites) that “The Zionists collaborated with the Nazis” is just simply not as extraordinary as so many naive folks, particularly within the American “patriot” movement, like to think.

In fact, Jews in Palestine and Zionists in Europe and worldwide were closing ranks *against* the Third Reich, despite the fact that there was this brief, temporary cooperation between the Reich and certain Zionist elements in Germany who shared one tactical concern: arranging the departure from Europe of numbers of Jews who wanted to emigrate to Palestine (the history of which is outlined in the aforementioned work, *The Transfer Agreement*, by Edwin Black).

In New York City, not long after Jabotinsky's provocation, one of the most powerful Jewish leaders in America, attorney Samuel Untermyer, gave a speech broadcast nationally over WABC radio on August 6, 1933 in which he told his audience to join in the boycott of Germany. Critics called it Untermyer's "Sacred War" speech. He said, in part:

Each of you, Jew and Gentile alike, who has not already enlisted in this sacred war should do so now and here. It is not sufficient that you should buy no goods made in Germany.

You must refuse to deal with any merchant or shopkeeper who sells any German-made goods or who patronizes German ships or shipping.... we will undermine the Hitler regime and bring the German people to their senses by destroying their export trade on which their very existence depends.

So the truth is that—early on—powerful organized Jewish groups were already proving a serious threat to the national security of the German nation. *And this was just the beginning.*

In January of 1934 Zionist leader Jabotinsky upped the ante when he reflected on the Jewish campaign against Germany:

The fight against Germany has now been waged for months by every Jewish community, on every conference, in all labor unions and by every single Jew in the world.

There are reasons for the assumption that our share in this fight is of general importance. We shall start a spiritual and material war of the whole world against Germany.

Germany is striving to become once again a great nation, and to recover her lost territories as well as her colonies.

But our Jewish interests call for the complete destruction of Germany. Collectively and individually, the German nation is a threat to us Jews.

Lest anyone be inclined to dismiss these as the words of a "fanatic" (although they were), note too that—during that same time frame—David A. Brown, the national chairman of the United Jewish Campaign in the United States, declared: "We Jews are going to bring a war on Germany." And that was the Jewish rallying cry, one that was being trumpeted all across the United States.

In June of 1934 widely-renowned Jewish writer Emil Ludwig Cohen, writing in *Les Annales*, said forthrightly and in no uncertain terms: "Hitler will have war—he does not want war—but we will force it on him, not this year, but soon."

The passage of time did not bring about any softening of the Jewish attitude, despite the fact that many Jews remained in Germany under Hitler's rule and thus subject to possible retaliation. In 1937 Jewish professor A. Kulischer wrote:

Germany is the enemy of Judaism and must be pursued with deadly hatred.

The goal of Judaism of today is: a merciless campaign against all German peoples and the complete destruction of the nation.

We demand a complete blockade of trade, the importation of raw materials stopped, and *retaliation towards every German, woman and child.* (Emphasis added.)

In 1938, Jewish author Pierre Creange, writing in his book, *Epitres aux Juifs*, sounded the global trumpet:

Our fight against Germany must be carried to the limit of what is possible. Israel has been attacked. Let us, therefore, defend Israel! Against the awakened Germany, we put an awakened Israel. And the world will defend us.

War, of course, finally erupted on September 1, 1939 and just days afterward, Chaim Weizmann, president of both the international Jewish Agency and of the World Zionist Organization (and later Israel's first president), told British Prime Minister Neville Chamberlain in a letter published in *The London Times* on September 6, 1939 that:

I wish to confirm, in the most explicit manner, the declarations which I and my colleagues have made during the last month, and especially in the last week, that the Jews stand by Great Britain and will fight on the side of the democracies. Our urgent desire is to give effect to these declarations [against Germany].

We wish to do so in a way entirely consonant with the general scheme of British action, and therefore would place ourselves, in matters big and small, under the coordinating direction of His Majesty's Government. The Jewish Agency is ready to enter into immediate arrangements for utilizing Jewish manpower, technical ability, resources, etc.

In other words, very simply, "the Jews"—Weizmann's words, not "some Jews"—were joining in the war against Germany.

And, obviously, this was not something that went un-noticed by the German people or their leaders.

On September 13, the *Central Blad Voor Israeliten*, a Dutch Jewish newspaper, echoed Weizmann, railing that "The millions of Jews who live in America, England and France, North and South Africa, and, not to forget those in Palestine, are determined to bring the war of annihilation against Germany to its final end."

And on February 10, 1940, *les Nouvelles Littéraires*, summed it up in some rather revealing words: "Even if we Jews are not bodily with you in the trenches, we are nevertheless morally with you. This is *our war*, and you are fighting it for us."

All of these similar and repetitive declarations make it unfortunately all too clear: *the worldwide Jewish leadership had, on behalf of the Jewish people, declared war against Germany*, long before World War II actually broke out. And once that war was under way, the Jewish leadership further vowed support for England and, naturally, against Germany.

Can there thus be *any* doubt as to why Germany began massive round-ups and deportations of Jews in Germany and throughout Europe? No American today who expresses concerns about "homeland security" can *honestly* question why Germany did what it did at a time of war. And, as noted earlier, we can only recall the similar actions taken against Japanese Americans by the administration of Franklin Delano Roosevelt.

In short, if Jews truly wish to have open discussion about the tragic events of World War II, they had damned well better start telling the *entire* story as to why their people ended up in the concentration camps where so many Jews died of disease and starvation during World War II.

All of which brings up the manner in which the Jews have used the Holocaust and the imagery surrounding us as a bitter and brutal club to push forward their long dream of a Jewish Utopia—a New World Order.

It has been probably their most effective propaganda tool and, as we saw earlier, even some well-known American "patriot" types have fallen into the trap of echoing this New World Order rhetoric.

The use of the Holocaust in this manner, put simply, is designed to silence any and all who might declare their independence from the New World Order or express opinions that might deviate from the approved lines of thought enforced by the Jewish-dominated media.

In short, if you dare to challenge Jewish power, you are allied with Hitler—the Man Who Brought the World the Jewish Holocaust.

The warped and even disturbing nature of the Jewish attitude toward the Holocaust can be found in the 1989 book, *Holocaust: Religious and Philosophical Implications*, edited by John K. Roth and Michael Berenbaum, published by Paragon House.

There we find the most bizarre and remarkable thing: a reference to Terrence Des Pres, the author of a book about the Holocaust entitled *The*

Survivor: An Anatomy of Life in the Death Camps. Introducing a chapter from that book, entitled "Excremental Assault," Roth and Berenbaum quote one Emil Fackenheim who was speaking at a conference on the work of illustrious Holocaust Industry professional Elie Wiesel and there, at the time, was a discussion of Des Pres' book.

Describing Fackenheim's "whispery voice" (which seems to be common to many Holocaust Industry types), they note that Fackenheim uttered the following truly grotesque (but, in many respects, typical) commentary about Des Pres' writings: "I never use the word 'shit,' but the way Terrence Des Pres uses it, it becomes a holy word."

No, Fackenheim is not a back-alley pornographer or a Borscht Belt comic in the Catskills or a Jewish crime syndicate enforcer. Instead, this character—who says the word "shit" becomes "holy" when used by Des Pres—was trained as a rabbi and later ensconced at the University of Toronto as a "preeminent Jewish philosopher," hailed universally as both a militant Zionist and strong advocate of Orthodox Judaism.

In a similar vein, Jewish writer Israel Charny wrote a book on the topic of genocide and—recalling his reading of "Nazi hunter" Simon Wiesenthal's book, *The Murderers Among Us*—commented:

All of us must know how depraved men can be so that we can fight the madness around us . . . and in us . . .

The reading becomes exciting . . . One murderous incident follows another . . . My excitement mounts . . .

It is almost a sexual feeling . . . I flow into the next account of a killing and become one with the murderer . . .

Part of me still says this could never be me . . . but I am increasingly excited, and it is almost as if I am experiencing myself as one of the killers whom I swore I could never be.

In short, "the Holocaust" recalled in Holocaust writings as both a scatological and sado-masochistic sexual sensation. And remember: these were the words of Jewish writers—one of them a respected rabbi—not something dreamed up by a "hate-filled anti-Semite."

Reflecting on the commentary by the aforementioned Israel Charny, British writer Tim Cole wrote in his 1999 book, *Selling the Holocaust* (published by the distinguished academic firm, Routledge):

There are surely mixed motives in visiting "Auschwitz," just as much as there are in encountering the "Holocaust" in a book or film. On a more mundane—but still vitally important—level we can see the nature of "The Holocaust" in modern world life.

In his provocative work, which took issue with the exploitation of the Holocaust—subtitled “From Auschwitz to Schindler: How History is Bought, Packaged and Sold”—Cole reflected on what he called “Holocaust tourism” and the phenomenon of the surviving remnants of the Auschwitz concentration camp having evolved into what he referred to as “Auschwitz Land.” He commented:

It is the ultimate rubber-necker's experience of passing by and gazing at someone else's tragedy. In visiting the sites of death we are afforded a degree of titillation, albeit titillation camouflaged by more “worthy” reasons for visiting.

Cole has summarized the ubiquitous nature of discussion of the Holocaust throughout the Western media:

... [We] have come now come to the point where Jewish culture in particular, and Western culture more generally, are saturated with the “Holocaust.” Indeed the “Holocaust” has saturated Western culture to such an extent that it appears not only centre stage, but also lurks in the background....

The Holocaust has emerged—in the Western World—as probably the most talked about and oft-represented event of the 20th Century. . . . It is rare to read a newspaper in Britain or America—especially the Sunday papers—for more than a month without spotting a “Holocaust” story about Nazi gold, Swiss bank accounts, or a review of the latest book/film/play/exhibition on a “Holocaust” theme.

Cole wryly cited the words of the Jewish historian, Yaffa Eliach, who said: “There's no business like Shoah business.” (“Shoah” being the Hebrew word today representing “The Holocaust”) And Cole also pointed out that in 1996 a “Holocaust cookbook” was published in New York.

There is no realm, it seems, in which “The Holocaust” is ignored nor any realm to which it will not ultimately be linked.

And while Cole doesn't say this, this phenomenon of propaganda does indeed point toward the undeniable reality that “The Holocaust” is very much embedded in the rhetoric of the New World Order.

In fact, “The Holocaust” is *central* to the linguistic foundation of the New World Order—although even many American patriots do not seem to understand that point. Instead, they hype the Holocaust rhetoric just as enthusiastically—*maybe even more enthusiastically*—than the leading propaganda voices of the official Holocaust Industry itself.

In many respects, the Holocaust is also being used to bring the entirety of the Jewish people (particularly in America) into line. Cole noted that American Jews have increasingly come to consider the Holocaust as the underlying basis of Jewish identity, rather than Jewish history and tradition itself:

As a 1989 American Jewish Committee survey discovered, while only 46% of American Jews felt it was important to practice Jewish rituals, 85% said that the Holocaust was important. There is little question that in the 1970s and 1980s “The Holocaust” [Cole's quotation marks] assumed the critical role in the self-definition as Jewish.

Israeli Holocaust historian Yehudah Bauer has recognized this fact and noted the preponderance of the Holocaust as a force in modern society. Bauer wrote:

Whether presented authentically or inauthentically, in accordance with the historical facts, or in contradiction to them, with empathy or understanding or as a monumental kitsch, the Holocaust has become a ruling symbol in our culture. I am not sure whether this is good or bad, but it seems to be a fact.

Now while there are many people of good will who rush forward to say, “But it wasn't only the Jews who died in the Holocaust. Why, that damned Hitler killed millions of other people, too. He was a bad man. And a lot of people from a lot of countries died during the war as well.”

What those folks who say this don't realize is that when they mention the many other people who died (from a variety of causes) during World War II (including in the concentration camps) they are actually saying something that is officially not approved by even the most eminent promoters of “The Holocaust.”

Confirming evidence of this can be found in the work of one of the most arrogant beings ever to spread his bile on this planet, Elie Wiesel, a much-touted Nobel Prize winner whose never-ending talk about the Holocaust makes him a daily feature in the media.

In his 1999 memoir, *And the Sea Is Never Full*—rife with self-promotion, a hallmark of his pompous pronouncements treated by the media as if holy scripture—Wiesel makes it clear that Jews and only Jews are the people who underwent very special suffering during World War II. (Wiesel really is a piece of work. For more on his intrigues, see the informative website of Carolyn Yeager at carolnyeager.com.)

Particularly amusing about Wiesel's book are his vicious, concerted attacks on famed "Nazi hunter" Simon Wiesenthal—apparently perceived by Wiesel as a rival for access to lucrative Holocaust industry money and glory. But while all of this is entertaining for a reader with a critical eye—learning of these internecine Jewish squabbles over that favorite topic (The Holocaust)—what is truly revealing is Wiesel's discussion of former President Jimmy Carter during and after the ground-breaking of the U.S. Holocaust Memorial Museum. Wiesel sniffed:

President Carter speaks movingly and conveys a strong sense of history, but I am troubled by his reference to "eleven million victims." In the car that takes us back to the White House I ask him where he had obtained this figure. The source: the writings and speeches of Simon Wiesenthal. He insists on including all the victims: six million Jews and five million non-Jews.

I tell the president that this figure does not reflect the facts. The president is astonished: "Are you saying that there were no non-Jews in the camps?" I explain to him that yes, there were, and some of them were heroes of the resistance and brave humanists, but that they did not number five million; they were a fraction of that figure. Among the others there were fierce anti-Semites and sadistic criminals whom the Germans released from their prisons in order to supervise the camps.

"Would it be just, Mr. President, to honor their memory together with that of my parents?" The president never cited this figure again.

What an arrogant Jew! This much-heralded figure rejects the victimhood of all but the Jews. And he is not the only Jew saying this. And it is no wonder that there are so many people saying, in response: "We're tired of hearing about 'The Holocaust,' because—in fact—people are.

Fortunately there are some Jews who recognize the vile nature of the attitude expressed by Wiesel. For example, in her book, *Stars of David: Prominent Jews Talk About Being Jewish* (Broadway Books, 2005), Abigail Pogrebin reported that Jewish television news pioneer Don Hewitt of CBS—best known for his role in the popular "Sixty Minutes"—believes that Jewish interests are hurt by Jews who say their suffering surpasses all others'. Hewitt told her:

I once said to Steven Spielberg: "You would do your cause a lot better if you would acknowledge that the Jews weren't the only ones who ever suffered a Holocaust."

According to Hewitt, "We can not go on believing that nobody else had *tsuris* but us. There are a lot of people, there are a lot of Blacks, who say, 'holocaust, shmalocaust: We got lynched!' And they are right."

Hewitt described attending a party where he was attacked by media baron and powerful Jewish community figure, Mortimer Zuckerman, and Jewish media personality, Barbara Walters, who berated him, saying, "How could you do that story at this terrible time in Israel's history?" (referring to a "Sixty Minutes" broadcast critical of Israel).

Hewitt said that he responded: "How about the stories we did at that terrible time in America's history in Vietnam? Were you worried about that." Hewitt said he was "shocked" at the attitude of Zuckerman and Walters and then commented:

I get accused of being a self-hating Jew because I'm critical of Menachem Begin. Nobody ever called me a self-hating American because I was critical of Richard Nixon.

There's a thing about Jewishness . . .

Right now the Jews are too big and too smart to cave in to this feeling that we are victims in the Middle East. They're not really victims in the Middle East.

With such remarks, Hewitt clearly marked himself a thoughtful human being who set himself aside from the thinking that—by any knowledgeable person's estimation—readily reflects the mind-set of most members of the organized Jewish community. He added:

I never understood why the smartest people on Earth plunked themselves down in the most hostile place on Earth. They could have found a better place. They could have gone to Madagascar or something, but they say, "It's the land that God gave them. Who the heck knows what God gave anybody? How do they know that? I think it would be a big loss to civilization if Israel disappeared. I just wish they would get off all this jazz about "God gave us this land"; God didn't give you the land. You took the land and you made it great. I love you for doing that, but don't tell me that God gave you this land and he doesn't want anybody else here.

With appropriate irony, all things considered, Hewitt described to Pogrebin what he called his "favorite phone call." A woman called after "Sixty Minutes" had aired a story on Israel and she said, "I'm getting sick and tired of you people," and Hewitt responded, "Okay, lady, what now?"

She said, "You're all pro-Israel and you're all a bunch of kikes." Hewitt responded, "On your first point you couldn't be more wrong. On your second point, you could be right." He then hung up on the lady who obviously had no idea of Hewitt's honest outlook.

So it is ironic, indeed, that Don Hewitt should be subjected to classic "anti-Semitism" (stirred up by concerns about Israel's misdeeds) when, in fact, he was one Jew who did dare to speak out.

The sad further irony of all of this exploitation of "The Holocaust" by the Jews is that there is nonetheless a serious strand of thought within the Jewish community itself that the emphasis and focus on the Holocaust is a very real threat in its own unique way to Jewish survival.

And this should be of concern to those people of good will who insist that they are not "anti-Semitic" and that they are concerned about the Holocaust (or the potential of a future such tragedy).

One Jewish writer, Esther Benbassa—a professor of Modern Jewish History at the Ecole pratique des hautes études (Sorbonne) in Paris and the author of many respected studies of Jewish history—has written a thought-provoking volume, entitled *Suffering as Identity: The Jewish Paradigm*, the winner of the 2008 Guizot Prize of the Académie Française and which was published in English in 2010 by Verso Books. Those devoted to the Holocaust must consider her very striking warnings about the dangers that repetitive Holocaust rhetoric represents:

Victims are not ennobled by their suffering. On the contrary, the perception of one's own victimhood is likely to breed a desire for compensation and an inclination to play the tyrant with others. It is time to abandon the idea that the Holocaust is the one and only founding event of Jewish history and that being Jewish comes down to regarding oneself as the victim of non-Jews. No individual or group identity can be sustained on such grounds. If the genocide is treated as the alpha and omega of Jewish history, then Judaism is inevitably doomed to disappear. "Holocaustmania," as [Jewish writer] Jacob Neusner calls it, is impoverishing Jewish spiritual life.

Just after the war, the Holocaust occupied a minor place in Jewish American life; the same held for France. The book by the great American sociologist Nathan Glazer, written in this period, refers to the destruction of European Jewry only in passing. The contrast with the 1970s, especially in the United States, a country in which the Jews were not directly confronted with the genocide, is overwhelming. Today, it is not possible to address the Jewish world without referring to the Final Solution.

Does this not create a situation, particularly in Europe, in which the only way the younger generation can learn about the Jews is by way of the genocide—by way of their destruction rather than their long existence on the continent and the contributions they have made and continue to make to their respective countries?

Thanks to the obsession that surrounds it and the civil religion it has spawned, the genocide has become the main theme of public discourse about the Jews and Judaism. One episode in the Jewish experience, a most fateful one, has taken the place of a millennial Jewish history. . . .

The Holocaust has not only established itself as a new secular religion, alongside the Judaism of the written and oral Law; in the process of acquiring this status, it has made it possible to put victimhood in general on a pedestal, endowing it with an added measure of "prestige."

Is the survival of Judaism forever to depend on anti-Semitism, which alone can sustain this sense of victimhood? In either case, we would be confronted with a bloodless, futureless Judaism, standing over and against the Judaism of the traditions and practice. Many contemporary Jews are haunted by this fear. Is there no room for another kind of Judaism?

For as long as the sole alternative to a Judaism of faith and observance is a Judaism based on victimhood and suffering, there is every reason to fear that the latter will soon have breathed its last, for lack of a viable future.

Profound words indeed. Those who value Judaism as one of "the Great Religions"—as it is often called—need to keep all of this in mind.

Unfortunately, the fact is that most Jews—not to mention many millions of other people under their intellectual sway—have come to adopt the rhetoric about "anti-Semitism" and about "the Holocaust"—a mantra that, as we've said, is a powerful weapon in the arsenal of the New World Order and its drive to establish a Global Plantation: the Jewish Utopia.

No serious opponent of the New World Order should ever rant and rave about "Hitler and the Nazis" or about "The Holocaust." They are only advancing the New World Order by so doing.

So what about the Holocaust? It is over and done with.

It is now up to the real grass-roots patriots in America and around the globe to call their so-called "leaders" on the carpet, to call them to account, when those "leaders" adopt the rhetoric of the New World Order—even including when it comes to the matter of the Holocaust.



Outspoken Jewish critics of Israel and Zionism . . .



When people call me an “anti-Semite,” I enjoy saying, “Well, let me tell you about some of my friends.” Among the eminent Jewish critics of Israel whom I’ve been pleased to call personal friends include (clockwise): no-nonsense civil libertarian firebrand Mark Lane, the energetic Haviv Schieber, an early Jewish pioneer in pre-Israel Palestine and the first Jewish mayor of Beersheva, the late Jack Bernstein, author of *The Life of an American Jew in Racist-Marxist Israel*, the colorful Charles L. Fischbein, former executive director of the Jewish National Fund, and—last but far from least—the one and only Dr. Alfred Lilienthal, the first major American Jewish critic of Zionism, who honored me immensely by asking me to collaborate with him on his memoirs, a task that, unfortunately, didn’t fit into my schedule at the time. And although today there are many who speak in awe and with hushed tones of the late Benjamin Freedman, the legendary Jewish-born New York millionaire who converted to Roman Catholicism and became an outspoken critic of Zionism and Judaism, the fact is that Freedman (lower left) was a friend (and great admirer) of my longtime friend and associate Willis Carto, who sponsored Freedman’s now-world-famous speech on Zionism in Washington, DC.

INTRODUCTION

Yes, YOU, too, are an Anti-Semite . . .

Before proceeding upon an exposition of my own journey in the murky world of “anti-Semitism”—however defined—it is vital to explain precisely why that term has become so perverted, so misused, so misunderstood, so distorted. The sad truth is that there are many people (perhaps billions of people) who are subject to the same kind of smears levelled against me. And this is vital to understand, because you—dear reader—may well one day be accused of being an “anti-Semite” yourself.

In our modern era the accusation of “anti-Semitism” has come to be the most feared of all labels. Many people who are simply critics of Israel or critics of Zionism—the ideological movement generally defined as the driving force behind the establishment of Israel as a geographic and political entity in the Middle East—frequently profess that they are simply “anti-Zionist, not anti-Semitic.” They will protest in well-meaning (and *often sincerely meant*) terms that “Judaism is not Zionism and Zionism is not Judaism,” citing the fact that there are anti-Zionist Jews.

Yet, for general public consumption, the fact is that even Merriam Webster’s authoritative *Third New International Dictionary - Unabridged* defines anti-Semitism as follows: “1) hostility toward Jews as a religious or racial minority group, often accompanied by social, political or economic discrimination (2) opposition to Zionism (3) sympathy for the opponents of Israel.”

When Arab American groups—among others—raised questions with Merriam Webster about this definition (which is broad and all-encompassing, to say the least), and asked the distinguished company to correct the dictionaries and rephrase the definition in future editions, the company said it had no plans to immediately change the definition, but suggested that perhaps the definition would be changed in a future edition of the volume.

What is interesting, though, is that Ken Jacobson, associate national director of the Anti-Defamation League (ADL)—a group about whom we will learn much in the pages that follow—said, in response to the critics, that defining anti-Semitism as “opposition to Zionism” was “close enough” to be a legitimate definition, adding that “Zionism is the national expression of the Jewish people, and to deny that, it seems to me, most often reflects anti-Semitic views,” he said. “It’s an attack on the collectivity of the Jewish people.”

Thus, even those good folks who protest that they aren’t anti-Semites but just “anti-Zionist” are still in the doghouse, and defined as “anti-Semites” even in the pivotal dictionary of the English language.

In the February 2002 edition of *Commentary*—the longtime journal of the respected American Jewish Committee—Hillel Halkin (reflecting on “The Return of Anti-Semitism”) made no bones about the matter, writing: “Israel is the state of the Jews. Zionism is the belief that the Jews should have a state. To defame Israel is to defame the Jews.”

On March 15, 2009—writing in *The Los Angeles Times* (owned by billionaire Jewish Zionist Sam Zell)—no less a revered figure than Dr. Judea Pearl, the father of the martyred Jewish journalist, Daniel Pearl—tragically murdered, it is said, by Muslim fundamentalists—addressed the question “Is anti-Zionism hate?” and concluded: “Yes. It is more dangerous than anti-Semitism, threatening lives and peace in the Middle East.”

In razor-sharp terms, Pearl cut across the swath of criticism of Zionism and Israel and enunciated the theme that has become the mantra of the Jewish political and intellectual establishment (with few voices rising to counter the proposition). He wrote:

Anti-Zionism rejects the very notion that Jews are a nation—a collective bonded by a common history—and, accordingly, denies Jews the right to self-determination in their historical birthplace. It seeks the dismantling of the Jewish nation-state: Israel.

Anti-Zionism earns its discriminatory character by denying the Jewish people what it grants to other historically bonded collectives (e.g. French, Spanish, Palestinians), namely, the right to nationhood, self-determination and legitimate coexistence with other indigenous claimants. Anti-Semitism rejects Jews as equal members of the human race; anti-Zionism rejects Israel as an equal member in the family of nations.

... There are of course Jews who are non-Zionists and even anti-Zionists. The ultra-Orthodox cult of Neturei Karta and the leftist cult of Noam Chomsky are notable examples. The former rejects any earthly attempt to interfere with God's messianic plan, while the latter abhors all forms of nationalism, especially successful ones.

There are also Jews who find it difficult to defend their identity against the growing viciousness of anti-Israel propaganda, and eventually hide, disown or denounce their historical roots in favor of social acceptance and other expediencies.

But these are marginal minorities at best; the vital tissues of Jewish identity today feed on Jewish history and its natural derivatives—the state of Israel, its struggle for survival, its cultural and scientific achievements and its relentless drive for peace.

Given this understanding of Jewish nationhood, anti-Zionism is in many ways more dangerous than anti-Semitism. . .

It is anti-Zionism, then, not anti-Semitism that poses a more dangerous threat to lives, historical justice and the prospects of peace in the Middle East.

So for those who have taken refuge in proclaiming themselves simply “anti-Zionist,” then, Pearl says that they—in fact—actually, in his words, pose “a more dangerous threat.”

And therefore, even those self-proclaimed “anti-Zionist” voices are just as deadly as those old-fashioned “anti-Semites” in the mold of Adolf Hitler and so many others of so many races, creeds and colors throughout history who have been assigned that horrific label.

Of course, the “anti-Zionists” will scream out in disgust and fervently explain that they are not against Jews, they have no problem with the Jewish religion, that Judaism is one of the “great religions” and Jews have been major contributors to mankind. They will say people such as Pearl and other like-minded voices are just wrong, downright wrong. *But the fact is that Judea Pearl and others like him are the voices that receive the most attention—the only serious attention—in the Jewish controlled media outlets in America and around the globe.*

In 2003, longtime feminist Phyllis Chesler—a Jewish woman—turned her attention to anti-Semitism and anti-Zionism in a screed that can only be called a “screamer.”

Her book—her rant—entitled *The New Anti-Semitism: The Current Crisis and What We Must Do About It* (published by Jossey-Bass) described how Chesler was driven to express her views about these matters: “A fever burned in me. The task gave me no rest.” She even denounced fellow feminists who are critical of Israel and Zionism.

Chesler cried that: “Islamic reactionaries and Western intellectuals and progressives who may disagree on every other subject have agreed that Israel and America are the cause of all evil.” Today, she asserted, the word “Israel” is—or so she said—“far too dangerous a word to pronounce in a Western intellectual or social setting.” Chesler claimed:

There's a thrilling permissibility in the air—the kind of electrically-charged and altered reality that acid-trippers or epileptics may experience just prior to a seizure: purple haze, unreality, disassociation from normalcy, responsibility. Jews and Zionists are being blamed for 9-11 in Chinese as well as Arabic. Nobel Prize winners, European and American academics, anti-globalization activists, and Jews on the left have all condemned Israel for daring to defend itself while remaining menacingly silent about the suicide bombings of Israeli citizens.

In fact, even as much as Chesler's work is a defense of Israel, it was equally a no-holds-barred blast against Muslims and the Islamic faith. Echoing semi-literate bigots who have no understanding or knowledge about Muslims or Islam—except what they've heard from the likes of Glenn Beck and from Zionist-controlled sources such as Fox News (and those that parrot its propaganda)—Chesler shrieked:

If we do not stop them, Islamic Jihadists will surely remove the precious jewels from our houses of worship and our museums, melt down the gold and the silver, and blow up our most beautiful churches and synagogues [and] build mosques right over them.

Muslims have been doing exactly this in the Muslim world for more than a thousand years, and they continue to do so today. The moderates among them have not stopped them. Jihadists will destroy our most beautiful paintings and sculptures, especially those of non-Islamic religious figures and those of naked women . . .

Ultimately, Chesler lays it out: Criticizing Israel and Zionism is not just a threat to the Jews of Israel but to all of the Jews of the world:

I am forced to conclude—it is as plain as the nose on my face—the new anti-Semite is an anti-Zionist, that is, someone who is willing to deny a national refuge to only one group in the world—the long-oppressed Jews. They assume that every other group on earth deserves its own nation, no matter how barbaric its leaders and citizens may be . . .

Insisting that you are an anti-Zionist—but not, God forbid, an anti-Semite—endangers millions of Jews who live in Israel and everywhere else.

Scratch the veneer of most politically-correct anti-Zionists and you will find a virulent anti-Semite.

So in the end, this is the chant that prevails and reverberates today. Say anything critical—no matter how mild—about Israel or about Jewish political power and you are called an “anti-Semite.”

And those who have been labeled as such must now recognize that there are—ongoing, at the highest levels—serious efforts to institute and level criminal penalties against those deemed to be anti-Semitic.

In 2009, a senior Republican member of the House of Representatives, Rep. Chris Smith (N.J.), told the Jewish Telegraph Agency (JTA)—which calls itself the “global news service of the Jewish

people”—that “serious penalties” should be imposed on the perpetrators of “anti-Semitism.”

Smith issued his call for “serious penalties” to be imposed on “anti-Semites” during the February 16-17, 2009 conclave of the London Conference on Anti-Semitism, which was attended by 120 parliamentarians from 40 countries. *The Jewish Chronicle* of London said the gathering was a virtual “who’s who of world politics.” The JTA cited Michael Gove, a member of the British Parliament in attendance at the conference, as having proclaimed that “Anti-Zionism is the new anti-Semitism.”

Other conference attendees said that recent criticisms of Israel's actions in Gaza against Christian, Muslim and secular Arabs, comparing Israel's misdeeds to National Socialist Germany's measures against European Jews, were also manifestations of “anti-Semitism.”

Irwin Cotler, a member of the Canadian Parliament, asserted that any effort to disconnect anti-Zionism from anti-Semitism was totally false; in other words, those who call themselves “anti-Zionist” but who say they are not “anti-Semitic” are, in fact, “anti-Semitic,” despite their protestations to the contrary.

In addition, the American congressman, Smith, said that “Holocaust remembrance and tolerance education must dramatically expand, and we need to ensure that our respective laws punish those who hate and incite violence against Jews.”

This is particularly dangerous inasmuch as Smith and his colleagues believe that criticism of the Jewish Agenda (in whatever form) and criticism of Israel do cause “hate” and do “incite violence against Jews.”

Although there are now in place so-called “hate crime” measures in the United States that increase criminal penalties on individuals who have been found to have committed crimes of violence ostensibly motivated by “anti-Semitism” or “racism,” the clear intent of the London conference was to further lay the groundwork for instituting legislation specifically geared to penalizing *any form of speech or expression that is perceived to be hostile to Jewish interests or the state of Israel.*

During the conference the attendees issued a formal declaration vowing to fight “anti-Semitism,” saying that the phenomenon has risen to worldwide levels that they asserted—according to the JTA—“[have] not been seen since the Holocaust.”

The declaration specifically charged Iran and Venezuela were demonstrating manifestations of “government-backed anti-Semitism in general and state-backed genocidal anti-Semitism in particular.”

Included in the American delegation (led by Smith) were Abraham Foxman, national director of the Anti-Defamation League of B'nai B'rith, the lobby for Israel which also functions as an asset of Israel's intelli-

gence service, and Deborah Lipstadt, a professor of religion, touted as an "expert" on what she and others say is "holocaust denial." (Lipstadt herself admitted in her book, *History on Trial*, that she had once acted as an informant for Israeli intelligence during a trip to the Soviet Union.)

In conjunction with all of this grand braying about "anti-Semitism," the United States government itself established—via an act of Congress entitled the Global Anti-Semitism Review Act of 2004—an all-new division of the U.S. State Department called the Office of the Special Envoy to Monitor and Combat Anti-Semitism.

This office promptly rushed forth with a report entitled *Contemporary Global Anti-Semitism* which, among other things, incorporated a "Working Definition of 'Anti-Semitism'" hammered out by the European Monitoring Center on Racism and Xenophobia—yet another of the international groups (and they are multiple in number) devoted to the frenzy surrounding the profitable issue of "fighting anti-Semitism."

The actual text of the document of the "working definition" is revealing indeed, demonstrating that the term "anti-Semitism" is now generally accepted to be so broad-ranging that virtually anything—repeat: anything—said about Israel and the Jewish people worldwide (even to the point of suggesting that Jews have substantial influence beyond their numbers) does constitute anti-Semitism. Here is the exact text of this extraordinary document:

The purpose of this document is to provide a practical guide for identifying incidents, collecting data, and supporting *the implementation and enforcement of legislation dealing with anti-Semitism.* [Emphasis added.]

Working definition: "Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities."

In addition, such manifestations could also target the state of Israel, conceived as a Jewish collectivity.

Antisemitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for "why things go wrong."

It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits. Contemporary examples of antisemitism in public life, the media, schools, the workplace, and in the religious sphere could—taking into account the overall context—include, but are not limited to:

- Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion.

- Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as collective—such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions.

- Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.

- Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).

- Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.

- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.

Examples of the ways in which antisemitism manifests itself with regard to the State of Israel taking into account the overall context could include:

- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor.

- Applying double standards by requiring of it a behavior not expected or demanded of any other democratic nation.

- Using the symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis.

- Drawing comparisons of contemporary Israeli policy to that of the Nazis.

- Holding Jews collectively responsible for actions of the state of Israel.

However, criticism of Israel similar to that leveled against any other country cannot be regarded as antisemitic.

Antisemitic acts are criminal when they are so defined by law (for example, denial of the Holocaust or distribution of antisemitic materials in some countries).

Criminal acts are antisemitic when the targets of attacks, whether they are people or property—such as buildings, schools, places of worship and cemeteries—are selected because they are, or are perceived to be, Jewish or linked to Jews.

Antisemitic discrimination is the denial to Jews of opportunities or services available to others and is illegal in many countries.

Now, as noted, this official U.S. government document is all-encompassing and includes (as “anti-Semitism”) many opinions held by people who are not necessarily anti-Semitic or who do not believe themselves to be anti-Semitic. But this is the definition that throws millions—billions—of people worldwide into the briar patch of “anti-Semitism.”

But not all people across the globe are so easily intimidated by accusations of anti-Semitism. In that regard, note that in 2004 when I was scheduled to lecture before an assembly convened at the national office in Kuala Lumpur, the capital of Malaysia, of the National Bar Council of Malaysia—that country’s equivalent of the American Bar Association—there was an attempt to prevent me from speaking. The council received a telephone call from abroad—not from some concerned Malaysian jurist or attorney—complaining that a known “anti-Semite” was about to speak before the distinguished group.

In fact, at the time I was introduced to speak, the interlocutor noted this was *the first time in the entire history of the council—long known for its contentious independence (even in the face of sometimes authoritarian attitudes on the part of the government)—that anyone had tried to censor a scheduled speaker before the council.* The interlocutor, Tommy Thomas—a prominent attorney—commented wryly that “It appears that Mr. Michael Collins Piper—our guest today—has imported the Jewish virus from America.” A dubious distinction indeed.

So, in the end, censorship and lies and bullying and double standards do apply when it comes to discussion of these matters. And no matter how much people protest—saying that they are “only anti-Zionist” and “not anti-Semitic,” they still face the prospect of being included among those tarred with the infamous label.

Jewish American author Gerald Krefetz in his work *Jews & Money: The Myths & the Reality*—no, not an anti-Semitic work issued by “an obscure pro-Nazi publishing house” or some “Islamofascist fundamentalist terrorist group”—put the matter of the issue of Judaism vs. Zionism in perspective when he wrote:

Perhaps it is possible to separate Jewish interests from Israeli interests, but the trick is yet to be turned. What touches Israel touches global Jewry, and vice versa. Purists and theoreticians may argue about the separation of church and state, Jews and Israelis, Judaism and Zionism, but in the real world the connection is hard, fast, and seemingly indivisible.

In short, let it be said that while we can draw lines of separation between the government of Israel itself and of the people of Israel, not to mention the line between the Israeli government and its people versus the Jewish Lobby in America (just as we can say that not all Jews in America support the Jewish Lobby), the fact is that Israel and the Jews worldwide (and in America) are virtually inseparable in the bigger picture. And the never-ending (it seems) cry of “anti-Semitism” pervades the debate—worldwide—as peoples rise up in concern about the activities of Israel and its lobby in America.

Ironically, even the term “anti-Semitism” is essentially a stolen good—just as the land of Palestine was stolen from the native Christian and Muslim Arabs. As many Arabs (and others) rightly rush to point out, Arabs are truly Semites.

Yet the term “anti-Semitism” has been hijacked and is now used exclusively by the Jews—and those who promote the Jewish Agenda—as part of their propaganda rhetoric, defining the term to mean what it now does mean (correctly or not) in the public mind.

And what the public thinks (and what the power brokers say is the truth, even if it is not) is what—unfortunately—means something in our “dumbed down” world of today.

So while it is the job of the truth-seekers and those who demand justice for the oppressed people of Palestine to fight to separate the facts from the myths and to set the record straight—no simple task—the fact remains that correcting the misuse of the term “anti-Semitism” (at least for now) is going to be one of the biggest battles that must be fought, for, as we’ve seen, the term “anti-Semitism” and the label “anti-Semitic” is at the very foundation of the drive to establish the New World Order.

With all of that having been said, let us proceed and examine just why what I have written and said has led me to be labeled an “anti-Semite”—whether rightly or not.

If I can promise you anything, it’s this:

The last thirty years—even more—have been an interesting journey for me and I think my recollections of it will be for you as well, no matter how intellectually or emotionally uncomfortable the process may be. If you’re ready to fight the New World Order, let’s do it . . .

CHAPTER ONE

Are the so-called “anti-Semites” really paranoid, unstable, unsophisticated?

The tendency to dismiss anti-Semitism as a bizarre hallucination, a fantasy of diseased minds, is undoubtedly justified in some instances but has also often been overdone and has thus hindered understanding, for Jews have been disliked for many reasons by a very wide variety of normal people, many of whom were neither emotionally unstable nor intellectually unsophisticated, and a few of whom were . . . of great ability (Wagner, Barres, or T. S. Eliot, for example).

It is far too easy, indeed, too reassuring, to describe anti-Semites as mentally deranged or morally flawed in all regards. The extent to which anti-Semitism was “normal” requires . . . a more serious and open-minded investigation. . . .

Not all hostility to Jews, individually or collectively, has been based on fantastic or chimerical visions of them, or on projections unrelated to any palpable reality.

—Albert Lindemann of the University of California at Santa Barbara, writing in *Esau's Tears: Modern Anti-Semitism and the Rise of the Jews*, published by Cambridge University Press, 2000

It must be recognized, as it rarely is in histories of the Jews, that [the] expressed resentments and indictments against the Jews were not entirely fictitious libels or maliciously revived and activated stereotypes simply disseminated by paranoid hate merchants from the grab bag of the anti-Semitic pre-modern past. There was just enough empirical truth in these negative, overblown, and over-generated images to give them persuasive force.

—Dr. Norman Cantor of New York University, writing in *The Sacred Chain: The History of the Jews*, published by HarperCollins, 1995

Play the Bruce harp. . . . It used to be called the Jew's harp. But you know how those people are. The slightest hint of anti-Semitism and they write letters.

—Woody Allen as “Sid Waterman” in his 2006 film *Scoop*.

If “They” Say I’m an “Anti-Semite,” Well, Then, It Must Be True . . .

Writing in the December 21, 2001 edition of *The Independent*, one of Britain's famed social critics, columnist Deborah Orr, proclaimed, “I’m fed up being called an anti-Semite,” in a rather provocative commentary with that title.

A nice traditional liberal—certainly no “Nazi apologist” or “Holocaust Denier” or any such thing—Orr had found herself under fire—as so many have—for daring to criticize the state of Israel.

Orr’s accuser was no less than distinguished Canadian-based columnist Barbara Amiel, who took umbrage with the fact Orr had said that the French ambassador to Britain was within his rights of referring to Israel as a “shitty little country.” The ambassador also said that Israel might well touch off a third world war as a consequence of its antics—a point many sensible and civilized people (who are not “Nazis”) do agree with.

Orr noted that she (Orr) had visited Israel and found that, well, it was not exactly the nicest place in the world, despite everything said otherwise. Reflecting on the criticism from Amiel, Orr wrote:

Whoops! Now, I stand accused of both anti-Semitism and anti-Zionism, which we are constantly, patiently, told are exactly the same thing. No they’re not. They’re two different things.

Anti-Semitism is disliking all Jews, anywhere, and anti-Zionism is just disliking the existence of Israel and opposing those who support it. . . .

There is some truly repulsive and scary anti-Semitism out there, and it is growing. It is frightening to right-thinking Jew and right-thinking gentile alike.

But paranoia must be avoided. . . . Actually, I’m getting fed up with being called an anti-Semite. And the more fed up I get, the more anti-Semitic I sound.

If the likes of Ms Amiel continue to insist that everyone with a word to say against Israel is an anti-Semite, she is going to find one day that the world is once more divided neatly between anti-Semites and Jews.

That sounds like an anti-Semitic threat. It’s not. It’s the last thing I want.

However, potential, but conditional, sympathizers are alienated so much by Zionist rhetoric that they start singing from what sounds like the same songsheet as the anti-Semite conspiracy theorists.

Now Deborah Orr, as we well know, hardly stands alone in being called an "anti-Semite" for one reason or another. The list of individuals, organizations, institutions, nations, peoples—you name it—victimized by that accusation (which, in some respects, is even more damaging than being charged with pedophilia) is beyond comprehension.

In the opening pages of this volume, we provided the names of just a handful of prominent American political and military figures of recent times who've been slammed with the charge, not to mention some other big figures (past and present) in the fields of art and literature who've also been suspected (rightly or wrongly, as the case may be) of harboring nasty thoughts about "God's Chosen People."

(And in an appendix we've provided an even more comprehensive listing, thoughtfully prepared by some diligent researcher who posted his extraordinarily extended findings on the Internet.)

The names of those accused of being anti-Semites are a virtual gallery of some of the most respected, most talented, most ingenious, most creative, most thoughtful individuals ever to grace the planet Earth. *So those accused of being anti-Semites are in some pretty respectable company, any way you balance the scales.*

And although, as I pointed out, some of my friends and associates cautioned me against publishing this book under the title which it bears, the bottom line sad truth is that—even if one is not truly an "anti-Semite"—once that charge has been levelled against an individual, that label sticks. It's an indelible stain that won't go away.

So let it be said right up front—we'll get this dirty business out of the way before we go any further—that the Anti-Defamation League (ADL) of B'nai B'rith, the number one organization in America—if not the world—that portrays itself as the leader in "the fight against anti-Semitism" has asserted more than once (over a period of some three decades) that I—Michael Collins Piper—am an "anti-Semite" or otherwise associated with some of the most notorious "anti-Semites" operating on the face of the planet today.

Well, if the ADL says it, it must be true. After all, the ADL is hailed by the mass media as one of the foremost civil rights organizations anywhere. It is regularly promoted in the pages of the biggest newspapers and magazines and its spokesmen, such as Abraham Foxman are very much celebrities, appearing prominently on television and radio.

Now inasmuch as the ADL will be, not surprisingly, often referenced in these pages, it's appropriate to tell you now what the ADL *really* is: It is the nation's most powerful private Jewish spy and disinformation organization, funded by Jewish billionaires and Jewish organized crime figures. A well-financed propaganda, public relations and intelligence

arm of Israel's covert operations and assassinations service, the Mossad, the ADL has a long history of attacking people of all races, creeds and colors who have dared to challenge the power of the Jewish lobby over America's political process.

So then, who am I to argue with the ADL?

Seriously now: I could scream to high heaven at the top of my voice: "I am not an anti-Semite," and the ADL would respond: "Anti-Semites always deny that they are anti-Semites, but their actions speak louder than their words."

I could proclaim, "Oh, no, I'm not an anti-Semite, I'm just a critic of Israel," and the ADL would proclaim, "Well, anti-Semites always mask their intentions by saying that they are just critics of Israel."

And as we shall see, it is now presumably an established article of faith that even being critical of Israel is, in fact, anti-Semitism.

The truth is that you are damned if you do and damned if you don't when it comes to the matter of discussing issues which touch on either Jewish political concerns in general or the matter of the state of Israel specifically.

And to be perfectly candid, over the years I have given up arguing the point. My work—in writing and as a broadcaster—has focused on the subject of the immense Jewish political presence in America and the negative manner in which it has misdirected U.S. foreign policy.

As such, inevitably, I've come to the conclusion that all I can do is to continue to speak out—loudly and proudly—and express my beliefs and concerns and ignore the catcalls and the brickbats from the ADL and its assorted allies at work in America today.

To be honest, I don't care if they do call me an "anti-Semite." I say what I believe and I believe what I say and I try to document the foundation for what I believe—the ADL's criticisms be damned.

Just for the record—in the context of this volume—here are some selections from the ADL (posted on its website) about my various endeavors of recent years:

According to the Zayed Center Web Site, the American anti-Semite Michael Collins Piper presented a lecture in which he claimed that the Jewish conspiracies for world domination described in *The Protocols of the Elders of Zion*, the infamous anti-Semitic forgery, are "not a theory but a real fact."

He described President Bush's policies as deriving from his "Christian fundamentalism" and the President himself as a "classic fanatic Zionist." He also claimed that Israel is developing an "ethnic bomb" that will "eliminate the whole Arab race."

Piper elaborated on the classic canard of Jewish/Zionist control of the American media and government, and claimed that Israel and the Mossad were responsible for the assassination of John F. Kennedy, the Watergate scandal, and the Monica Lewinsky affair.

**—ADL Backgrounder: The Zayed Center
March 11, 2003**

In this case, the ADL lied—no real surprise.

I did not mention the Protocols of the Learned Elders of Zion in my lecture. Rather, in response to a question from the audience afterward, asking for my comments about the Protocols, I pointed out that there has long been a historic controversy surrounding their origins and that I have seen convincing arguments both pro- and con- regarding their validity. And the literature on both sides is endless.

Noting that an American researcher of my acquaintance had found a report in a London-based Jewish journal (published in the 1920s) asserting that the Protocols were the work of *a factton* at one of the early Zionist congresses, I pointed out that it was entirely possible that the Protocols (as we know them) may have been based on previous works (of non-Jewish origin) as critics of the Protocols have asserted.

And if that is true, that would mean, of course, that the Protocols are not so much an anti-Semitic “forgery” as they are often called, but actually, instead, “stolen goods”—pirated writings, objects of plagiarism—appropriated by Jewish intriguers who saw some value in the writings of Maurice Joly or one of a number of others who are said by Jewish critics of the Protocols to be the real originators of the fiendish texts we see (and hear about almost daily in the media) today!

In addition, the ADL failed to mention that the anti-Arab “ethnic bomb” which the ADL said that I “claimed” Israel was developing was not something dreamed up by yours truly.

In fact, as I noted in my lecture, my source on this matter was an article published on the front page of *The London Sunday Times*—not known to be a Ku Klux Klan journal—on November 15, 1998 under the title “Israel Planning ‘Ethnic Bomb’ as Saddam Caves In.”

A co-author of the article was cited as “Uzi Mahnaimi”—and “Uzi” happens to be a distinctly Jewish and Israeli name. But the ADL would have people believe that I was conjuring up bizarre—almost science-fiction-like—conspiracy theories.

So much then for what the ADL said about my lecture in Abu Dhabi (the text of which appears in this volume, beginning on page 237).

And here's more of what the ADL has said about me, some of it true, some of it a twist on reality, but all dedicated to theme that I am guilty of practicing and promulgating the utmost degree of repugnant moral turpitude in the form of what the ADL calls “anti-Semitism”:

A recent conference in Austin, Texas, has provided evidence of prominent anti-Semites attempting to exploit growing interest in the United States in anti-government conspiracy theories, and to use this interest as a way to spread hatred against Jews. . . .

Speakers at the conference moved easily back and forth between anti-Semitic and anti-government rhetoric. They spouted conspiracy theories about Jews controlling the media and banking system and promoted anti-government conspiracy theories questioning the legitimacy of the Federal Reserve and the Obama administration. . . .

However, most of the vitriol directed at Jews came from two prominent anti-Semites: long-time AFP writer Michael Collins Piper and conspiracy preacher Texe Marrs.

Piper, who labeled his talk “Why the Fight Against the Jewish Zionist Power is the Central Political Issue of Our Time,” claimed that Jews control the media, money and politics in the United States.

He further asserted that it is Jews, not the United Nations, who threaten to establish a “New World Order” in this country. Anti-government extremists often claim the United Nations is trying to enslave American citizens by establishing a tyrannical one-world government they refer to as the New World Order.

Piper has a long history of promoting anti-Semitic conspiracy theories, and his 1994 book *Final Judgment* accused the Mossad and various Jews of carrying out the Kennedy assassination. During his speech, Piper displayed and praised anti-Semitic tracts from Europe, one reportedly dating from the early 19th century, which demonized Jews and Judaism.

**—Anti-Semites Exploit
Anti-Government Sentiment
April 13, 2010**

Texe Marrs—described demeaningly as a “conspiracy preacher” by the ADL—is one of the most forthright Christian evangelists exposing Zionism today. I have valued his friendship and that of his wife Wanda

and the good people on the staff at his ministry. His wide-ranging body of work can be found at powerofprophecy.com and is recommended to all people of good faith.

The ADL's rampage against yours truly continues:

The Iranian Foreign ministry extended invitations to Holocaust deniers and anti-Semites from around the world in convening their Holocaust denial conference, "Review of the Holocaust: Global Vision."

The following is a sampling of those haters and others who accepted the invitation to present their views during the December 11-12 sessions in Tehran .

A reporter for the *American Free Press*, a conspiracy-oriented, anti-Semitic publication published by Willis Carto, Michael Collins Piper has written several books promoting anti-Semitic conspiracy theories, including claims the Mossad was involved in the John F Kennedy assassination, and that Israel and the American pro-Israel lobby control U.S. foreign policy.

He also claims Israel was implicated in the events of 9-11. In 2003, he lectured on anti-Israel and anti-Semitic themes (including the alleged truth of The Protocols of the Elders of Zion) in the United Arab Emirates at the invitation of the now-defunct Zayed Center.

**—Iran Hosts Anti-Semitic Hatefest
Attendees: A Who's Who of Hate
December 14, 2006**

Again—that ADL lie about my comments on the Protocols! But, of course, there's much much more in the ADL's smorgasbord of hatred:

In an October 20, 2008 article in the *American Free Press*, an anti-Semitic conspiracy-oriented newspaper that also appears online, Michael Collins Piper accused Jews of being the biggest threat to America and of purposely "pillaging" the American people. He declared that "their crimes constitute treason and they should be treated as the traitors they are."

**—Financial Crisis Sparks
Wave of Internet Anti-Semitism,
Stereotypes of Jewish Greed
October 2, 2008**

And yet again, the ADL lied. My article in question—which accurately described Wall Street piracy—never used the term "Jews" nor did it ever claim they were "the biggest threat to America." But truth was never part of the ADL's agenda. And one more:

In January 2002, [David] Duke attended an extremist conference in Moscow organized by Willis Carto [Michael Collins Piper's longtime employer]. The conference focused on Holocaust denial and resolved that Zionism "aspires to establish world supremacy" and attempts to "destroy morality, national culture...and security of the nations" of the world. It was attended by other well-known American anti-Semites such as Michael Collins Piper and Russell Granata, as well as European Holocaust deniers such as Juergen Graf.

**—White Supremacist David Duke Invited
to Give Anti-Semitic Lectures in Bahrain
November 14, 2002**

Perhaps I should be flattered that the ADL found me to be "well-known" among such distinguished company. But this is a flavor, a sampling, of what has been written about me (publicly, at any rate) by what is said to be the most prestigious Jewish organization in America.

But the ADL is not the only troublesome group that has taken shots at me. On Sept. 13, 2002, the self-styled Middle East Media Research Institute (MEMRI) issued a special report entitled "The Events of September 11 and the Arab Media: The New Anti-Semitic Myth" levelling an attack on a bevy of journalists (including yours truly) who have raised questions about likely Israeli foreknowledge (and/or culpability) in the tragic events of September 11.

The aforementioned MEMRI, it should be noted, was founded by Yigal Carmon, a former colonel in the Israeli Defense Forces intelligence division, counterterrorism advisor to two Israeli prime ministers, and acting head and advisor in the office of the civil division of Arab Affairs administration in the occupied West Bank and Gaza. The latter post, by the way, would have placed Carmon in the effective position of being the modern-day equivalent of one of the German SS officers who oversaw Jewish affairs in the Warsaw ghetto or in one of the famed concentration camps of World War II infamy.

That having been said, though, I would be remiss, at this juncture, if I failed to advise you—again for the record—what even the government of Israel has said about me in an official pronouncement.

In the spring of 2007, an Israeli state agency known as the Coordination Forum for Countering Antisemitism (CFCA) announced the inauguration of a so-called "Hall of Shame." Co-sponsors of this Hall of Shame were the office of the Israeli prime minister, Israel's education and foreign ministries, the Anti-Defamation League, the World Jewish Congress, B'nai B'rith and the Jewish Agency, among others.

Inducted into the Hall of Shame—a virtual "hit list"—were some 60 researchers and academics from 30 nations worldwide. Those awarded the "honor" were targeted because they were speakers at a well-attended conference held in Teheran, Iran on December 11-12, 2006 under the auspices of the Iranian Foreign Ministry's Institute for Political and International Studies. My name—Michael Collins Piper—is in that "Hall of Shame," for I was at the conference, representing the Washington, D.C.-based journal, *The Barnes Review*, and its publisher, Willis A. Carto.*

* The "Hall of Shame" list was as follows: Mahmoud Ahmadinejad (Iran); Manouchehr Mohammadi (Iran); Manouchehr Mottaki (Iran); Mohtashamipour (Iran); Robert Faurisson (France); Fredrick Töben (Australia); David Duke (USA); Christian Lindner (Denmark); Shiraz Dossa (Canada); Michele Renouf (United Kingdom); Richard Krege (Australia); Peter Töpfer (Germany); Mohammad Ali Ramin (Iran); Bradley R Smith (Mexico); Mohammad Hegazi (Australia); Michael Collins Piper (USA); Alexander Baron (United Kingdom); Bernard Schaub (Switzerland); Herbert Schaller (Austria); Georges Theil (France); Jan Bernhoff (Sweden); Patrick McNalley (Japan); Golamreza Vatandost (Iran); Nadin Ravski (Russia); Matthias Chang (Malaysia); George Kadar (Hungary); Hans Gamlich (Austria); Wolfgang Fröblich (Austria); Gazi Hussein (Syria); Aghaqhosseini (Iran); Abuzied Edrisi (Morocco); Alfonso Pengas (Greece); T. Boshe (Jordan); Torjanzadeh (Tajikistan); Rahmandost (Iran); Dr. Mousavi (Iran); Carsten Bormann (Germany); Flávio Consalves (Portugal); Benedikt Frings (Germany); Moshe Friedman (Austria); Yisroel Weiss (USA); Zaryani Abdurrahman (Malaysia); NDiaye Alassane-Salif (Ivory Coast); Serge Thion (France); Herbert Hoff (Germany); Jean Faurisson (France); Tareq-Ahmed (Bahrain); Yeshaye Rosenberg (USA); Leonardo Clerici (Belgium); Mohammad Mansour Nejad (Iran); Mohammed Mojtaba Khan (India); M Al Rousan (Jordan); Hossein Harsich (Iran); Mr Mosleh Zadeh (Iran); Mr Ghaderi (Iran); Majid Ghodarzi (Iran); Mohammad Tarahi (Iran); Dr Mohammadi (Iran); Veronica Clark (USA); Moshe Ayre Friedman (Austria); Arnold Cohen (United Kingdom); David Irving (United Kingdom).

Note that for reasons known only to the Israeli propagandists who prepared this "Hall of Shame"—which was said to reflect the participants in the Iran conference—the name of British historian David Irving was actually at the *beginning* of the list. In fact, at the time, Irving was still being held in prison on Austria where he was serving a criminal sentence for the "crime" of "Holocaust denial." However, the good news that Irving was finally released from prison came just days after the conference concluded. So, in many respects, Irving was in attendance at the conference, if in spirit only.

Entitled "Review of the Holocaust: Global Vision," the conference (described in further detail in Chapter Twenty-Three) received worldwide media attention which cast the gathering as an utterly infamous event, one made more so by the fact that Iranian President Mahmoud Ahmadinejad saluted the conference participants at a special closing event, this at a time when Dr. Ahmadinejad had already been designated as Arch-Villain Number One by the mass media in America and Israel.

Although my publisher, Willis Carto, was unable to attend, he took special delight in the fact the conference had been convened: It was actually the culmination of many years work by Carto (going back, in his case, to the mid-1950s) accompanied by a small—but ever-growing—group of academics and intellectuals, known as the Revisionists, who had begun to raise serious questions about what did—and did not—happen during the period we remember today as "the Holocaust."

In fact, it was Carto—soon to become the world's largest publisher and distributor of Revisionist literature—who organized (in 1979) the first-ever international conference focusing on the work of those making inquiries into the facts about "the Holocaust." And in the years that followed, stimulated by the work of Carto and like-minded colleagues, Holocaust Revisionism became a global phenomenon.

For more than 50 years Carto has been a front-line target of those obsessed with Anti-Semitism. And I've been pleased to be associated with him and his work.

Now, those who have decided they are the ultimate arbiters of "who's an anti-Semite and who isn't" have issued their ruling. It's official. Michael Collins Piper is an anti-Semite. And so it is.

No matter how much I protest that I have Jewish friends (which I do), I will be tarred as an anti-Semite. No matter how often I praise the contributions of Jewish artists, writers, entertainers and others (which I do), I will be forever remembered as an anti-Semite. No matter how many times I reach out to Jewish people to join me in fighting war and imperialism (which I do), I will always be slandered as an anti-Semite.

And as I have frankly said time and again, "If criticizing Israel and if challenging the power of the Jewish lobby and the Jewish-dominated mass media in America makes me an anti-Semite, then I am proud to say, in no uncertain terms, that I am indeed an anti-Semite."

But in the meantime, please keep in mind that you—too—may be subject to being called an "anti-Semite," even if you don't believe yourself to be just that. Even if you've never dared talk about the Holocaust in ways that Jewish people find objectionable. Even if you say you're just a critic of Israel—not of Jews as Jews. You still may be dubbed an "anti-Semite" and marked for life. So, then, let us proceed . . .



An image from the British journal *Puck* (circa 1880). A bloated, arrogant Jewish “swell” struts on Broadway in New York, surrounded by scenes of anti-Jewish events in European history, including the banishment of the Jews from France and Spain and restrictions against corrupt and predatory Jewish financial practices instituted in other civilized societies. The outline under the image reads: “They Are the People. The Downtrodden One. They Have Always Persecuted Us, But We Get There All the Same!” The image below illustrates the expulsion of the Jews from St. Petersburg, Russia and the beginning of the journey for many of them to Western Europe, the United States and Palestine. This expulsion—like those in so many countries—came about as a popular response to what were perceived to be nefarious activities by the Jewish people as a group.



CHAPTER TWO

Not Just Bigots, Cranks and Criminal Hoodlums: What Is This Thing Called “Anti-Semitism” and Why Has It Run Rampant Throughout History?

Why? Why the persistent continuity of anti-Semitism, from ancient and agricultural Egypt to splendorous and militaristic Rome on to classless and scientifically Marxist Moscow?

And in all the way-stations in between, in time and space, like some perennial poison flower . . . Why is anti-Semitism so ubiquitous and perennial?

Why did Egyptians along the Nile, Americans along the Mississippi, dimeless thugs in Berlin and fatcats in posh country clubs, rich, poor, and middle classes, Black and White, male and female, children and grandparents, churchgoers and atheists, the lettered and the unlettered, the Left and the Right, not infrequently have in common one thing—their amenability to anti-Semitism?

These were the provocative questions rightly posed by Nathan and Ruth Perlmutter in their book *The Real Anti-Semitism in America* (published by Arbor House in 1982). Mr. Perlmutter was well-positioned to raise such questions. The former national associate director of the American Jewish Committee, Perlmutter was then serving as national director of the Anti-Defamation League (ADL) of B’nai B’rith, that much-touted organization that paints itself as a foremost authority on anti-Semitism.

The Perlmutter’s point out that there have been untold studies of “why anti-Semitism?” adding that “the total pages of which, laid end to end, would extend from Nuremberg to Jerusalem and back.”

In fact, more recent estimates suggest that there are at least 40,000 books that have been written on the topic of anti-Semitism. So it is obviously a subject that the publishing industry—which, of course, has long been dominated by Jews—wants to keep in the forefront of public discussion, whether the public is interested in the topic or not.

Now—in this volume—as we consider this question of anti-Semitism and ponder its nature—particularly the mindset of those accused of being anti-Semites, it is rather intriguing to recall what a contributor to *Anti-Semitism: An Historical Encyclopedia of Prejudice and Persecution* wrote about Alma Mahler Gropius Werfel, the great Viennese-born

beauty—said to be the most famous muse of the 20th Century—who was married to three monumental composers, Gustave Mahler, Walter Gropius, and Franz Werfel.

Although Mahler and Werfel were Jewish, the encyclopedia asserts that Alma—who died in Los Angeles in 1964 (still a celebrated figure in her own right)—was an anti-Semite.

And that point—if true, and we have no reason to believe otherwise—is very interesting. And it raises so many questions that we would be hard pressed to attempt to provide the answers here.

However, it demonstrates that anti-Semites—however defined—come in all shapes and kinds and often under the most unusual circumstances (particularly in the case of Alma the Muse, to say the least).

So considering the ancient conflict between the Jew and the Gentile, we may simply refer to the reflections about the differences between these peoples in their outlook toward one another as expressed in the words of one of most powerful Jews in the world today: Edgar Bronfman, longtime head of the World Jewish Congress and reigning billionaire patriarch of the Jewish crime syndicate family that assembled its fortune during Prohibition and which has now breached out into the media, real estate, finance and industry, having officially "gone legit."

In an interview with Jewish writer Abigail Pogrebin, memorialized in her book, *Stars of David: Prominent Jews Talk About Being Jewish*, Bronfman candidly remarked:

You go to any room, even in New York, because it's probably the most cosmopolitan city in the world—especially for Jews—and at a party you'll see the Jews on one side and the non-Jews on the other.

I think it's an old habit of self-protection; it's also that they have more to talk about with other Jews than non-Jews. It's the herding instinct; you want to be with your own people. As bad as they are sometimes, you know them.

In short, Bronfman was saying—with brutal honesty—that Jews and non-Jews are different. Now while that concept is most certainly one that would offend nice liberal folks who cherish the legend that "everybody's alike," Bronfman's honesty is commendable.

If a person perceived to be an "anti-Semite" made such remarks, those comments would be pointed out as "evidence" of that individual's anti-Semitic insanity. And if a person not theretofore perceived to be anti-Semitic made such remarks, they would soon be designated as anti-Semitic by those who make it their responsibility to identify anti-Semites.

In the end, it all comes down to the "given" that it is the Jews who are allowed to speak freely about such matters, but non-Jews who dare to address the differences between Jews and Gentiles are simply not permitted to do so. If they do, they suffer the most grievous consequences.

So the truth is that Jews and non-Jews *are* different and the Jews themselves, in their own writings—as we'll see in much greater detail in the pages of this volume—are the first to profess that point, although it is not something that they generally wish to acknowledge to non-Jews who are told repeatedly and with insistence that "all people are the same" and that to suggest that Jews are different is not a nice thing to say. Why, after all, isn't that what Hitler said?

Edgar Bronfman's comments, in a certain sense, recall an old joke to the effect that the definition of "kike"—a derogatory term aimed at Jewish people—is "the Jewish gentleman who just left the room."

Once I related that joke to a Jewish friend who laughed and said, "That's actually pretty good," for he recognized the deeper meaning of the joke, beyond its nasty implications: the idea that Jews and Gentiles are, on the whole, for better or worse, ever-conscious of their historic and deep-rooted differences.

(And, by the way, for those offended by the term "kike" note that many linguistic historians have noted that the term "kike" is actually of Jewish origin! Because the names of so many Russian Jewish immigrants ended with "ki," German Jews who were already well established in America first called the Russian Jews "kikes." So you can't blame *that* nasty term on those bad old anti-Semites!)

During my conversation with the aforementioned Jewish gentleman—which exchange, in fact, dealt with the differences between Jews and Gentiles—I also told this gentleman about what had happened at the time he had first been introduced to me on the street on Capitol Hill in Washington: Just a moment after this Jewish chap had departed, the person who had made the introduction—someone who really had no particular interest in matters Jewish—turned to me and said, in a quiet tone but quite matter-of-factly: "He's a Jew."

When my Jewish pal heard that story, he laughed, and said, "Well, he was right." And I said to him, "Well, just like the Jews wonder about who is Jewish and who is not, we Goyim do the same."

To this day, my Jewish friend greets me in the street by saying, "Hello Coy." Why "coy"? It turns out that an old Jewish lady of his longtime acquaintance, pronounced the word "Goy" (the Jewish term of derision for non-Jews) with a hard "c" rather than a hard "g."

Now these personal anecdotes from my own experience, having candid discussions of the subject of anti-Semitism with a Jewish friend

are just that: personal. But they do underscore the truth in Edgar Bronfman's comments above. So I think it's accurate to say that "anti-Semitism" (however defined) has its bottom line in the very real differences that do exist between the Jews and non-Jews.

All of this is not to suggest that all non-Jews are necessarily "anti-Semitic" or even inclined that way, despite the fact that very real anti-Semitism has been a potent force in many nations and cultures, even in places such as Japan, for example, where there really are very few Jews. And what's more, although most people have probably never considered it, while we always we hear so much about "anti" when it comes to the Jews, the truth is that there are many numbers of folks who are actually very much "pro" when it comes to the Jews.

In fact, a recognized Jewish authority on anti-Semitism, Jerome Chanes, has said that there are three types of people: "Philo-Semites, Non-Anti-Semites, and Anti-Semites." And noting in a footnote to this assertion, Chanes added cryptically, "The Philo-Semitism Phenomenon is a social-psychological phenomenon that calls for a discreet study."

Consider Chanes' words: "the Philo-Semitism Phenomenon." He deems it a "phenomenon" worth the time and money for a "discreet study." So while Jewish think tanks may be quietly spending untold sums to monitor "Philo-Semitism," it is unlikely the Anti-Defamation League (which rakes in millions of dollars by stirring up fears of anti-Semitism and promising to fight it) will ever issue a missive praising its Philo-Semitic friends. For, after all, that would ruin the whole game.

(By the way, Chanes—who is on the faculty of Brandeis University's Cohen Center for Modern Jewish Studies—made his comments in an essay entitled "America Is Different! Myths and Realities in the Study of Anti-Semitism in the United States," appearing in *Not Your Father's Anti-Semitism: Hatred of the Jews in the 21st Century*, edited by Michael Berenbaum and published in 2008 by Paragon House.)

So there *is* something called anti-Semitism and there are many people in places high and low who have been charged with being anti-Semitic since time immemorial. *And* there are *Philo-Semites* too!

One recent (and rather hysterical) definition of anti-Semitism (aiming such charges against some very distinguished people) came from the pen of influential Jewish academic and military strategist Eliot Cohen, writing in the April 5, 2006 edition of *The Washington Post*.

Referring to the then-recently published (and highly "controversial") paper by two well-known and undeniably respected (at least until then) American scholars, John Mearsheimer and Stephen Walt, first appearing in *The London Review of Books* and later released in book form under the title *The Israel Lobby*, Cohen wrote:

If by anti-Semitism one means obsessive and irrationally hostile beliefs about Jews; if one accuses them of disloyalty, subversion, or treachery, of having occult powers and of participating in secret combinations that manipulate institutions and governments; if one systematically selects everything unfair, ugly or wrong about Jews as individuals or as a group and equally systematically suppresses any exculpatory information—why, yes, this paper is anti-Semitic.

Now the fact that this definition is coming from Eliot Cohen is one that needs to be considered carefully, for when Eliot Cohen speaks, to elaborate on an old catchphrase, many powerful people do listen.

A graduate of the Maimonides School—an Orthodox Jewish school in Massachusetts named for the famed Talmudic scholar and ranked as one of the world's foremost Jewish pre-collegiate educational institutions—Cohen received his Ph.D. from Harvard and then went on to a career as a foremost figure in military and geostrategic studies.

From 1982 to 1985, Cohen was an assistant professor of government and assistant dean at Harvard University. Following this, he taught for four years at the Naval War College in the Department of Strategy, before a brief period in 1990 serving on the policy planning staff of the Office of the United States Secretary of Defense.

In 1990, Cohen joined Johns Hopkins University's School of Advanced International Studies where today (2011) he is the director of strategic studies. He was, however, best known as a prominent front-line operative in the ranks of the Jewish hard-line pro-Israel neo-conservatives who orchestrated the United States into the no-win war in Iraq.

A founding member of the neo-conservative policy group, the Project for the New American Century—famed for its suggestion that America needed a "New Pearl Harbor" in order to jump-start U.S. involvement in new global military ventures—Cohen has enthusiastically referred to the vaunted "war on terrorism" as "World War IV."

Cohen also served, under George W. Bush, as a member of the Defense Policy Board (DPB) Advisory Committee which was hardly more than a nest of Zionist intriguers, many of them (including Cohen) recruited by the DPB's then-chairman, the infamous Richard Perle, a long-time high-ranking figure in Washington policy circles who was investigated (at least once) by the FBI on suspicion of espionage for Israel. From 2007 to 2009, Cohen was a "counselor" to the Department of State.

The point of all this biographical data relating to Cohen is this: he is a very influential figure and his critique of the Mearsheimer-Walt thesis—which was hardly different from anything written by yours truly or by

scores of other independent writers over the years—does indeed reflect an attitude toward “anti-Semitism” that reigns in the upper ranks of the Jewish policy making elite in America.

So when one such as Cohen defines even the relatively harmless—but factual—writings of two prominent American academics as constituting “anti-Semitism,” then we must admit (no matter how hard it may be) that even some of the most respected figures in the academic community are subject to the smear.

And what makes Cohen’s words so remarkable is the fact that Mearsheimer and Walt, in their book and in their subsequent writings and lectures presented in its defense, went to extraordinary lengths to assure anyone who would listen that they were most definitely *not* anti-Semites. But the tar of anti-Semitism had already been brushed upon them and now, for the record, Mearsheimer and Walt *are* “anti-Semites,” whether they like the designation or not.

So while Jewish voices such as Cohen in our modern-day have issued their definition of anti-Semitism, it is probably worth taking a brief journey into the past and glancing at some earlier writings that, in all fairness, can indeed be ranked as the work of individuals who can most correctly be considered “anti-Semites” in what we might call the purest and most unadulterated form. Their rhetoric gives us some basic insight into what some admitted anti-Semites have had to say about the Jews.

In that regard, one of the most remarkable (and genuinely influential) “anti-Semitic” works of all time was *The Handbook of the Jewish Question*, by German writer Theodor Fritsch, first published in 1887. Originally entitled *The Anti-Semitic Catechism*, it had gone through 40 editions by 1936, three years after Fritsch’s death in 1933.

Fritsch himself was known among German National Socialists as “the great old teacher,” in recognition of his writings relating to that controversial subject of Jewish-Gentile relations.

In answering the question, “What are the Jews Really Guilty Of?” here is what Fritsch wrote:

- 1.) Jews engage in usurious dealings with peasants, artisans, officials and officers.
- 2.) Their sharp business practices lead to the decline of honest trade and make it their prey.
- 3.) They ruin handicraft and cause formerly independent artisans to submit to wage slavery.
- 4.) They force wages and prices down to a level where honest labor can hardly exist any longer and the threat of a bloody revolution constantly grows.

5.) They have a monopoly of the press and use it to deceive the people as to the true causes of their misery and to divert discontent toward wrong targets: government, church, junkers, police, officials.

6.) They demoralize the people by feeding them sensational and obscene news, degrading our entire culture.

7.) They committed fraud on a gigantic scale at the time of the financial crash [of 1873].

8.) They influenced legislation through Jewish parliamentarians and through paid non-Jewish underlings, with the aim of furthering their own designs, fraudulent insolvency, gambling at the stock exchange, freedom of movement.

9.) They commercialize all values: offices, titles, prestige, honor, love; causing moral devastation, especially among the nation’s young womanhood. They run the white slave trade.

10.) They have lured into their nets and have bribed many prominent persons. The few men of character who resist are mercilessly slandered in the Jewish press.

11.) They dominate even governments through shrewd financial operations, have pull with all cabinets through international contacts, so that no individual state can dare take steps against the Jews without being set upon by neighboring states.

But despite all of this crime and misdeeds traceable, said Fritsch, to the Jews as a group, Fritsch still said firmly: “Thou shalt use no violence against the Jews, because it is unworthy of thee and against the law. But if a Jew attack thee, ward off his Semitic insolence with German wrath.”

Now, of course, Fritsch may be dismissed by some as one of the god-fathers of German anti-Semitism, as a source of the virulent hatred, as it is described, that led to the Holocaust.

But—with that in mind—consider the writings of Voltaire, the French philosopher of the Enlightenment, one of the great intellects of Western Civilization. He did not write kindly of the Jews:

The Jews boast of having issued from Egypt like a band of robbers, carrying away everything they had borrowed from the Egyptians. They glory in having spared neither age, sex nor infancy in the villages and towns they subdued. . . .

They have the effrontery to display an irreconcilable hatred against other nations—they revolt against all their masters—ever superstitious—ever envious of others’ good—ever barbarous—ever servile in misfortune, and insolent in prosperity.

It is not at all astonishing that the neighboring people should unite against the Jews, who in their eyes could only appear as a band of . . . robbers and deprecators; and not as the sacred instruments of divine vengeance and the future salvation of the human race . . .

The Hebrews have ever been vagrants, or robbers, or slaves, or seditious. They are still vagabonds upon the earth, abhorred by men, and yet affirming that Heaven and Earth and all mankind were created for them alone.

And even Theodore Herzl—the founding father of the Zionist movement that gave birth to the Jewish state of Israel—once said that anti-Semites were “fully within their rights.” He wrote that “I took a look at the Paris Jews and saw family likeness in their faces: bold, misshapen noses; furtive and cunning eyes.” Herzl also asserted that “it will be the anti-Semites who will be our staunchest friends and the anti-Semitic countries which will be our allies.” He actually asked for “honest anti-Semites” to support the Zionist movement and indeed many did.

History shows that in many countries persons frankly hostile to the Jewish people lent their support to Zionism precisely because they saw it as the final solution to the Jewish Problem, a means to bid farewell at long last to the Jewish presence in their own particular countries and provide the Jewish people a land in which they, the Jews, could thrive amongst their own, unable to carry out the type of intrigues that the aforementioned Theodor Fritsch assessed to be the Jewish method of operation in dealing with non-Jews.

The fact that the Jewish state of Israel was established through criminal and violent means and illicit methods that dispossessed the native Arab Christians and Muslims is beyond the scope of our immediate discussion—and we will come to that point later—but suffice it to say that today there are many modern-day anti-Semites (who acknowledge themselves to be just that) who argue that despite the existence of Israel, the Jews are not even satisfied with that.

Most genuine anti-Semites argue (as I have noted in my book *The New Babylon*) that Israel is simply one facet of the over-all global Jewish Agenda—in effect, a spiritual homeland, a religious symbol, a geographic expression of Jewish world power—and that, in the end, the real Jewish aim is a global imperium, a Jewish Utopia. That is, the New World Order.

Essentially, what we find, is that those who, throughout history, have risen up to challenge the New World Order have been pinpointed, then, as anti-Semites—and probably correctly so. But the historical record shows that although Jewish sources enjoy telling anyone who will listen

that only those of a lesser breed are “anti-Semites,” the truth is that some very remarkable people have been anti-Semites. That has not stopped Jewish sources from going to extraordinary lengths to portray anti-Semites to the public as bigots, cranks, and criminal hoodlums of a distinctly lower intellect, uneducated, just plain trash.

The purpose of this is to convey the message that anyone who raises a voice against the Jewish agenda is “bad” and “stupid” and this is enough to scare many people (who might be inclined to criticize Jews) from saying anything that could get them labeled stupid!

A notable example of this can be found in the pages of the volume *Anti-Semitism: Myth and Hate From Antiquity to the Present*, published in 2002 by Palgrave MacMillan. The authors—Marvin Perry and Frederick Schweitzer (both presumably Jewish)—typically adopt the traditional Jewish outlook toward farmers—the people of the land.

Their writings—one might call them “writhings”—are a perfect example of how the Jews have gone out of their way, beyond the pale, over the top, in their efforts to smear, degrade and defame anyone who has dared to raise a voice in objection to Jewish intrigues.

Talking about Henry Ford, the great American industrialist and his interest in the now-infamous Protocols of the Learned Elders of Zion, these Jews say that for Ford, the Protocols were “the golden key and the missing link, a flash of confirmation of his farm-bred prejudices and Populist phobias, broadening and deepening and justifying them.”

These Judeo-centric authors fail to note, however, that across the great agricultural prairies of America and throughout the rural “Bible Belt” there are perhaps millions of farm-bred Christians who worship today at the altar of the Jewish people and the state of Israel.

So, turning the tables, critics of Israel and its supporters could very well say that the Judeo-Philes—the Christian Zionists—are actually a product of that same “farm-bred” mentality that the authors are condemning in their dissection of Ford.

These authors go so far as to say that “while [Ford] was a master mechanic with a genius for coordinating production on the assembly line, this uneducated and unread man felt empowered to pronounce oracularly on any and every subject under the sun.”

The vile nature of these remarks is made even more outrageous when one considers the fact that Ford—throughout his career—interacted daily with everyone from laborers to titans of Wall Street and captains of industry and thus had access to a broad range of ideas and attitudes far beyond the “average” man—no matter how little formal education Ford had under his belt, no matter how many books by esteemed Jewish scholars that he had read or not read.

These authors further complain that “given his enormous wealth, as one of the richest men in the world, and his folk hero status as auto wizard and author of the five-dollars-a-day wage, Ford’s deliverances were accepted as revealed truth.”

The arrogance of this assessment is immense. Henry Ford brought amazing change to American (and world) society through his industrial innovations and the new prosperity he brought to working people. If anyone had a right to comment on the world around him, it was Henry Ford, these contemptible Jewish propagandists be damned.

These authors then reference the point that Ford was once referred to as “a simple man, almost primitive in his general outlook,” as though there is something “wrong” with simple folk—those good people all over the planet who do not steep themselves in studying the Talmud, who do not rely on the Jewish-controlled mass media to direct their opinions, who do not make the business of others their business (as the Jewish power elite do so today).

For good measure, these agitators for the Jewish agenda make the claim that Adolf Hitler plagiarized from the works of Henry Ford—a claim that they do not document and an allegation that I have never seen made in all of the many writings regarding Hitler and Ford that I have personally studied over some thirty years.

But then, again, as I have said, when it comes to subjects of Jewish concern, Jewish propagandists have never been known for their veracity if the facts stand in the way of the Jewish agenda. And I say that without reservation.

Two other pro-Jewish propagandists, Harold E. Quinley and Charles Y. Glock, in their 1979 book *Anti-Semitism in America* (published by the Free Press) also take up the “Anti-Semites are uneducated working class bums” cudgel and assert in their screed:

Working class Americans are more anti-Semitic than middle class Americans, the result, largely, of the former’s lack of education. . . . A lack of education is the main source of anti-Semitic prejudice in America.

These same authors also say that it could be “anti-Semitic” if people didn’t want their children to marry Jews. But we frankly have to wonder how these authors would have responded to the candid admission by much-touted Sen. Joe Lieberman of Connecticut when he was quoted as saying—not long after he was designated as the Democratic Party’s vice presidential nominee in 2000—that he would counsel his own Jewish children not to marry outside their faith.

It’s a very simple point: if non-Jews say that they don’t want their children to marry Jews, well, that is just plain old “anti-Semitism,” but when Jews say that they don’t want their children to marry Christians, that’s just a really wonderful thing. Jews, it is said, are preserving their historic heritage and the legacy of the Jewish people.

In their book, Quinley and Glock even discuss the subject of Christmas carols as if they—Christmas carols—are or could be perceived to be “anti-Semitic.” I kid you not.

But then, again, anyone who is familiar with the annual media canonade against Christmas (accompanied by stories of lonely Jews who feel “out of place” among their Christian co-workers at Christmas time) knows that the word “Christmas” is most definitely not to be used at Christmas; rather, it’s “Happy Holidays.”

When I pointed out to a Greek Orthodox friend—who worships at the altar of the Jewish people—these stories outlined above and noted to him the hypocrisy and double standards on the part on Jews in these matters, he responded—typically—“Oh, all Jews don’t say that. You can’t stereotype like that.”

And so it goes.

But there’s a funny final punchline to the story of my Greek friend and his devotion to the Jews. Quite recently he told me—with a bit of a long face—that a woman with whom he works (possibly Jewish—he doesn’t know) announced to a gathering at their office that “the Greeks are all anti-Semites.” I asked him if he had responded to this stereotyping by this woman and he said, “Well, no.” I asked why not. He said, “Well, what she said was pretty much true.”

In any case, the aforementioned authors whom we almost lost in our digression—Quinley and Glock—assert that critics of Jewish influence and intrigue are guilty of “extremist politics” which they say results in “a closing down of the democratic marketplace.” They claim that “it is the assertion that there is only one ‘truth’ to be known and acted upon and that other positions are wrong and immoral.” They add:

Extremist politics is legitimated by imputing evil motives to one’s opponent or adversaries. It portrays the target groups as villains engaged in a conspiracy against the nation’s interests and seeks to deny them democratic privileges on this ground.

The irony of their assertion, taken as a whole, is that it precisely mirrors the traditional Jewish tactic used to confront and destroy those who do raise questions about Jewish power politics or who in some way are *perceived* to be a threat to Jewish influence.

The hypocrisy is immense. The Jews want to dominate the “democratic marketplace” and exclude any and all ideas that may be *in some way* adverse to their agenda. And they defame those found guilty of the offense, subject them to boycott, move to block their social, political or economic advancement—the list of hateful (and sometimes violent) tactics goes on and on.

Considering this, can it be any wonder that so many people who were never really “anti-Semitic” have become truly anti-Semitic in response to this kind of behavior by organized Jewish groups and by respected Jewish leaders—none of which groups or leaders ever seem to suffer sanction from the broad numbers of Jewish people.

Although my aforementioned Greek Orthodox friend said that “you can’t stereotype like that,” the fact is that you can.

If Jews, on the whole, are going to continue to allow their most prominent communal voices to maintain a regular and un-challenged war against the non-Jews in the public arena, then the Jews have only themselves to blame for whatever the consequences.

In response to Jewish agitation, some people write books such as this. Other more energetic folks vandalize synagogues and Jewish cemeteries. Palestinian kids who have seen their homes plowed under by Israeli bulldozers throw rocks—and others commit suicide bombings in Tel Aviv. Some day the state of Israel may be driven into the sea.

It’s as simple as that.

In truth, it can be said that, as a people, the Jews suffer from a malady known as pseudologia fantastica. Many people claiming to be victimized are victims of this psychological disability which is related, in some respects, to pathological lying, but which has its own distinct parameters. One summary from authorities at the Department of Psychiatry at the UCLA Neuropsychiatric Institute says that this particular mental illness is typified by the following characteristics:

- (1) the stories [told by those suffering the problem] are not entirely improbable and are often built upon a matrix of truth;
- (2) the stories are enduring;
- (3) the stories are not told for personal profit per se and have a self-aggrandizing quality; and
- (4) they are distinct from delusions in that the person when confronted with facts can acknowledge these falsehoods.

In short, while “anti-Semitism” is very real, much of what the Jewish community as a whole perceives to be anti-Semitism is anything but that. And the record shows—as we’ll see, for example, in Chapter Twenty-

Eight—that many supposed acts of anti-Semitism, have been wildly exaggerated (or are simply not true at all). These stories do endure and many of those Jews and others passing on these stories that emerge from the Jewish community genuinely believe them to be true.

And these stories do have a self-aggrandizing quality for the benefit of the Jewish community and for the state of Israel, but it should be noted that, in many instances, Jewish individuals (and others claiming to be Jews when they were not) have made a personal profit from capitalizing on allegations of anti-Semitism.

And, of course, the state of Israel itself has benefited immensely—to the trillions upon trillions of dollars—from “Holocaust” reparations based on calculated numbers of “Jewish dead” that have no foundation in fact.

Finally, as far as the fourth point referenced above is concerned, there have indeed been cases where claimants in the realm of “anti-Semitism” have been confronted with contradictory facts that discount the claims of anti-Semitism and they finally acknowledged their lies.

For example, how many times have we heard stories (even in the mass media, however suppressed those stories largely have been) about Jewish folks claiming to have anti-Semites painting swastikas on their doors, only to have been discovered to have actually painted those swastikas themselves? The numbers of such occurrences are actually much larger than one might imagine.

To be perfectly frank, I have always said (and I have even told my Jewish friends this) that it must really be unpleasant to be a Jew: to wake up in the morning and look in the mirror and wonder who hates you and who you might have to confront as an anti-Semite.

Over the years, I’ve had the opportunity to review a wide variety of newspapers and magazines published by diverse numbers of ethnic groups in America. And the one thing that I’ve found consistent in Jewish publications is that the discussion of who Jews hate and who hates the Jews is always rampant.

In contrast, in the journals of other ethnic groups, there is a positive emphasis, a focus on historical and cultural traditions, on the pride of that group’s contributions to American life, on the accomplishments of prominent members of those communities. *The Jewish outlook, in contrast, is totally negative and full of anger and distrust.*

There is anti-Semitism, but the Jews seem to want to make it the focus of their past and present and their future and always emphasize that Jews have just simply never done anything wrong. The anti-Semites are just plain bad, and uneducated to boot. But the reality is, as even Jewish sources have quietly admitted, anti-Semites past and present may not exactly be the jack-booted thugs they would have the public believe.

On January 18, 2007 the U.S. Holocaust Memorial Museum's Center for Advanced Holocaust Studies conducted an entire one-day symposium entitled: "The Holocaust: Cultural Elites, Collaboration, Murder." The quite revealing promotional material for the event read as follows:

Prominent writers, film makers, artists, musicians, clerics, and other intellectuals and cultural elites became willing and even proud proponents of rightist regimes across Europe between the two world wars.

The focus of this symposium is the appeal of National Socialism and fascism to publicly-respected cultural figures and intellectuals in Germany, as well as in Allied, Axis, occupied, and neutral countries in Europe.

So despite all of the hoopla about uneducated, low-life, violent, evil Nazi gangsters taking over Germany in 1933 and imposing their will upon the Germans and the Jews alike, a seminar at the U.S. Holocaust Memorial Museum admitted, in no uncertain terms that "the best and the brightest" (to borrow a popular catchphrase) were among those who lent their support to the Hitler regime—and not at gunpoint.

This, you see, will come as a literal shock to many—Americans, in particular—who've long been led to believe the "official" story that only "bigots, cranks, and criminal hoodlums" have been anti-Semites.

In her fascinating 2003 Harvard University Press study, *The Nazi Conscience*—a review of German National Socialist writings on race and religion and the general Third Reich attitude toward the Jews—Claudia Koonz, professor of history at Duke University, makes the interesting point, little known to the general public, that "professors had been among the most vocal supporters of the Nazi take-over in 1933."

She points out that even the great German Jewish diarist Victor Klemperer, writing in 1936, dreamed of future days in Germany when, as he hoped, "the fate of the vanquished lay in my hands." Klemperer had a particular venom for the intellectuals of Germany. He said that he would "let all the ordinary folk go and even some of the leaders . . . but I would have all the intellectuals strung up and the professors three feet higher than the rest; they would be left hanging from the lamp posts for as long as was compatible with hygiene."

On a more contemporary stage, Gary A. Tobin—director of the Cohen Center for Modern Jewish Studies at Brandeis University—published his 1988 Plenum Press book *Jewish Perceptions of Anti-Semitism* and examined polls relating to anti-Semitism in America, noting that: "Better educated Blacks, younger and better educated evangelicals, and

the younger population in general, are more likely than their less-educated and older counterparts to hold certain anti-Semitic beliefs."

So the idea—generally promulgated to the non-Jewish public by Jewish sources—that the lesser educated tend to be anti-Semitic is not necessarily borne up by the reality of what even studies sponsored by the Jewish community have found. In fact, as we have seen, anti-Semitism is not just limited to the uneducated. It does seem to be something that also comes with a better education and a more broad-ranging worldview.

Actually, we can understand why this would be the case. Better educated people, on the whole, probably tend to spend more time reviewing public affairs (accessing a wide array of sources) and, as a consequence, probably have a better overview of the Jewish role in American and world affairs than the less-educated.

As a direct result, it would seem to be almost inevitable that many such people would be more regularly confronted with Jewish attitudes and opinions—and actions—that do spark genuine "anti-Semitic" points of view. And that may well be why Jewish elements do want to censor the Internet, clamp down on freedom of speech, and do everything they can to "dumb down" non-Jews at large.

Although the Jews, as we've said, attempt to perpetuate the idea that "stupid" people are anti-Semitic—a message they convey to the public on a regular basis—they realize, from their own heavy-duty research, that it is actually the better-educated and more worldly people who have arrived at conclusions about Jewish affairs that the Jewish community would rather not be the conclusions that have been reached.

Incredibly enough, even in Nazi Germany, the 20th Century's much-discussed "cauldron of anti-Semitism," the historical record shows—as recorded by modern Jewish scholars—that the Nazis relied extensively on Jewish writings and philosophy as proof and evidence of the need by the non-Jewish peoples of Europe to take up open opposition to Jewish power and influence.

Contrary to what the Jews tell the public, you see, those Nazi "propagandists" were not creating unpleasant images of the Jewish people and their history out of the whole cloth.

Instead, Nazi researchers were essentially relying on Jewish sources for their own scholarly efforts to assess what then (as now) was called "The Jewish Problem" or "The Jewish Question"—essentially, the whole network of controversy surrounding the issue of anti-Semitism.

For example, in 2006 the Harvard University Press published Jewish researcher Alan E. Steinweis' remarkable work *Studying the Jew: Scholarly Anti-Semitism in Nazi Germany*. A sampling of Steinweis's findings is quite revealing:

Even after the advent of Nazi rule, Jewish scholars continued to produce the majority of historical studies of Jews that appeared in Germany. They published their work with Jewish publishers, who were allowed to operate well after 1933.

Such intellectual and publishing activity among German Jews was consistent with a Nazi policy that promoted the separation of Jews from German society.

Despite the immigration of many scholars, and despite having to operate under the watchful eye of the Gestapo, Jewish academic institutions carried their work forward after 1933. Three rabbinical seminars—two in Berlin and one in Breslau—remained open until November 1938.

The Academy for the Science of Judaism in Berlin, the single most important center of Jewish learning in Germany, employed a faculty of 22 scholars in 1938.

The Nazi regime severely curtailed the activities of Jewish cultural and intellectual institutions after the November 1938 “kristallnacht” pogrom, although the [previously-mentioned Academy for the Science of Judaism] in Berlin was allowed to function until 1942.

And note the years of flourishing Jewish scholarly enterprises mentioned: 1933, 1938 and 1942.

These are years in which the general public believes that the Third Reich was rounding up, shooting, gassing and generally terrorizing the Jews of Germany.

Steinweis admits in his book that German scholars, studying the Jewish people—from an obviously “anti-Semitic” point of view—did indeed rely on the work of Jewish scholars and he noted, in all candor, that “We must still grapple with the disturbing question of whether Nazi Jewish research, or at least some of it, could be considered legitimate scholarship, despite its repugnant ideological basis.”

And while the Jews would have the public believe that most of what the Nazis relayed to the German public and the world at large about the Jews was largely distilled from the much-discussed so-called “infamous forgery” known as the Protocols of the Learned Elders of Zion, Steinweis admits also that “relatively little of this perverse fare was present in Nazi Jewish studies.”

Having thoroughly examined vast realms of Nazi-era writings on The Jewish Question, Steinweis freely asserts that the hallmark of Nazi Jewish studies was its exploitation of *voluminous scholarship produced by Jewish scholars past and present*. He noted:

The [Nazi] scholars who pursued the new anti-Semitic sciences took their roles as professional academics seriously, seeking to anchor their anti-Semitic research and writing in the established or emerging methodologies of their [particular academic] disciplines.

In the field of race science, they endeavored to identify genetic, and not merely anthropological, markers from Jewishness.

In the field of religious studies, they tried to augment traditional Christian theological critiques of Judaism within insights into the psychological and sociological consequences of Jewish religious and legal practices.

In the field of history, they worked in the archives to reconstruct, in detail, the nature of Jewish-Christian relations in specific communities over time, and to situate the role of anti-Semitism in the popular consciousness of ordinary people in past centuries.

In the social sciences, they revisited and reevaluated the theories of earlier scholars who had hypothesized about the nature of Jewish society . . .

The insistence on academic standards for research, documentation and publication was intended to clearly set the anti-Semitic scholars apart from the cruder forms of anti-Semitism that were common in Nazi Germany.

Now here is a quite revealing point that must be considered in the context of what the Nazis were writing. Steinweis noted—quite tellingly—that the Jewish scholars did not expect that their own findings and assertions as published in their own substantial body of work could ultimately be used for what were “anti-Semitic” purposes:

Jewish scholars had produced a constructive, self-critical, and empirically-based body of knowledge as part of a grand emancipatory project.

What they could not anticipate was that their work would become source material for anti-Semitic scholarship that itself aspired to scientific respectability. . . .

During the Nazi era, anti-Semitic scholars poured over the works of their Jewish counterparts, acknowledged the factual veracity of the data contained in the Jewish works, selected what they needed, and cited them extensively in support of their own racist ideology.

In a certain sense, then, the Jews had been “found out.” They had unwittingly exposed themselves.

And while Steinweis writes of the Nazis and refers to “the common human tendency to reduce intellectual and moral dissonance by adjusting one’s ideological beliefs to one’s social and professional circumstances” this, of course, is a two-way street.

In the end, the self-aggrandizing, self-promoting, self-worshipping, self-congratulatory writings by Jewish scholars about Jewish history, achievements, culture, ideology and all manner of things became the very tools of those who sought to dislodge inordinate Jewish financial, political, and media power in Germany and throughout Europe.

To put it bluntly (and correctly), the Jews’ own words were used against them. And one is tempted to say that “Turnabout is fair play.”

In that regard, it is worth perusing what Steinweis found about the work of Johann von Leers—a trained jurist and a member of the faculty of law at the University of Berlin—who became known as one of the premier authors of anti-Semitic writings in the Nazi era.

According to Steinweis, von Leers published a paper entitled “The Criminality of the Jews” and even Steinweis noted that—although there were those who took offense at von Leers’ assertion that Jews had a tendency toward crime—von Leers “did mobilize data from rank surveys of criminal statistics taken between 1892 and 1917.” According to Steinweis:

The statistics documented proportionally high Jewish participation in several categories of non-violent crime. According to the figures, in the last decade of the 19th Century, Jews were 12 times more likely than non-Jews to be involved in usury; 11 times more likely to engage in theft of intellectual property; and 8.9 times as likely to declare fraudulent bankruptcy. Between 1903 and 1936, Leers pointed out, the frequency of Jewish participation was 29 times that of non-Jews.

Reflecting on the work of von Leers (who in 1944 published an extended version of his work under the title *The Criminal Nature of the Jews*), Steinweis was forced to acknowledge:

Notwithstanding the mendacity of Leers, it was indeed a fact that Jews were heavily involved in the management of prostitution in several countries in Europe in the late 19th and early 20th Centuries. Jewish commentators and reformers had bemoaned this problem and urged that it be combatted. . . . Leers and other anti-Semites were not the slightest bit reluctant to cite such internal Jewish critiques when it was convenient.

In a similar realm, in 2007 the University of California Press, under the patronage of the distinguished Jewish Studies Endowment Fund, published Michael Berkowitz’s book, *The Crime of My Very Existence: Nazism and the Myth of Jewish Criminality* which a reviewer said made an important contribution to the understanding of how the Third Reich “appropriated and deployed long-standing stereotypes of Jewish criminality.” The fact that the alleged “stereotypes” were acknowledged to be “long-standing”—that is, even in the period B.H.—Before Hitler, that is!—is telling in and of itself.

What is interesting is that the author noted that “indeed the identification of Jews with crime has a long and complex history that is not often recalled, in large part because many scholars would not think to ask. This blind spot is also a result of reticence or censorship on the part of historians who believe it impertinent to even deal with the subject, especially in the wake of the Holocaust.” The author admits that “one of the initial campaigns against Jews as criminals—which did, unlike the vast majority of anti-Semitic allegations, have some basis in reality—was the reaction to the involvement of Jews in prostitution.”

Likewise, in 2005, ABC-CLIO Inc. issued the previously-mentioned authoritative two-volume *Anti-Semitism: An Historical Encyclopedia of Prejudice and Persecution*, edited by Dr. Richard S. Levy, a prolific scholar of anti-Semitism. Regarding white slavery the encyclopedia said:

Beginning about 1870 Jews played a conspicuous, if not a majority, role in white slavery, the dramatic contemporary term for prostitution that was the most extensive manifestation of organized crime in the pre-World War I era.

Jewish procurers and brothel keepers were prominent in the cities of Poland, the Russian Pale, Hungary, Galicia, Bukovina, and Romania. Jews also trafficked Gentile and Jewish women along every migratory route to Western Europe, the Americas, Africa, and Asia.

There were substantial colonies of “unclean ones” as they were called by their hostile co-religionists in such places as New York, Buenos Aires, Johannesburg, and Constantinople, and there were smaller settlements in dozens of cities from Chicago to Rio De Janeiro to Harbin, Manchuria.

And for those who might be interested in reviewing the little-known (at least to the non-Jewish public) role of Jewry in global prostitution, we refer them to the 1983 volume by Edward J. Bristow, *The Jewish Fight Against White Slavery: 1870-1939*.

Published by the Jewish-oriented Schocken Books, the volume is a forthright overview of the Jewish role in the scourge of white slavery, very much akin to the devastating work, *The Secret Relationship Between Blacks and Jews*, published by the Black nationalist Nation of Islam of Minister Louis Farrakhan whose researchers demonstrated, beyond any question, that Jews predominated as both slave traders and slave holders during the period of Black slavery in America—a point that hysterical Jewish critics insist is a lie but which is thoroughly documented (from Jewish sources) by the Nation of Islam.

Later, in the pages of this present volume, we will pursue the role of the Jews in the African slave trade a bit further.

Suffice it to say, then, that essentially what we have seen thus far is that much anti-Semitism has come as a response to Jewish activities and those activities were being documented by quite responsible researchers, not by gutter-level hate-mongers. And naturally, this type of documentation rang true with all people, particularly the more educated who would be inclined to read the scholarly works that were emerging in the realm of “anti-Semitic” literature.

Now, as we mentioned earlier, the popular legend is that the Jews, as a people, have suffered immensely, that they have continually been “used and abused” by all manner of people.

While, of course, it is true that the Jews (as we’ve seen) have been responsible, in a variety of ways, for instigating anti-Semitism, several responsible modern-day scholars have, for all intents and purposes, acknowledged that the popular perception of Jewish historical suffering is not quite what we have been told in the vast majority of the endless literature on the topic.

In 2010, Verso Books published *Suffering as Identity: The Jewish Paradigm*, by Esther Benbassa, a Jewish professor of Modern Jewish History at the Ecole pratique des hautes études (Sorbonne) in Paris and the author of many respected studies of Jewish history.

First published in France, Benbassa’s book was the winner of the 2008 Guizot Prize of the Academie française. Benbassa reviewed the Jewish experience during the Middle Ages which has always been cast in official history as a virtual precursor (from a Jewish perspective) to the era known as “The Holocaust.” Of the Middle Ages she writes:

At all events, the condition of the Jews was for a long time preferable to that of the serfs if only because they enjoyed relative mobility from having the right to pass from one lord to another. They were not, it may be added, the only minority in the Middle Ages. In the Christian countries, Muslims, like Jews, had

to wear insignia distinguishing them from the dominant majority, as did Christians in Muslim countries, who were subject to similar treatment and various restrictions. The most acute form of persecution of the Jews in Christian lands never took on systematic character. It is certain that they suffered from intermittent popular rioting; however, thanks to the “royal alliance,” and despite the fragility of that alliance, they were also protected by the secular authorities.

Even the Church protected them, although it professed anti-Judaism because the Jews did not acknowledge Christ’s divine nature of the fact that he was the Messiah. It extended this protection to them even while affirming that they should remain inferior, representing both punishment for their blindness and a sign of the authenticity of Christ’s message.

By the same token, the oft-mentioned “ghettos” of the Middle Ages were initially neighborhoods in which Jews willingly lived together with small numbers of Christians. It was only much later that restrictive legislation transformed those neighborhoods into segregated areas where inhabitants were separated from the rest of the population. The autonomy Jews enjoyed in these ghettos made it possible for them to survive as a “distinct nationality.” Furthermore, it is a mistake to believe that Jews had no economic or cultural contact with Christians and lived in isolation and extreme poverty, subject to constant harassment.

In the centuries preceding emancipation, the demographic growth of Jewish communities exceeded that of the Christian population. Because they were not required to perform military service, a few exceptions aside, and thanks to their neutrality, they were not decimated the way the Christians were during the wars of religion that ravaged Europe up to the 18th Century.

Jews were not as poor as other groups, due to the structures of mutual aid that they put in place, their poverty was less severe than that of the peasants.

As for the Inquisition, it did not directly persecute the Jews, ... except in the sense it censured Hebrew books. The Inquisition targeted crypto-Jews and Christians attracted by Judaism. The exceptions to this rule were Jews accused of attacking Christianity or proselytizing among Christians. Jews as such, even if they considered heretics, were beyond the Inquisition’s purview. Moors and Protestants were among the categories in which it took an interest, but its activities were aimed primarily at apostates and renegades.

Obviously, all of this constitutes a remarkable assembly of new revelations indeed—historical facts that clash directly with the image of massive persecution of the Jews during the Middle Ages that has become part and parcel of the legend of “anti-Semitism.”

Another respected scholar, Amy Chua (a professor of law at Yale University) has written a number of ground-breaking works, among which is her 2004 Anchor Books publication, *World on Fire: How Exporting Free Market Democracy Breeds Ethnic Hatred and Global Instability*. Naturally, she examines the subject of anti-Semitism.

In her book, Chua recalls how she was speaking with a professor—whom she had served alongside as a legal advisor to the post-Soviet Russian government—and in the course of that conversation she mentioned the fact that many of the new billionaire oligarchs in Russia were Jewish. Her friend (who was Jewish) became very unnerved by the discussion—despite the fact Chua herself happens to be married to a Jew!

In fact, six out of the seven oligarchs were Jewish, but yet her friend wasn't willing to discuss the matter. It was easier to avoid the topic. And that, you see, is the classic Jewish approach to such uncomfortable topics, the facts be damned.

As far the Middle Ages, Chua noted, too, that “despite recurrent anti-Jewish restrictions and persecutions, Jews prospered disproportionately as merchants and middle-men and eventually as international traders, particularly between Christian Europe and the Muslim lands.”

Chua's findings also contradict popular images of the Jews being the “victims” in Eastern European countries during the early 20th Century. Indeed, the facts that she presents lend credence to the very type of claims that Adolf Hitler and Nazi scholars were presenting to the people of Europe prior to and during World War II. Chua notes:

Jews in inter-war Romania, although just four percent of the population, controlled most of the private capital and the export, transportation, insurance, textile, chemical, housing, and publishing industries. Although their access to universities was restricted, they were also strongly represented in law, medicine, journalism, and banking.

In Poland, as of 1921, over 60% of all commerce was conducted by Jews who comprised just eleven percent of the population. Around the same time, Lithuania's Jewish minority accounted for three quarters of the country's commercial activity. Meanwhile, in Hungary, Jews in 1910 represented nearly one quarter of the population of Budapest, earning the capital the epithet of “Judapest.” As of 1920, Jews constituted 23% of

Hungary's actors and musicians, 34% of the country's authors, 51% of the attorneys, 60% of the doctors in private practice and the overwhelming majority of those “self-employed” in business and finance.

We could probably belabor the point, but it is clear. What we have been told about “anti-Semitism” through the ages is not exactly the truth. And while one recent tome, entitled *Antisemitic Myths*, would lead the reader to believe that anything negative said about Jews throughout history was a lie, educated people do know better. It hasn't just been a continuing drama of illiterate thugs and gangsters (but rather some pretty well-bred and well-educated people) who have dared to raise questions about the role of the Jews in the public arena.

Even the great German writer, Thomas Mann, a sworn enemy of the Nazis—and who left Germany as a consequence—once muttered in his diary that “the revolt against Jewish things might have my understanding to a certain extent,” this at a time when married (as he had been for over fifteen years) to a woman who had converted from Judaism.

All of this having been said, it is appropriate to close this chapter by commemorating the words of no less a cultural icon than Jewish comedienne Joan Rivers who expressed the Jewish worldview toward non-Jews as well as anyone. Miss Rivers, who is quite articulate, told Jewish writer Abigail Pogrebin (as related in the book, *Stars of David*) that she believes Israel—the Jewish state—is truly imperiled and added:

I worry that they're going to wipe it off the Earth. I only hope that they [Israel] will take us all with them, because Jews shouldn't go quietly this time. If they're going to kill us, we're going to kill you right back.

And these words, you see, demonstrate precisely why non-Jews do have something to worry about, why they do need to investigate all of these matters further. These suicidal rantings—in the context of Jewish concerns—have been made not only by the likes of Joan Rivers, but—as we shall see later—they are also found in the writings of distinguished American Jewish and Israeli academics and geopolitical strategists.

All together it suggests that this type of thought runs rampant within the mindset of the Jewish community. An attitude of superiority, coupled with an angry outlook toward non-Jews throughout history, saddled with a certain stream of psychological instability—an explosive formula that could spark a global nuclear Holocaust. And in this regard we will now address a most controversial reality: Jewish claims that they, the Jews, constitute a superior race of people.



The rare French lithograph from the mid-1880s portrays the Jew as standing at the top of the French social, political and economic pyramid, outranking the king, the nobility, the clergy, the military, the beggars and the peasantry. The quaint cartoon below, with a double-edged meaning, appeared in the British satirical journal *Puck* (circa 1880). A Jewish peddler carrying his wares of poetry, music, statesmanship, science, literature, patriotism—and promissory notes—thumps his nose at German chancellor Bismarck and American hotel keeper Henry Hilton who barred Jews from his hotels, telling his Gentile tormenters: “I have thriven on this sort of thing for 18 centuries—Go on, gentlemen, persecution helps de pizness [i.e. business].”



CHAPTER THREE

Are the Jews a Superior Race—As They Claim? A Leading Cause of Anti-Semitism Dissected

Let it be said—matter of factly—that one of the primary reasons for anti-Semitism throughout history has been precisely because of the fact that throughout history—up to and including today—the Jews have proclaimed themselves to each other and to others as not just “the Chosen People of God,” but also that they are, in fact, a superior race of people.

The irony is that even as Jewish philosophers, academics, and propagandists proclaim their people to be God’s Chosen and a cut above all others on an intellectual scale—why, after all, they can produce standardized tests that “prove” it—at the same time (for public consumption) they argue vociferously that they are “a religion, not a race.” And there’s nothing that the Jews love more than hearing a Christian declare: “Jews are just like everybody else. They just go to a different church.”

Let’s be honest: Jews *don’t* believe that they are “just like everybody else”—but *they want non-Jews to believe it when that belief is beneficial to Jewish interests.*

I will be candid: I’m offended by the Jewish claim of being the apple of God’s eye. I’m offended by the Jewish claim of intellectual superiority. To Hell with them.

As a child growing up, I was always taught that the idea of a “superior race” was an evil thing, something right out of Adolf Hitler’s Third Reich. So you can imagine how, as I grew older and began exploring Jewish writings, that I discovered that this is precisely what the Jews have said: that the Jews are a superior race of people. And I am far from being the only individual to have noted these claims.

Professor Albert S. Lindemann of the University of California at Santa Barbara has devoted years of research into studying the phenomenon of anti-Semitism and in his landmark work, *Esau’s Tears: Modern Anti-Semitism and the Rise of the Jews*, published by Cambridge University Press in 2000, this forthright Jewish historian stated flatly:

The argument that anti-Semitism is an entirely baseless hatred, having nothing to do with Jewish reality or Jewish action in the real world, is contradicted not only by elements of Jewish tradition and by Zionist perspectives but also by many other sources.

There is, for example, the assertion of the extremely influential 17th Century philosopher Baruch Spinoza, recognized as one of the most profound thinkers of early modern Europe, that

Jewish separatism and sense of superiority linked to Jewish religious rituals that insult, denigrate, and threaten other religions, have been fundamental factors in evoking hatred for Jews throughout the ages.

In the 20th Century the noted author Arthur Koestler has stated the matter with characteristic bluntness: "The Jewish religion, unlike any other, is racially discriminatory and nationally segregative, and socially tension-creating."

No less a substantial figure in the modern Jewish world as Avi Beker, the former secretary general of the World Jewish Congress (and now a professor at Georgetown University) has also recognized the problem.

Writing in his 2008 book, *The Chosen: The History of an Idea and the Anatomy of an Obsession* (published by Palgrave MacMillan), Beker explored the theme of the "chosenness" of the Jewish people and—as Beker's publisher described it—"why it remains the central unspoken and explosive psychological, historical and theological problem at the heart of Jewish-Gentile relations."

In his book, Beker noted that in recent years respected figures such as the renowned Greek composer Mikos Theodorakis and the Portuguese Nobel Laureate Jose Saramago had risen up in criticism of Israel and the Jewish people and, in so doing, were directly confronting the Jewish theme of "chosenness."

In 2004, Theodorakis spoke about Israel being the root of the world's evil and of Jewish control of finance and the media. Theodorakis attributed this to Jewish "arrogance" and the "fanaticism of their Biblical forefathers" and "the thought that they are the Chosen People..." Saramago accused the Jews of appropriating the status of being a "Chosen People" for themselves.

That the beloved Greek composer Theodorakis—also a former government minister and a long a fierce advocate for human rights—openly slammed the practices of Israel and its supporters around the globe was a major scandal, due—of course—to the fact that the Jewish-controlled media deemed it to be so and thus made it so.

And yet, although he was roundly criticized, Theodorakis came back at his critics and said in an interview with Israel's newspaper *Ha'aretz*:

I didn't say that Jews are the root of evil. I said that they are at the root of evil. Jews want to feel that they are victims. They want to console themselves by saying: We are in the right, we are victims again, let's build another ghetto. This is a masochistic reaction. There is a masochistic mentality in Jewish tradition.

I am sure that when Jews of the diaspora speak amongst themselves, they feel satisfaction. They think—now, when we are so close to the world's biggest nation, no one can harm us. We can do whatever we like.

This is why their claim about [a new rise in] anti-semitism is not only sick. It is devious. It allows the Jews to do whatever they will. It serves as an excuse politically as well as psychologically.

The aforementioned Portuguese writer Jose Saramago—winner of the Nobel Peace Prize in the field of literature—took on global Zionism in the Spanish newspaper *El Pais*. He said:

Intoxicated mentally by the messianic dream of a Greater Israel which will finally achieve the expansionist dreams of the most radical Zionism; contaminated by the monstrous and rooted "certitude" that in this catastrophic and absurd world there exists a people chosen by God and that, consequently, all the actions of an obsessive, psychological and pathologically exclusivist racism are justified; educated and trained in the idea that any suffering that has been inflicted, or is being inflicted, or will be inflicted on everyone else, especially the Palestinians, will always be inferior to that which they themselves suffered in the Holocaust, the Jews endlessly scratch their own wound to keep it bleeding, to make it incurable, and they show it to the world as if it were a banner.

What is disturbing to those who hold Israel and its supporters in high esteem is that they cannot so easily dismiss the likes of Theodorakis and Saramago as "Nazi apologists" or "right-wing extremists."

What's more, the fact is that increasing numbers of intellectuals across the globe share the concerns expressed by Theodorakis and Saramago and they, too, are daring to speak out.

Now these, of course, are the remarks of two individuals—otherwise esteemed—who have been accused of anti-Semitism. But their remarks are founded on their concern—which is mine—that the Jews have declared themselves to be above all others.

And the truth is that a review of Jewish writings—even in the modern day—as well as of writings by those who share the Jewish viewpoint demonstrates that this is precisely what the Jews believe.

First a brief look at some of the almost hysterically sycophantic preachings of an American writer of Irish descent, Thomas Cahill, whose 1999 work, *The Gifts of the Jews: How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels*, put forth one of the most

outrageously outlandish propositions about the Jews ever committed to print. He actually wrote this:

The Jews gave us a whole new vocabulary, a whole new Temple of the Spirit, an inner landscape of ideas and feelings that had never been known before. . . .

Because of their unique belief—monotheism—the Jews were able to give us the Great Whole, a unified universe that makes sense and that, because of its evident superiority as a world view, completely overwhelms the warring and contradictory phenomena of polytheism. . . .

The Jews gave us the Outside and the Inside—our outlook and our inner life. We can hardly get up in the morning or cross the street without being Jewish. We dream Jewish dreams and hope Jewish hopes.

Most of our best words, in fact—*new, adventure, surprise; unique, individual, person, vocation; time, history, future; freedom, progress; faith, hope, justice*—are the gifts of the Jews. [Cahill's emphasis]

Now—as a brief digression—just imagine the preceding paragraphs from Cahill's work with the word "Aryans" substituted for the word "Jews." Imagine taking those writings (with the substitution of the word "Aryans" for "Jews") to a public high school teacher and saying, "Here's a very prime example of Nazi thought about the superiority of the Aryans. You can use this in your class to demonstrate to your students the kind of horrific preachings of racial superiority that the Nazis engaged in."

One can just imagine the enthusiasm with which that "teacher" would jump on the opportunity to trash and condemn the kind of sentiments expressed in Cahill's writings, if—that is—the teacher actually believed those to be "Nazi" writings.

And one can also imagine the outright embarrassment that so-called educator might find himself suffering when learning that instead of such pandering rhetoric being the work of the dreaded Nazis, it was, rather, the work of a writer praising the Jews to high Heaven.

Now Thomas Cahill is hardly the only "Goy" to write such nonsense about Jewish superiority and get much favorable publicity and publishing deals in return for it. Not in the least!

As the aforementioned Avi Beker noted in his book, *The Chosen*, Charles Murray—described by Beker as "an American Gentile and a scholar"—wrote an article entitled "Jewish Genius" for the April 2007 issue of *Commentary* magazine, the voice of the American Jewish Committee, in

which Murray "tried to develop a theory on the Jews' extraordinary intellectual skills to explain their outstanding and disproportional contribution to science and the advancement of mankind." According to Beker:

[Murray] focuses his argument on the "Jewish genius" . . . on their system of education and religious studies as an evolutionary process that he traces back to the period before the first century BCE, before the destruction of the Second Temple. . . .

Murray goes back to Moses, who propagated God's commandments, which were intertwined with intellectual complexity and required intense learning and deep insight.

But despite his "evolutionary" theory, Murray admits at the end: "I take sanctuary in my remaining hypothesis, uniquely parsimonious and happily irrefutable. The Jews are God's [C]hosen [P]eople."

What is interesting is that the aforementioned Murray was co-author with the late Richard Herrnstein—a Harvard-based Jewish psychologist—of the 1994 work, *The Bell Curve*, which asserted that Blacks were intellectually inferior to Whites and that—although few people noted this point—Whites were intellectually inferior to Jews.

The tip-off should have been obvious when one considered the source of this volume—the Free Press, founded by two Jewish editors, Jeremiah Kaplan and Charles Liebman—was an imprint of the venerable Jewish publishing house, Simon & Schuster.

And it is probably worth noting that Simon & Schuster—like many publishing concerns—has been owned, through the course of a variety of complex corporate deals, by such major international Jewish-controlled media concerns as Gulf + Western and Viacom. And now, today, Simon & Schuster is a subsidiary of CBS, the broadcasting and publishing conglomerate controlled by the billionaire Jewish Tisch family.

So it was a Jewish writer (Herrnstein), in conjunction with his Gentile colleague (Murray)—sponsored by a major Jewish publishing house—putting forth the proposition of Jewish intellectual superiority.

This is a factor that was never addressed anywhere by anybody at the time, although I should note that when I mentioned it—more often than once—to many of my associates, they somehow failed to understand the point at all, missing the fact that the book was essentially—to put it bluntly—Jewish supremacist propaganda.

And considering the grand publicity accompanying the release of the book, this alone should have demonstrated to some of the more discerning among them that there was much more to the story.

The Internet source, Wikipedia, provides us an interesting outline of the treatment that the release of the book received in the American (Jewish-controlled) media:

Initially, *The Bell Curve* received a great deal of positive publicity, including cover stories in *Newsweek* ("the science behind [it] is overwhelmingly mainstream"), early publication (under protest by other writers and editors) in *The New Republic* by its editor-in-chief at the time Andrew Sullivan, and *The New York Times Book Review* (which suggested critics disliked its "appeal to sweet reason" and are "inclined to hang the defendants without a trial"). Early articles and editorials appeared in *Time*, *The New York Times* ("makes a strong case"), *The New York Times Magazine*, *Forbes*, *the Wall Street Journal*, and *National Review*. It received a respectful airing on such shows as *Nightline*, *MacNeil/Lehrer NewsHour*, *The McLaughlin Group*, *Think Tank*, *PrimeTime Live*, and *All Things Considered*. The book sold over 500,000 copies in hardcover.

What is ironic is that when this book was published to such great acclaim, self-styled "White Separatists" rushed to hail the book, despite the fact that they—as Whites—were being declared inferior to the Jews. In fact, most of those Whites probably never read the book but relied upon self-appointed "intellectual leaders" such as one Jared Taylor to tell them why the book was such a milestone. Taylor endorsed *The Bell Curve* and thus endorsed Jewish intellectual superiority.

This perhaps explains why the Anti-Defamation League (ADL) has pointed out that Taylor "eschews anti-Semitism" and that he has referred to Jews as the "conscience of society." In addition, as I revealed (to the shock of many) in my book, *The Judas Goats*, Taylor's wife—an academic "studying" White Separatists—maintained a cordial working relationship with the ADL's longtime chief "fact finder" Irwin Suall, a fact first revealed to me by respected Revisionist scholar Theodore J. O'Keeffe.

All things considered, it is no surprise that Taylor's own book, *Paved With Good Intentions*, was favorably mentioned in the February 1993 issue of the American Jewish Committee's *Commentary*, which later published Charles Murray's paean to "Jewish Genius." And—not coincidentally—Taylor's book was endorsed by Murray's *Bell Curve* co-author, Richard Herrnstein. In that regard, we can understand why some wags refer to Jared Taylor as "The Jews' Favorite White Separatist."

Now let it be said that Herrnstein, Murray and Taylor were not saying anything new. In fact, historically, Jews have—as a group—always followed the theme of Jewish "chosenness" and superiority.

The very fact Jews routinely and casually refer to non-Jews as "Goyim" tells us everything we need to know about their attitude toward non-Jews: the term "Goyim" as we have noted, is the equivalent of "beast" (or more specifically, "cattle").

Indeed, the most dedicated and orthodox of the Jews have always felt that non-Jews represented something repugnant (and this view is not just limited to the Orthodox among the Jews, it is sad to say, however much some may wish to dispute the fact).

Raphael Patai, an eminent Jewish writer—in his book, *The Jewish Mind* (republished in 1996 by Hatherleigh Press)—asserts that the Hasidic [i.e. deeply Orthodox] Jews considered the following such traits as unpleasanties that were features of the Gentile environment:

A fondness for horses, wine, strong drink, beautiful women, and powerful smoke, an un-controlled temper, sexual immodesty, the use of profane language, love of singing and dancing, a preoccupation with nocturnal demonic dangers, proneness to epileptic fits, and a characteristic presence strong enough to fell groups of trembling peasants.

Addressing the question: "Is there such a thing as global Jewish influence?" Patai also noted even though—he contended—anti-Semites overestimate the power of the Jews, there is—he said—"also a Jewish over-estimation of the global significance of the Jews."

And what is notable, as even Patai admits, is that this Jewish mind-set reflects what can only be described as the Jewish view of Jewish superiority. This view, according to Patai:

[Goes] back to Talmudic times, when some sages were convinced that the whole world existed only for the sake of Israel and that, conversely, the existence of the whole world depended upon Israel's fulfilling the role, the religious function, allotted to it by God.

A late, faint echo of this view could be found in the teachings of Reform Judaism in their "classical form" which dates from the 19th Century, and which maintained that while Judaism was nothing but a religion, it had a global mission: to spread the faith of pure ethical monotheism all over the world.

A more restrained but no less strongly pro-Jewish view is the one embraced by a number of modern historians who have presented, eloquently and in considerable detail, the Jewish contribution to civilization.

And certainly no shrinking violent when endorsing Jewish superiority, Patai claimed this:

One can generalize and assert that, apart from some isolated areas of the globe which are shrinking daily, all mankind is affected in one way or another by the products of the Jewish mind, and, one may add, no other human group can boast of an even remotely comparable record.

Note, too, the words of Rabbi Solomon Schindler of Boston's Temple Israel, speaking in 1887 (cited in Jewish writer Eric L. Goldstein's 2006 work, *The Price of Whiteness: Jews, Race, and American Identity*, published by Princeton University Press). The rabbi pulled no punches, asserting that Jews were, in fact, different:

It remains a fact that we spring from a different branch of humanity, that different blood flows in our veins, that our temperament, our tastes, our humor is different. . . . In a word, we differ [from non-Jews] in our views and in our mode of thinking, in many cases as much as we differ in our features.

This rabbi was no extremist. He was a mainstream and respected spiritual icon of a leading urban American Jewish community. And his words reflected traditional Jewish religious and social—and really, political—thinking. And even today there are eminent Jews who mirror the rabbi's mindset. In his work, *The Chosen*, Avi Beker cited the words of famed "liberal" actor Richard Dreyfuss:

I am a passionately secular Jewish agnostic who sincerely believes that Jews are the Chosen People, so go figure! . . . I believe we are chosen to illuminate the Jewish condition. Our ethics are mankind's greatest victories."

So although Dreyfuss calls himself a "secular Jewish agnostic"—that is, someone who ostensibly doesn't follow the Jewish religion—he still abides by the Jewish teaching that the Jews are—as he said—"the Chosen People." Dreyfuss also made this amazing confession:

I was one of those secret progressive Jews who believes that we are the Chosen People, we are, and even when that became not politically correct to say, I still do believe that.

The fact that Dreyfuss would even use the term "secret" in regard to his feelings and those of other self-styled "progressive" Jews might be fuel for the minds of conspiracy theorists and those who believe things about Jews that they are not supposed to believe. But those were his words. And those words say a lot about attitudes on the part of Jews toward non-Jews that non-Jews are not supposed to know about.

Now before the reader is tempted to dismiss Dreyfuss as "only an actor"—and bear in mind that Dreyfuss is often described by the media as an "intellectual" and as a bit of a philosopher—it is important to note that even so towering a figure as Britain's first Jewish-born Prime Minister Benjamin Disraeli (baptized as a Christian) went so far as to express the theme of Jewish superiority. In his book, *The Biography of Lord George Bentinck*, Disraeli wrote boldly and in no uncertain terms:

The world . . . discovered that it is impossible to destroy the Jews. The attempt to extirpate them has been made under the most favourable auspices and on the largest scale; the most considerable means that man could command have been pertinaciously applied to this object for the longest period of recorded time.

Egyptian pharaohs, Assyrian kings, Roman emperors, Scandinavian crusaders, Gothic princes and holy inquisitors, have alike devoted their energies to the fulfillment of this common purpose.

Expatriation, exile, captivity, confiscation, torture on the most ingenious and massacre on the most extensive scale, a curious system of degrading customs and debasing laws which would have broken the heart of any other people, have been tried, and in vain.

The Jews, after all this havoc, are probably more numerous at this date than they were during the reign of Solomon the Wise, are found in all lands, and . . . prospering in most.

All which proves, that it is in vain for man to attempt to baffle the inexorable law of nature which has decreed that *a superior race shall never be destroyed or absorbed by an inferior*. [Emphasis added.]

Disraeli was no Orthodox mystic huddling in a Polish shtetl divorced from the world of the Gentiles. Instead, he was very much a modern Renaissance man, a dandy beloved by the ladies and an undoubted intellectual who rode to the heights of power as the political leader of the British Empire in the heady days of the Victorian Era.

And it was this Disraeli who asserted that, truly, the Jews were superior to all others. Here, further, is what Disraeli wrote:

They [the Jews] are a living and most striking evidence of the falsity of that pernicious doctrine of modern times, the equality of man . . . the natural equality of man now in vogue, and taking the form of cosmopolitan fraternity, is a principle which, were it possible to act on it, would deteriorate the great races and destroy all the genius of the world.

What would be the consequence on the great Anglo-Saxon republic, for example, were its citizens to secede from their sound principle of reserve, and mingle with their negro and coloured populations?

In the course of time they would become so deteriorated that their States would probably be re-conquered and regained by the aborigines whom they expelled and who would then be their superiors.

But though nature will never ultimately permit this theory of natural equality to be practised, the preaching of this dogma has already caused much mischief, and may occasion more.

The native tendency of the Jewish race, who are justly proud of their blood, is against the doctrine of the equality of man. [Emphasis added.]

Benjamin Ginsburg, a Jewish academic, writing in *The Fatal Embrace: Jews and the State* (published in 1993 by the University of Chicago Press) effectively suggests that modern-day Jews (in America, at least) actually share the 19th Century attitude put forth by Disraeli:

Though Jews have learned to look, talk and dress like other Americans, they are not fully assimilated either in their own minds or in the eyes of their neighbors. . . .

To make matters worse, Jews often, secretly or not so secretly, conceive themselves to be morally and intellectually superior to their neighbors. . . . Indeed, Jews are extremely successful outsiders who sometimes have the temerity to rub it in.

No less than Elmer Davis, an eminent award-winning journalist who was director of the U.S. Office of War Information during World War II, writing as part of a "symposium for better understanding," criticized Americanized Jews who "seem to feel that they are at once Americans exactly like the rest of us, and Jews wholly different from the rest of us."

This attitude, according to Davis, helped fuel anti-Semitism, a force, he said, that would not die out "until the Jewishness of the average Jew means no more to him than [the fact that] I am of Baptist training and British-German ancestry means to me."

And to their credit, there have been Jewish voices, likewise, that have raised concerns about the Jewish attitude of supremacy and superiority. Dr. Walter Beran Wolfe, a Vienna-born Jewish psychologist, reflected on these matters, writing that "the sooner the Jew realizes that being a Jew is neither a special privilege nor a special disgrace, the sooner will he prepare his rightful place in the fellowship of mankind."

In the same progressive vein, Isaac Landman, a Reform rabbi who served as editor of *The American Hebrew* and who was a moving spirit behind the founding of the National Conference of Christians and Jews, was very critical of "political and racial propaganda" put out by Zionist elements and he even criticized what he called the social habits of Jews:

When we make public exhibitions of ourselves, load ourselves down with diamonds and furs . . . and persist in telling the world at the tops of our voices that we are Jews, we are . . . guilty of creating race feeling."

In more recent times, an American Jewish writer, Roberta Strauss Feuerlicht, came forth in 1983 with a remarkable book that addressed such attitudes in the Jewish community. Published by Times Books, *The Fate of the Jews: A People Torn Between Israeli Power and Jewish Ethics*, should have been a wake-up call for Jews in not just Israel but in the United States and around the world.

Brutally honest, the author asserted with all candor that "Jewish separateness was not exclusively forced upon them by anti-Semitic Gentiles; it was often the chosen position of the Chosen People." She cited famed Jewish philosopher Hannah Arendt who wrote:

The belief that the Jewish people had always been the passive, suffering object of Christian persecutions actually amounted to a prolongation and modernization of the old myth of chosenness.

Strauss-Feuerlicht described this historical phenomenon and its origins within the religious teachings of the Jewish people:

Belief in their chosen-ness, and their stringent dietary laws, separated Jews from their environment. No matter where they

lived, they felt religiously superior to the host nation. The poorest Jew in an Eastern European shtetl felt superior not only to the [Gentile]peasants but to the nobility because he had the Torah and they did not.

This feeling of separateness was so pervasive that it was held by secular Jews . . . Jews were prohibited from fraternizing with Gentiles in any but the briefest transactions. . . The most common social act—two men having a drink together—was forbidden between Jew and non-Jew.

Even in Russia, the author noted, not all of the oppression of Jews could be blamed on the czar:

The small town—or shtetl—of the Pale [of Settlement] was basically a theocracy governed by the Orthodox. Life revolved about study and worship; secular books or joys or thoughts were not permitted. Nor were there any fresh Jewish thoughts; for lack of contact with the outside world, religion was ossified in ritual and superstition.

Although the shtetl life is glorified today and commemorated lovingly in Broadway's *Fiddler on the Roof* and in all other manner of media, Jewish historian Simon Dubnow wrote what Strauss-Feurlicht described as an eloquent denunciation of the educational system of the shtetl when he described its nature:

The entire Pale is filled with thousands of children's prisons. These children are criminally tortured both in spirit and in body. Emaciated youngsters leave these institutions.

They know nothing of childhood, fields, meadows, or blue skies. They pass away their finest years of childhood within four walls, in sticky air, in spiritual tension that is far too much for their meager energies, under the rod of ignoramus.

An enormous storehouse of Babylonian wisdom is forcibly injected into the brains of these youngsters. They are told nothing about the real world, about nature and life, but only about the next world and about death.

So the fact is that the vaunted shtetls of the Eastern European Jewish world—from whence came so many eminent American Jews, ranging from gangland kingpin Meyer Lansky to grand Hollywood moguls such as Louis B. Mayer to media titan David Sarnoff—the list goes on and on—was a laboratory for the idea of chosen-ness, one based on insularity, prej-

udice (toward non-Jews) and an attitude of supremacy, the very type of mindset that we have been told time and again was the nature of the anti-Jewish thinking that led to the rise of Adolf Hitler and the advent of that period known as "The Holocaust."

This Jewish mindset, one that has an element of underlying violence (and downright hatred) is probably best reflected in the words of Ben Hecht, an outspoken hard-line Zionist who was one of America's best known figures on Broadway and in Hollywood—a multi-talented screenwriter, director, producer and playwright.

In May of 1947, Hecht wrote an admiring letter addressed "To The Terrorists of Palestine"—the members of the Jewish terror bund known as the Irgun (then led by future Israeli Prime Minister Menachem Begin)—and Hecht's letter was published as a full-page advertisement in New York newspapers. It read in part:

My dear friends, on my word as an old reporter, what I write is true. The Jews in America are for you. You are their champions. You are the grin they wear. You are the feather in their hats. . . . Every time you blow up a British arsenal, or wreck a British jail, or send a British railroad train sky-high, or rob a British bank, or let go with your guns and bombs at British betrayers and invaders of your homeland, the Jews of America make a little holiday in their hearts.

In fact, eleven weeks later two British sergeants were hanged by the Irgun in reprisal for the British execution of two Irgun terrorists. And not surprisingly, reporters phoned Hecht to ask him if he had a "little holiday" in his heart.

Imagine the response today if an American Muslim wrote a letter to alleged *Muslim* terrorists in Palestine (which is now under the heel of Jewry) and declared a "little holiday" in his heart every time a Muslim committed a crime against the Jewish occupiers. Would his letter be published as a full-page advertisement in any of the New York newspapers? Would he—if he were a playwright or screenwriter, for example—still be hailed on Broadway and in Hollywood? Think about it.

Did I not tell you at the beginning that "lies, bullying and double-standards" are always in play when it comes to matters relating to the interests of the Jewish community and the state of Israel?

Here was Ben Hecht—one of the truly "great" Jews of America, an icon of the entertainment industry whose words captivated millions on stage and screen—celebrating murder and terrorism by Jews against no less than British soldiers, the military forces of America's beloved "Mother Country."

Can there be any wonder why most human beings might find the words of this great icon of the Jewish people offensive?

Can there be any wonder that so many human beings find in Zionism and the Jewish Agenda a certain venality and inhumanity?

Can there be any wonder why when such rhetoric is celebrated by Jews that there is such a thing called "anti-Semitism"?

Needless to say, thank God, there are some Jews who have overcome this mindset that seems to be so central to Jewish thinking. One of them is Joel Kovel whose book, *Overcoming Zionism* (published in 2007 by Pluto Press in London), advocates the creation of a single democratic state in Israel/Palestine.

In his book, Kovel cites another independent-minded American Jewish writer, Seymour Hersh, quoting an Israeli official upset over President Dwight Eisenhower's reaction to the invasion of Sinai:

We got the message. We can still remember the smell of Auschwitz and Treblinka.

Next time we'll take all of you with us.

Again, another of the monstrous, threatening, hate-filled remarks of which we have reflected upon in these pages. And Kovel notes that this was the "climate" in which he (Kovel) was raised in a Jewish home in the United States. Kovel recalled one of his tutors for his lessons in Hebrew school and said of that tutor that

It seemed as though he barely ever got out of his chair, much less saw the sun, but what really impressed was the violence of his views.

The words were positively spat out, bearing hatred for the Goyim who had persecuted our superior people, the chosen ones of God.

And for what? "I'll tell you what," said the tutor, with blazing eyes and Old Testament wrath, "for a 'savior' who wasn't even born legitimate. That's right, his parents weren't married. The so-called god of the Christians was a bastard."

Kovel commented: "Who could have guessed that many such as him would immigrate to Israel from our neighborhood and come to play an important role in the future Jewish state?" Kovel concludes:

Tribalism is the curse of Judaism, whether as practiced by my Orthodox tutor in Brooklyn . . . or, in imperial form, by the

state of Israel and the Zionist movement that nourishes it. It is an endless return, bound to the wheel of revenge.

Mark Ellis—a university professor of Jewish studies and the founding director of the Center for Jewish Studies at Baylor University—is a leading authority on contemporary Judaism and has been described as one of the most influential Jewish thinkers of his generation.

But in his book *Judaism Does Not Equal Israel* (published in 2009 by the New Press in New York) he has staked out a position—most humane and forward-looking—that rejects the Jewish mindset that has stoked up so much anti-Semitism through the ages. Ellis asserts in no uncertain terms that it is time for Jews to redirect their thinking:

It is crystal clear that we as Jews have come to the end of the Jewish history we have known and inherited. Making ethical claims about the Jewish tradition in relation to other communities is no longer possible.

Whether, in fact, Jews historically ever had an ethical edge is open to dispute. What Jews did have was the claim they made. This claim helped us through difficult and dark periods.

With this ethical claim our history could be seen through the lenses of innocents suffering and divinely mandated, innocent empowerment. That claim is now unavailable—even as we need it more than ever.

Those of us among the "Goyim" who share the concerns of those Jews such as Joel Kovel and Mark Ellis must use whatever influence we have to encourage the Jewish community to "come down to earth" and reject its historic and traditional attitude of enmity and distrust and feeling of superiority and chosen-ness.

It is no coincidence, you see, that when Jews emigrate to Israel that they call this "aliyah"—which means "to step up." Instead, Jews must step down. The Jews *must* join the community of mankind.

Otherwise, there is no way the rest of the world can continue to tolerate the attitudes—and the resulting policies (most especially the continuing wars of imperial aggression designed to advance the New World Order)—that have come to be associated with the Jewish Agenda.

Ultimately, if the Jewish people refuse to consign to the trash heap of history their out-moded, archaic, racist and supremacist point of view, the rest of the peoples on our planet will be forced to demand an accounting. And that could result in very real anti-Semitism, the likes of which we have never seen before.



On two occasions, Michael Collins Piper has had the honor of meeting Minister Louis Farrakhan, leader of the Nation of Islam. By any estimation, Farrakhan is the most honest and outspoken Black leader in America today, one who speaks truths that few others of any race dare.

Minister Louis Farrakhan Speaks Out . . .

For the small numbers of Jewish people in the United States, they exercise extraordinary control, and Black people will never be free in this country until they are free of that kind of control. . . . [The Jews] are the greatest controllers of Black minds, Black intelligence. They write the foolish scripts on television that our people portray. They are the movie moguls that feature us in these silly, degrading, degenerate roles. The great recording companies that portray our people in such a filthy and low-rating way

. . . You have lost your democracy to special interest groups . . . All of you know what I'm talking about: Zionist control of the government of the United States. Republicans can't get together with Democrats. Only when something is affecting Israel, then both sides come together. Something is wrong with that picture.

. . . I can't tell Black people to fight a war that is Israel's war. What kind of leader will you be, or should I be, to allow these babies—Black, White and Brown—to fight Israel's war, because Zionists dominate the government of the United States of America and her banking system?

. . . The Federal Reserve is a group of Jewish and Gentile bankers that took over the printing of your money. It's not U.S.-government owned, it's a family of Jewish and Gentile international bankers, the head of whom is the Rothschild family.

. . . Ever since 1913 there has been an effort by certain groups—the Trilateral Commission, the Bilderberg, the Council on Foreign Relations—and these are forces (along with the Freemasons) that are secret societies desirous of a world government run by an elite that controls the resources of every nation on the Earth

—Excerpts from Minister Farrakhan's public commentary.

CHAPTER FOUR

The Jews and the Blacks and Martin Luther King: The Myth of Jewish Liberalism

In our previous chapter we explored—in some detail—the quite chilling racist attitudes by the Jews toward non-Jews, views expressed in the most direct terms possible, asserting Jewish racial supremacy and superiority: intellectually, morally, spiritually.

However, despite the ever-heard Jewish claim that the Jewish people were always in the forefront of advancing “equality” and bringing equal rights for African-Americans, a historical review of this issue demonstrates that the image (coming from Jewish propaganda sources) is hardly akin to reality. And in the pages that follow we will take a particularly close look at the little-known facts about the relationship between the American Jewish community and Dr. Martin Luther King, Jr., the iconic figure who has come to represent the civil rights movement itself.

While we have often heard of the “racist” writings of American southern novelist Thomas W. Dixon, whose book *The Clansman* inspired the famous film, *The Birth of a Nation*, which—by the way—was largely brought to American audiences by Jewish-owned film distribution companies—Dixon himself once wrote that Jews “belong to our race” and that “The Jews have achieved a noble civilization.”

And although modern-day Jewish organizations often pander to African-American groups, citing Dixon's work as being akin to the writings of “the Nazis,” it turns out that Dixon also asserted at one point that the Jew “had his poets, prophets and kings when our Germanic ancestors were still in the woods cracking coconuts and hickory nuts with monkeys”—hardly the writing of an “Aryan” supremacist!

These amazing little-known assertions by Dixon were cited by Jewish writer Eric L. Goldstein in *The Price of Whiteness: Jews, Race, and American Identity* (published by Princeton University Press in 2006).

Goldstein noted, in fact, that—in 1907—Dixon featured a heroic Jewish character in his book, *The Traitor*, his third novel in his Clansman trilogy, and described how the “true” members of the Ku Klux Klan came to the defense of an old Jewish storekeeper in the face of attacks from a group of renegade Klansmen. Goldstein noted another point that modern-day Jewish “civil rights” organizations would rather that African-Americans not know about:

Despite the anti-Semitic rhetoric of the Ku Klux Klan, tales abound of the organizations “frequent cordiality” toward Jews in both the north and the south. In certain cities the Klan threw its

support behind Jewish political candidates and sometimes extended offers of membership to Jews.

And when famed Black educator, Booker T. Washington, wrote in his book, *The Future of the American Negro*, that a rightful comparison could be made of prejudice toward both Blacks and Jews, *The New Orleans Jewish Ledger* referred to Washington as an “impudent nigger” for doing so. And as Goldstein pointed out, when Thomas W. Dixon attacked Washington for making this comparison, the *Ledger* even reprinted Dixon’s comments and then said:

To compare the Jew, who occupies the highest pinnacle of human superiority and intellectual attainment, with the Negro, who forms the mud at its base, is something that only a Negro with more than the usual vanity and impudence of his race could attempt.

So, even in the midst of attacking “the Negro,” the Jewish newspaper could not restrain itself from asserting that Jews occupied—in that newspaper’s words—“the highest pinnacle of human superiority and intellectual attainment.”

Now although many modern-day Jewish sources might rush to suggest that this New Orleans Jewish newspaper was simply reflecting “the Southern mindset of the time,” a New York newspaper, *The Jewish Record*, also expressed similar thoughts when it editorialized:

We know not how to speak in the same breath of the Negro and the Israelite . . . One representing all that is debased and inferior in the hopeless barbarity and heathenism of 6,000 years; the other, the days when Jehovah conferred on our fathers a glorious equality which led the Eternal to converse with them.

And as we noted earlier in these pages, the Jewish record as far as the African-American slave trade is not so spotless as the Jews would have African-Americans (and all others) believe. It is not just “Black extremists” such as Louis Farrakhan and the Nation of Islam or outspoken Wellesley College Professor Tony Martin who have pointed this out.

For example, Jewish writer Murray Friedman’s 2005 book, *The Neo-Conservative Revolution: Jewish Intellectuals and the Shaping of Public Policy* (Cambridge University Press, New York) pointed out:

In the 19th Century, many Jewish leaders were also conservative on the issue of slavery; relatively few joined the abolitionists. and many, in fact, opposed them.

Isaac Meyer Wise, the most prominent spokesman for Reform Judaism, the leading Jewish religious body at the time, was more critical of abolitionists, whom he termed “wicked preachers” and “fanatics,” than of slaveholders. He claimed to find justification for the practice [of slavery] in Biblical texts.

Roberta Strauss-Feuerlicht has also noted the substantial Jewish role in the world of the African slave trade and has cited the work of Rabbi Bertram W. Korn, the most eminent of the scholars of 19th Century American Jewry:

According to Rabbi Korn’s meticulously documented research on Jews and Southern slavery, only one Jew ever worked as an overseer, but possibly a greater proportion of Jews than Christians were slave owners . . .

Just as a disproportionately large number of Jews were slave owners, a disproportionately large number of Jewish merchants sold slaves as they would any other goods. Several of these merchants were prominent in their communities: an acting rabbi, the president of a congregation.

Strauss-Feuerlicht put it quite simply and truthfully when she pointed out that “very few Southern Jews actually opposed slavery. . . . There were also Northern Jews who supported slavery,” noting that Rabbi Korn could only find two rabbis who were committed abolitionists.

Quite in contrast, Rabbi Morris J. Raphall, one of the most prominent rabbis in America, gave a fiery speech in 1861 in opposition to abolition and in favor of slavery.

According to Strauss-Feuerlicht, “the sermon made it appear that slavery was not only lawful but a religious obligation, and that abolition was blasphemy.” She added:

Since Rabbi Raphall was the highest-paid clergyman in America and the first rabbi to deliver the opening prayer at a session of Congress, the religious argument seemed to have been settled in favor of the slave holders.

In more recent years, we find stark evidence—really, shocking evidence—that the American Jewish community’s relationship with the civil rights movement might not have been so intimate and loving as the Jews would have us believe. While the Jews have masqueraded as the “leaders” of the civil rights movement, the record suggests otherwise.

This little-known fact has always come as a surprise to many in the "white separatist" movement that has always pointed toward the fact that Jewish money and support for "Black" organizations was pivotal before and during the civil rights struggles of the 20th Century. However, if we consider alone the nature of the Jewish attitude toward even Dr. Martin Luther King, Jr.—the paramount icon of the era—we find another story altogether, one that the white separatists find hard to digest. But the facts are there for those who dare to face them.

Note, for example, Jewish writer Eli N. Evans, who came from a distinguished Southern Jewish family that had been active in liberal political affairs. In his 2005 Free Press book, *The Provincials: A Personal History of Jews in the South*, Evans has a very revealing discussion of the attitude by the Jewish community in Birmingham, Alabama toward Martin Luther King, Jr.'s activities. Evans wrote:

For months, King had led an economic boycott on the downtown which had all but destroyed the Jewish store owners, effectively blocking Negro trade and frightening off the Whites from the most elegant stores—Pizitz's, Loveman's—not to mention the less fancy shops selling work clothes and pegged pants, all being driven out of business.

So although, today, we remember the brutality of the "white racist" Birmingham police under the infamous "Bull" Conner, the truth is that—behind the scenes—wealthy Jewish businessmen were actually a driving force working against Dr. King.

But except for casual (and certainly very few) references such as this, cited above, the bigger historical record carefully ignores the hard-core financial realities that made Dr. King particularly odious to the Jewish economic (and political) elite not only in the "White South" (which is always denigrated by the Jewish-controlled mass media in referencing Dr. King's story) but all across the United States.

Likewise, Americans have long been treated to endless accounts in the Jewish-controlled mass media of the FBI's now-widely known (but initially quite secret) surveillance (and harassment) of Dr. King.

But even that legendary matter is wrapped in a mantle of misinformation and misdirection that—when carefully unveiled—demonstrates that the filthy fingerprints of Jewish intrigue can be found all over the matter.

For the historical record, let's take a closer look at the matter. It's not likely that you're going to find this information anywhere else. Many sources won't talk about it because they don't like Martin Luther

King (for one reason or another). Others won't want to talk about it precisely because it presents the Jews and their agenda in a less than positive light. In any case, here are the facts . . .

First of all, keep in mind that the now-infamous stories of Dr. King's adultery and sexual shenanigans (often cited by his critics) were first revealed in a May 25, 1968 column—published after King's assassination—by influential Washington-based nationally-syndicated columnist Drew Pearson and his junior henchman, Jack Anderson.

The story of how that column came to be published—bringing embarrassment to the King family and shame to King's reputation and his memory—is most revealing.

In 2010, a former associate of Jack Anderson, Mark Feldstein (who happens to be Jewish) published an eye-opening book about Anderson entitled *Poisoning the Press* (published by Farrar, Straus & Giroux). In that book, Feldstein pointed out that the now-infamous Pearson-Anderson column (referenced above) had its origins in FBI Director J. Edgar Hoover's hatred for both the then-dead Dr. King and for Sen. Robert F. Kennedy who was then running for the Democratic presidential nomination, only to be assassinated himself less than two months later.

Although Hoover hated Pearson and Anderson—and vice-versa—the Washington duo allowed Hoover to use their column to vent his vengeance against both King and Kennedy. It was—as we shall see—a tangled web indeed, and one directly implicating the Anti-Defamation League (ADL) of B'nai B'rith, the eminent Jewish "civil rights" group.

The column in question reported that Kennedy—during his previous service as attorney general under his brother, President Kennedy—had ordered the FBI to spy on King and that FBI wiretapes of King revealed that the respected minister was engaged in extramarital affairs both here and abroad.

As Feldstein noted, FBI Director Hoover—using the egis of Pearson and Anderson and their widely-read column—was "simultaneously able to wound Kennedy's presidential campaign and besmirch the martyred civil rights leader's moral character."

In fact, this was, according to Feldstein, "the first time" that King's adultery was brought to the attention of the American public, despite the fact that Hoover had repeatedly sought to induce numerous other members of the Washington press corps to bring the story out.

However, Feldstein notes, "such sensational gossipmongering was still anathema to the mainstream media," and—until Pearson and Anderson's "leak"—the story of King's private life (and the facts about FBI spying on King) had remained unpublished.

Furthermore, the Pearson-Anderson column was not based on facts. The truth was that Robert Kennedy was pressured—essentially blackmailed—by J. Edgar Hoover into ordering the FBI to investigate Dr. King against Kennedy's better judgment (and political instincts).

According to Feldstein, Hoover had a hold over Robert Kennedy in that the then-attorney general knew that Hoover had extensive material in his own files about President Kennedy's own philandering and he thus gave in to the pressure. Feldstein wrote:

Grateful for their scoop, Pearson and Anderson uncritically parroted the FBI's false claim that Kennedy, not Hoover, was the driving force behind the King spying.

Now, of course, Pearson and Anderson (who were not particularly friendly to the Kennedy family and never had been) didn't care about this point one way or the other, and it wasn't until years later (after Hoover and Pearson were both dead) that Jack Anderson corrected the record and admitted that it was Hoover who was the prime mover behind the FBI's spying on (and harassment of) King.

But, at the time, in 1968, the revelations rocked the republic. Robert Kennedy's image and that of King were both tarnished. In fact, Pearson himself relished the opportunity to savage King, according to Feldstein who noted that: "Despite his support for civil rights, Pearson wanted to find a way to publish the juicy story to show that King was not superhuman."

Now here is what is particularly interesting—and this may make many folks who have parroted the Hoover-Pearson-Anderson stories about King's sexual misconduct a bit red in the face. In a footnote buried in the back of his book, Feldstein reveals something that has largely been lost in all of the writing and rhetoric about "the FBI and Martin Luther King" coming from both King's many admirers and his many detractors:

Hoover's deputy William Sullivan later told Jack Anderson's legman Les Whitten that it may have been one of King's associates, not the famous orator himself, whose similar-sounding voice was recorded making the most profane comments on FBI wiretaps. Similarly, a later FBI investigation concluded that it was 'someone in King's party other than King' who "was involved with some prostitutes in the hotel in Oslo." (According to . . . another account, the hookers performed sexual favors for King's associates on condition of getting to sleep with King himself, only to be deprived of that honor.)

So the "truth" about King's adultery may not even be precisely what the general public has been led to believe. And a careful consideration of Drew Pearson's largely-forgotten record provides us further understanding of why this ostensibly "liberal" columnist would be ready to use his considerable public credibility to smear Dr. King. In fact, Pearson—who was of Jewish extraction on one side of his family—had long been a willing collaborator with the Anti-Defamation League (ADL) of B'nai B'rith.

According to Oliver Pilat, Pearson's friendly biographer, "Over the years the ADL had helped Pearson enormously. It had provided information he could not obtain elsewhere, backed his lecture tours, even assisted in the circulation of his weekly newsletter."

Pearson's own former mother-in-law, *Washington Times-Herald* publisher Cissy Patterson—an outspoken anti-Semite who once threw ADL representatives out of her office when they came there to threaten her after she published material to which the ADL objected—once published an editorial attack on Pearson, calling him "both undercover agent and mouthpiece for the Anti-Defamation League."

My own long-time publisher, Willis Carto, had inside knowledge about Pearson's relationship with the ADL. In his book, *An Appeal to Reason* (published by *The Barnes Review* in 2009) Carto wrote:

[Pearson] had a profitable deal with the Anti-Defamation League (ADL) of B'nai B'rith which was then—as today—organized everywhere. The deal was that they would back him if he would promote their projects and attack any of their perceived enemies. Thus, the ADL was able to get Drew's column carried in some 400 newspapers around the country.

How do I know about Drew's secret deal with the ADL? Well, that's an interesting story in and of itself.

You see, Drew's legman was John Henshaw, a hardworking journalist. When Drew needed some facts about someone or something (even though facts were not Drew's speciality) he would assign John to get them. During these jaunts . . . the ADL paid for John's transportation and expenses whereas Drew took care of John's salary.

However, John Henshaw was really an honest man and he finally got fed up with Pearson and quit.

He then came to Liberty Lobby and applied for a job and I brought him aboard to write for Liberty Lobby and *The Washington Observer* newsletter. That proved to be a smart move because John was a great reporter. And he loved working

for an honest publication. He had great contacts and came up with great stories. John told me much about Drew—including the story of Drew's secret deal with the ADL.

Now all of that having been said, we now know for a fact that the ADL did indeed have an axe to grind with Martin Luther King and this certainly explains why Drew Pearson played the primary front-line role in helping smear King's reputation.

In 2007 the American Civil Liberties Union (ACLU) rushed out a retrospective "case study" on "the dangers of domestic spying by federal law enforcement."

While the ACLU report did demonstrate the dangers of the FBI being used for politically-motivated domestic surveillance of American citizens, the report failed to mention one particularly interesting item: the fact that we now know—on the record—that much of the surveillance of King (and others) was actually being carried out by the ADL which then turned the illicit data its agents obtained over to the FBI.

In fact, this type of collaboration between J. Edgar Hoover and the FBI and the ADL went back to pre-World War II years when the ADL conducted black-bag operations against critics of President Franklin Roosevelt's efforts to embroil the United States in World War II.

ADL spy data was actually used by the Roosevelt Justice Department to bring trumped up "sedition" charges—later rightfully thrown out of court—against some 30 innocent Americans whose only real crime had been to criticize Jewish intrigues designed to get the U.S. into the war. (See an entire chapter in my book, *The Judas Goats*, for the sordid story.)

In any case, the first public revelation that the ADL had been spying on King came in the April 28, 1993 issue of *The San Francisco Weekly*—a liberal "alternative" journal—which reported:

During the civil rights movement, when many Jews were taking the lead in fighting against racism, the ADL was spying on Martin Luther King and passing on the information to J. Edgar Hoover, a former ADL employee said.

"It was common and casually accepted knowledge," said Henry Schwarzschild, who worked in the publications department of the ADL between 1962 and 1964.

"They thought King was sort of a loose cannon," said Schwarzschild. "He was a Baptist preacher and nobody could be quite sure what he would do next. The ADL was very anxious about having an unguided missile out there."

The fact the ADL was targeting King surprised many, especially since King is often praised by the ADL, particularly in its publications aimed at Black audiences.

But there's more. It turns out that the ADL was also engaged in heavy-duty spying on other Black civil rights leaders, not just King. The 1995 release of previously classified FBI documents—relating to the assassination of President John F. Kennedy and the Warren Commission investigation which followed—uncovered other ADL intrigue against famed Black comic and political activist Dick Gregory (a close friend of Dr. King) who had, as a sideline, become involved as an independent investigator into the JFK assassination. Again, those records showed that it was the ADL that was monitoring Gregory and that the ADL would then provide its spy data to the FBI.

So the whole ugly story of "the FBI and Martin Luther King" is more appropriately remembered as the story of "the ADL and Martin Luther King"—and *you won't find the story told anywhere but here. There are too many people with too many different agendas—some of them intersecting—who would prefer to ignore these facts.*

Considering all of this, it is probably appropriate to note for the historical record that there is very real evidence to suggest that Israel's intelligence service, the Mossad—the ADL's foreign principal—did have some role in the assassination of Dr. King.

The truth is that a key player in the King assassination has been linked to a key figure in the JFK assassination conspiracy. Both, in turn, have been firmly connected to joint involvement in a U.S.-based arms smuggling operation intimately tied to the Mossad.

This revelation appears in the book, *An Act of State*, by Dr. William F. Pepper, which—unless something more explosive comes along—will probably be the last word on the subject of who killed King and why.

Based on Pepper's investigations (working in conjunction with the King family) in his long-time role as the attorney for King's accused assassin, James Earl Ray, *An Act of State* does not trumpet the Mossad connection by any means.

However, Pepper's circumspect reference to the Mossad is a lightning bolt of recall to anyone who had already read my own book, *Final Judgment*, the first book ever to not only document a Mossad role in the JFK affair, but to also raise the likelihood of possible Israeli (and perhaps even ADL) involvement in the King assassination.

Pepper's assertion involving the Mossad is based on statements made to one of Pepper's investigators by former Colonel John Downie of the 902nd Military Intelligence Group, a unit based inside the Department of Defense.

According to Downie, the mysterious figure "Raul"—whom King's accused assassin, Ray, claimed had helped frame him (Ray) for King's murder—was part of a U.S.-based international arms smuggling operation (operating, in part, in Texas) that Pepper had already determined—through other sources—involved Jack Ruby, the Dallas nightclub keeper who killed JFK's accused assassin, Lee Harvey Oswald.

The link between "Raul" and Ruby was by no means tenuous, as some might suggest: In fact, "Raul" and Ruby were placed together by Pepper's sources on numerous occasions *prior* to the JFK assassination—five years before King's murder in 1968.

The smuggling operation linking "Raul" and Ruby utilized weapons stolen from U.S. Army bases and armories which were delivered to the New Orleans-based Carlos Marcello organized crime organization which, in turn, delivered those arms for sale in Latin and South America and elsewhere. The proceeds from the arms deals were reportedly split equally, with the U.S. 902nd Military Intelligence Group using its cut for financing covert, off-budget operations.

Here is the Mossad connection: Downie said that one of the individuals—a key player in this operation—was "a senior Mossad agent working in South America who acted as a senior liaison to the U.S. military and CIA."

It appears *Final Judgment* had almost certainly pinpointed the identity of the individual described by Pepper's source. In *Final Judgment*, I pointed out that the famous "umbrella man" who was photographed in Dealey Plaza in Dallas on Nov. 22, 1963 bore a remarkable resemblance to no less than the now-infamous (but then shadowy) long-time Mossad figure, Michael Harari.

In 1963, Harari was in the field as a top Mossad assassinations specialist and would have assuredly been in Dallas if, as *Final Judgment* contends, the Mossad was a prime player in the JFK conspiracy. In addition, the published record documents that—throughout his career—Harari was heavily involved in Israeli intelligence operations in Mexico, South America and the Caribbean, culminating in his later more widely-publicized role as the top advisor to then-Panamanian dictator Manuel Noriega, who was ultimately toppled in a U.S. invasion.

Was Harari, then, the "senior Mossad agent working in South America" referenced by Pepper's source? If not, it was certainly someone Harari worked closely with (and was probably directing).

In fact, there are other strange Israeli connections swirling around the King assassination that have received little attention ...

In his earlier book on the King assassination, *Orders to Kill*, William Pepper described the background of Canadian Eric Galt, whose identity

James Earl Ray adopted during his wide-ranging travels. Galt, it seems, ran a warehouse that housed a top secret munitions project funded by the CIA, the U.S. Naval Surface Weapons Center, and the Army Electronics Research and Development Command. The work involved the production and storage of 'proximity fuses' used in surface-to-air missiles and artillery shells.

In August 1967, Pepper reported, Galt was "cooperating with another 902 [Military Intelligence Group] operation that involved the theft of some of these proximity fuses and their covert delivery to Israel." According to Pepper, he (Pepper) obtained "a confidential memorandum issued by the 902nd MIG on 17 October 1967 which confirms and discusses this operation, Project MEXPO, which was defined as a 'military material exploitation project of the Scientific and Technical Division (S&T) ... in Israel.'"

And as those who have read *Final Judgment* know well, my book asserted that it was JFK's determined effort to stop Israel from building nuclear weapons that was the primary motive by Israel to lend its expertise to the JFK assassination conspiracy.

So through means by which are still today a mystery; the "patsy" in the King assassination was using the identity of an individual who had ties to Israel and its "scientific and technical" research—which, of course, points in the direction of nuclear development.

Note, likewise, that Galt was linked to the "scientific and technical division" in Israel. So even in the King assassination—as in the JFK assassination before it—we again find an Israeli nuclear connection, although most researchers into those assassinations are loathe (or fearful) of mentioning that very interesting fact.

It is also a matter of record (but seldom mentioned) that prior to the King assassination, Ray had been given two numbers by his handler, "Raul," that Raul indicated Ray might contact if necessary. Ray later determined that the New Orleans number was that of the Laventhal Marine Supply company; and in his little-mentioned, self-written early appeal of his conviction, Ray asserted that "the resident listed in New Orleans was, among other things, an agent of a Mid-East organization distressed because of King's reported, forthcoming, before his death, public support of the Palestinian Arab cause." Of course, Ray was referring to the Anti-Defamation League (ADL) of B'nai B'rith.

Later, when Ray testified before the House Assassinations Committee he referred to this number and commented, "I don't want to get into this libel area again and say something that might be embarrassing to—disservice some group or organizations ... he [King] intended, like Vietnam, to support the Arab cause ... someone in his organiza-

tion making contact with the Palestinians for an alliance." Again, Ray was obviously talking about King taking a stand that would upset the ADL, although he was talking around the subject without stating it directly.

Now setting aside the whole "conspiracy" angle relating to the ADL and the Jewish community (and Israeli intelligence) vis-a-vis the assassination of Dr. King, one thing remains clear: King was not so beloved by the Jews as they would have us believe. And that is certainly something worth noting for an accurate historical record.

Thus, despite the obvious (although largely well-hidden) distaste for Dr. King within the Jewish community, Jews have energetically worked to diminish growing criticism of Israel (and Jews) by African-Americans by claiming that King was a fervent supporter of Israel and a critic of those who were critical of Israel.

Jewish sources frequently publicize with much hullabaloo a purported "Letter to an Anti-Zionist Friend" by King regarding the matter of "anti-Zionism" and "anti-Semitism." The alleged letter read in part:

... You declare, my friend, that you do not hate the Jews, you are merely 'anti-Zionist.' And I say, let the truth ring forth from the high mountain tops, let it echo through the valleys of God's green earth: When people criticize Zionism, they mean Jews—this is God's own truth.

Antisemitism ... has been and remains a blot on the soul of mankind. In this we are in full agreement. So know also this: anti-Zionism is inherently antisemitic, and ever will be so ...

The antisemite rejoices at any opportunity to vent his malice. The times have made it unpopular, in the West, to proclaim openly a hatred of the Jews.

This being the case, the antisemite must constantly seek new forms and forums for his poison. How he must revel in the new masquerade! He does not hate the Jews, he is just 'anti-Zionist'! My friend, I do not accuse you of deliberate antisemitism ... But I know you have been misled—as others have been—into thinking you can be 'anti-Zionist' and yet remain true to these heartfelt principles that you and I share.

Let my words echo in the depths of your soul: When people criticize Zionism, they mean Jews—make no mistake about it.

Now here are some cold, hard facts. On January 22, 2002 the rabidly pro-Israel Committee for Accuracy in Middle East Reporting in America (CAMERA) published a special alert to its readers on its Internet website at camera.org declaring "Letter by Martin Luther King a Hoax" and stated flatly that the letter was "apparently a hoax."

Although this letter by King is purported to have appeared in an August, 1967 edition of *The Saturday Review*, the truth is that no letters from King appear in any of the four editions of the *Review* published in August of 1967. And while others claimed the statement appeared in a book entitled *This I Believe: Selections from the Writings of Dr. Martin Luther King, Jr.*, there is no evidence that such a book was ever published. It is not listed, in any way, in a bibliography of books and materials by and about King that is available from the Martin Luther King Center for Social Change in Atlanta.

Yet, despite this, note some of the powerful Jewish polemicists who have exploited this forgery to enforce pro-Israel political correctness within the Black community:

- Israeli Prime Minister Ariel Sharon quoted the "letter" before the Israeli parliament on January 26, 2005;

- Michael Salberg of the Anti-Defamation (ADL) of B'nai B'rith cited this non-existent "letter" in his July 31st, 2001 testimony before the U.S. House of Representative's International Relations Committee's Subcommittee on International Operations and Human Rights;

- Mortimer Zuckerman, billionaire publisher of *U.S. News & World Report* (then-president of the Conference of Presidents of Major American Jewish Organizations) quoted the "letter" in a column on September 17, 2001;

- Ex-Soviet dissident-turned-hardline Israeli extremist Natan Sharansky cited the "letter" in a November 2003 article in *Commentary*, the neo-conservative journal of the American Jewish Committee;

- Rabbi Marc Schneier cited the "letter" in a book *Shared Dreams*, which happened to include a preface from Dr. King's son;

And last but not far from least, Abraham Foxman—the much-quoted national director of the ADL—has cited King's supposed rhetoric in his 2003 book, *Never Again? The Threat of the New Anti-Semitism*, as well as in multiple of his own speeches and commentaries including one published in *The Washington Post* on August 7, 2001;

And, needless to say, many other people have also cited King's statement, relying on what they have seen from such sources above.

Now although the aforementioned CAMERA rushed to assure its readers that while the purported King "letter" was a hoax, CAMERA still asserted that other sources did say that they had indeed heard King express such sentiments and that King did consider anti-Zionism to be anti-Semitism. *But there's more to the story ...*

CAMERA cited pro-Israel Jewish publicist Seymour Martin Lipset who claimed that King had made such remarks at a private dinner in Cambridge, Massachusetts in 1968 which Lipset cited in a 1969 article in

Encounter magazine. And Rep. John Lewis (D-Ga.) has claimed that King had made the remarks in a 1968 speech at "Harvard" (which is in Cambridge) where King supposedly said:

... You declare, my friend, that you do not hate the Jews, you are merely "anti-Zionist." ... When people criticize Zionism, they mean Jews... And what is anti-Zionist? It is the denial to the Jewish people of a fundamental right that we justly claim for the people of Africa and freely accord all other nations of the Globe. ... When people criticize Zionism, they mean Jews—make no mistake about it."

However, here's the problem. This excerpt from the alleged speech at "Cambridge" or "Harvard" sounds remarkably like the previously-cited rhetoric from the phony letter.

But more importantly—and note this: there are no records in Stanford University's archives of Dr. King's work indicating that King having given any formal speeches in Cambridge or nearby Boston during that time frame.

Even further, *The Harvard Crimson* reported on April 8, 1968 (after King's death) that King had not been to Cambridge since April 23, 1967—well before the "dinner" cited only by the Jewish publicist and well before the 1968 "speech" cited (many years after the "fact") by the congressman (who happens to be one of the *few* Black members of the House of Representatives who is a *firm* ally of the Jewish Lobby).

So there is very real doubt about even these supposedly pro-Zionist words from Dr. King—wherever or whenever they were supposed made by the civil rights leader.

The liberal website Counterpunch (at counterpunch.org) has published an authoritative report on "The Use and Abuse of Martin Luther King Jr. by Israel's Apologists." The authors, Fadi Kiblawi and Will Youmans, have summarized the ugly history of the exploitation of Dr. King's legacy by pro-Israel propagandists.

And despite the fact—as history has recorded—King made many public pronouncements over many years and in many locations, the pro-Zionist propagandists are unable to cite any other references such as those false "quotations" that have been so thoroughly disseminated.

And to this day still, Dr. King's famous (but non-existent) "Letter to an Anti-Zionist Friend" still remains in widespread circulation on the Internet—even long after the pro-Israel CAMERA reported it was a hoax.

Even today in the realm of race relations—a point that surprises many people who believe Jewish claims about the supposed front-line

role of Jewish groups in "civil rights" activism—the record shows that Jews have, quite in stark contrast, energetically fought programs supported, on the whole, by African-Americans, the Jewish groups lining up right alongside the Ku Klux Klan and "white supremacist" spokesmen.

The aforementioned Jewish writer, Eric L. Goldstein, asserts that "most" Jews oppose programs such as affirmative action, especially when they include the use of specific racial quotas. In his book, *The Price of Whiteness*, Goldstein revealed that:

In 1977 three of the leading American Jewish organizations—the American Jewish Committee, the American Jewish Congress and the Anti-Defamation League of B'nai B'rith—submitted friends-of-the-court briefs in support of the case of Alan Bakke, a white student, who was denied admission to the medical school at the University of California at Davis.

According to Goldstein, "the Jewish establishment supported Bakke not only because the notion of ethnic and racial quotas cut against their classical liberal ideology of integration, but because it also held the potential to harm Jewish applicants to colleges and universities, thereby limiting the continued success of American Jews."

Now all of this taken together—anti-Black rhetoric published in Jewish newspapers, the open support for slavery and the slave trade (not to mention substantial Jewish involvement therein), coupled with the use (and abuse) of Dr. Martin Luther King—simply adds another level to the matter of the Jewish insistence upon their superiority and chosenness above all others.

And particularly today, when America is rent with racial divisiveness, at a time when the Jews (as a group) portray themselves as being above it all and working for together-ness, it is appropriate and critical that we call attention to the facts—facts that demonstrate beyond any question that when it comes to the matter of "civil rights" the Jewish attitude toward Blacks is no different than the point of view they have historically expressed to all others.

So—considering the record—we can hardly be surprised that Black Americans are among those (at least according to Jewish sources) reflecting a certain amount of so-called "anti-Semitism." In the case of the Blacks—still smarting from slavery and discrimination—they are only responding, in kind, to the Jews just as many other peoples of all races and creeds have done throughout the recorded history of mankind.

In short, if the Jews want to put an end to "anti-Semitism," then they had better soon stop their own "anti-" attitudes toward all others.

Your Neighbor, the Anti-Semite . . .

Many people believe that extreme anti-Jewish opinions are the consequences of bad personal experiences. That is, if you were personally screwed over by a Jew sometime in your life, you have jumped to the quite unjustified conclusion that all Jews are, therefore, bad.

No doubt that sort of thing does happen, but that really is not the foundation of most anti-Jewish opinions. If one examines the ideological foundations of most anti-Semites, one finds that their anti-Semitism arises from an informed reading of the Jewish impression upon history.

It is not infrequent to find hardened anti-Semites who regularly buy from Jewish retailers because they appreciate the quality of the merchandise. Thus the extrapolation from bad personal experiences simply does not hold up in most cases.

Contrary to the stereotype, most anti-Semites are not ignorant, uneducated types. Far from it. A significant proportion of them have read very widely. Much of their information comes from Jewish reference works or from reputable academic studies. They are not intellectual lightweights and they are not arguing from ignorance. It is fashionable to dismiss anti-Jewish opinions as "prejudice" because it avoids the necessity of rationally examining an alternative but exceedingly well-documented interpretation of history.

The anti-Semite has great difficulty finding an outlet for his views. This is not surprising. A well-educated anti-Semite will quickly destroy the stereotype of psychopathic prejudice if given the opportunity to present his case. That is why he is never given the opportunity.

Anti-Semitism does not flourish in public where it can lead to instant career destruction and social ostracism. But it flourishes behind the scenes where people can read some shocking, but very well documented, facts on their computer screens.

The anti-Semite is not what he seems. He does not make bombs in his garage or plot to assassinate his Jewish neighbor. But he does earnestly desire to make known information of the kind which might reorient thinking minds to a problem of which most of them are only vaguely aware.

—This brilliant essay by Yancy Ames was published by Dr. Harrell Rhome in his *Eagle Newsletter* in the Jan-Feb 2005 edition. For more by Dr. Rhome, write: PO Box 6303, Corpus Christie, Texas 78466 or email: EagleRevisionist@aol.com.

CHAPTER FIVE

Are the Jews Really "Jews"? A Question that Only God Can Answer

While there are many differing points of view by Christians toward the Jews, the fact is that there are a host of forthright Christian pastors in America today who have dared to stand up to the Zionist agenda and call out the Jews for their attitudes and their practices, daring to demonstrate that "those who say they are Jews but who are not" have been party to a historic religious (and political) fraud upon mankind.

The dual and inter-related questions of "Who is a Jew?"—which continues to be a topic of debate in the Jewish community both in Israel and worldwide—and precisely where the Jews originated in the first place constitute a troublesome matter that must be addressed if we are to have a full understanding of this issue called "anti-Semitism."

In short, while we have a group of people operating today as "Jews" and proclaiming themselves superior to all others, we shall see in the pages that follow that the truth is that there is really no firm evidence that there is a Jewish "people"—at least those whose history is supposedly recounted in the Old Testament.

And what that means, quite simply, is that the old saw about the Jews—however the Jews may be defined—being "God's Chosen People" is doubtful at best, and, in a more direct sense, it also means that the people who today call themselves "Jews" have no historic claim to the Holy Land we refer to as "Israel."

In the May/June 2010 issue of *The Barnes Review*—of which I was responsible for preparing as "guest editor"—my longtime associate Willis Carto put forth his remarkable thesis (founded on very real evidence coming from a wide variety of sources) that the actual history of the Jewish people could be traced back to the early Neanderthal.

Carto's pivotal essay, "Revenge of the Neanderthal" outlined this scenario in no uncertain terms. And it's important to point out, for the record, that at least two others who claim that modern Jewry, at least in part, can trace its origins to the Neanderthal both happen to be of Jewish extraction themselves: Welsh-based sociologist and researcher Stan Gooch and Canadian-based writer Michael Bradley.

Gooch's books, *The Dream Culture of the Neanderthals: Guardians of Ancient Wisdom* and *The Neanderthal Legacy: Remembering Our Genetic and Cultural Origins*, and Bradley's two works, *The Iceman Inheritance* and its sequel, *Chosen People from the Caucasus*, expand upon the theories the two writers put forth, but, quite notably, the authors differ vigorously in their ultimate conclusions.

Put simply, Gooch looks favorably on what he perceives to be the Neanderthal origins of the Jews whereas Bradley sees the Neanderthal connection as a very real, but an ultimately unfortunate, explanation for many of the geopolitical and social problems facing the world today.

In truth, scientific inquiry into the origins of mankind (and most specifically into the saga of the Neanderthals) is an ongoing process and even as that issue of *The Barnes Review* was going to press, there were new revelations about the ancient history of man that lent strong credence to the idea that the Jews are indeed a very different group of people whose possible—no, let us say it: “likely”—origin among the Neanderthals would certainly explain the age-old struggle between the Jews and the non-Jews. There are no simple answers and one can find spirited debate among those who make that study their business.

So there is nobody who can come forward and say definitively that either Gooch or Bradley’s assessments are off the mark or to disprove the possibility (which others have put forth) that the Neanderthals and Cro-Magnon man (the presumed forerunner of what we today refer to as “modern” man) may have actually interbred and produced a “new man,” despite the fact that others contend that the Neanderthals were, more or less, an unlucky branch of the human family tree that died out.

Consider, too, the fact that on April 19, 1991 the prestigious *Science* magazine reported that in Israel itself there were four caves in which the remains of Neanderthals were found and that newly developed dating techniques suggested that “modern types and the Neanderthals were contemporaries on the Israeli landscape.” So there were Neanderthals in the Holy Land.

In his *History of the Jews*, even Abram Leon Sachar—hailed as the foremost modern historian of the Jewish people—wrote of excavations in ancient Palestine that “reveal the presence, among the earliest inhabitants, of a race of new stone age men who dwelt in caves and grottoes and burnt their dead in crude crematoriums, and who may have been the Horim of the Biblical narrative.”

Yet, he noted, “how long they lived on in Palestine cannot be ascertained.” Sachar likewise acknowledged that the early history of the Jews is not so precisely documented as many might wish to think.

Discussing this problem in assessing the ambiguities of what is generally known as “Jewish” history, Sachar acknowledged frankly: “. . . a veil now falls over the story. We are left without definite evidence of what occurred during these long centuries of race movements and conflicts. . . . The details of the shifting and changing are unknown.”

In fact, Sachar added—almost as if unable to define anything whatsoever as *authentic* Jewish history:

When the veil is at last lifted, five centuries later, and zealous historians begin to tell, in the Biblical narrative, the story of their ancestors, the Hebrews are already long settled in Palestine, holding the strategic places, loosely united in a monarchy, worshipping a strange god, known as Yahweh.

Where they came from, who molded them into a people, how they entered Palestine, their oldest traditions we cannot answer with certainty.

Sachar admitted that what he calls “the most influential history in the world”—that is, the history of the Jews—“is lost in the gray morning of folk-memory and fable.”

So it is that even the most eminent of modern Jewish historians affirmed that what he called the “central problem” of early Hebrew history was, as he put it, to “explain how a group of scattered tribes, pressing into the country from many directions, became a nation, and how their varied religious experiences evolved into the national religion which the prophets built upon and expanded.”

In short, Sachar was saying then—as even more current Jewish historians such as Shlomo Sand have pointed out (to much furor, it seems)—that what is said to be Jewish “history” is really, in substantial part, what the authors of the Old Testament *claimed* to be history, but which others—including Jewish (even Israeli) historians, archeologists and other scholars—say is nonsense that is *contradicted by scientific and historical fact*. In short, it’s bunk.

Another Jewish writer, Dan Rottenberg, in his widely utilized work, *Finding Our Fathers: A Guidebook to Jewish Genealogy*, is careful to delineate the complexities of tracing Jewish ancestry and points out, quite candidly:

Many traditions about ancestral descent, Jewish and otherwise, have been handed down over centuries and even millennia. Because they have survived for so long, they are often accepted as truth. It’s fun to consider these traditions and impossible to say flat out that they are false, but at the very least they are highly suspect. If you examine any such tradition closely, you will find that the people maintaining it had some particular axe to grind.

For example, Rottenberg notes that in the 19th century many Jews living in Hungary readily claimed descent from the famous Khazars (non-Jewish converts to Judaism)—more about whom in a moment.

Noting that “perhaps” the claim was valid, Rottenberg adds that the claim also happened to be “very convenient in an age when Hungarian nationalism was strong and suspicion of outsiders widespread.” By claiming Khazar origins, the Jews of Hungary were thus able to say that they were not really from a faraway land, but people from the same land as the Magyars.

On the other hand, Rottenberg points out, there is a problem for modern-day “Jews” living in the state of Israel: “If it could be shown that a major part of the world’s Jews were descended from the Khazars, and not from the ancient Israelites, this might seem to some people to undercut the Jews’ claim to Israel as their rightful homeland.”

So there is no “certain” history of the Jews and their origins, even in more modern times. And thus to even attempt to explore their earliest evolution and their separation into a group that we know today as “the Jewish people,” reminds us there are no simple answers—as even Jewish historians acknowledge.

And at this juncture, we must address the issue of the aforementioned “Khazars” who have become the subject of much discussion among modern day critics of Israel who contend that because (so the story goes) so many people today known as “Jews” are actually descendants of a tribe from the Caucasus who converted to Judaism (and many of whose descendants ultimately settled in Palestine) this is an argument against those “Jews” having a right to occupy that land.

The argument is made that most of the Jews of today—who had their origins in Eastern Europe and are known as “Ashkenazim”—are descended from the Khazars and that the Sephardic (or “Oriental”) Jews of the Middle East, some will say, are “the real Jews” who ostensibly have a claim to Palestine. But it’s not really that simple.

This group of people known as the Khazars were hardly ever the subject of discussion outside scholarly circles—except those interested in Jewish history—until the release in 1976 of a controversial book entitled *The Thirteenth Tribe* by Jewish philosopher and social critic Arthur Koestler (1905-1983). This book explored the history of the Khazars and dared to raise the question as to whether the fact of Jewish ancestry tracing back to the Khazars could indeed give people today strong reason to question the Jewish claim on Palestine.

However, independent of Koestler—whose work he had never before known—the aforementioned Canadian-based writer of Jewish origins, Michael Bradley, released his own 1978 work, *The Iceman Inheritance*, followed up by its sequel, *Chosen People From the Caucasus*, in which (combined together) he put forth his thesis that the modern day people known as the Jews were descended, at least in part,

from the Khazars and that, further, the Khazars could trace their origins back to the Neanderthals. And in subsequent writings and research, Bradley has gone even further, pointing out that Neanderthal origins of the Jewish people be traced likewise to the sands of the Middle East.

What makes Bradley’s work so vital is that, in many ways, it helps us understand that, yes, Jews are different, and that they think differently from non-Jews. (A point that is most definitely “not polite” to admit.)

And because of the apparent likelihood that Jews have indeed been spawned from a different genetic line, we can thus understand why there has always been a significant conflict between Jews and non-Jews. People—all people—are different and in the case of the Jews, it seems that they are particularly different.

Bradley’s website (at michaelbradley.info) provides a fascinating overview of some of what he has concluded:

In *Chosen People from the Caucasus*, Bradley focuses on the two separate groups of people who came from the Caucasus Mountains of the Middle East: the Biblical Hebrews who emerged from the southern Caucasus between 3000-2000 BC to invade Palestine, and the northern Caucasus “Khazars” who were converted to Judaism about 740 A.D.

The Khazars were pushed into Central and Eastern Europe by Mongol invasions, and their descendants comprise the vast majority of modern Jewry, a point that some historians, both Jewish and non-Jewish have quibbled over, some suggesting that only a small number of both peoples, ironically, are considered to be “Jews”—although they have no direct historical or genetic connections with each other—except as they shared a Neanderthal origin in the Caucasus Mountains in the far distant and ancient pre-Judaic past.

Bradley contends that people and cultures emerging from the Caucasus Mountains (a known refuge of late-lingering Neanderthal populations) in proto-historical and historical times would have remained highly intelligent, highly aggressive and psychosexually maladapted (promoting a high level of in-group cohesion). These traits, Bradley contends, explain the survival of Biblical Hebrews against all odds and also the inordinate social influence of modern Western Jews.

Bradley contends that there is no mystique of “the chosen people.” “Monotheism”—a purely male and abstract God-head—is merely a result of Neanderthal glacial physical and mental adaptations or “maladaptations.”

Proven Neanderthal in-group cohesion and extreme aggression together resulted in a fiercely parochial "chosen people" perspective.

The cultural fusion of the two separate streams of "Jews" has, since the 16th century, played an important role in the evolution of Western Civilization and thus in the molding of the entire world's present cultural profile.

Bradley contends that a uniquely high level of lingering Neanderthal aggression, perpetuated by ethnic prohibitions against outside marriage, has been responsible for the major role played by those calling themselves Jews in the discovery and conquest of the Americas, the transatlantic trade in Black Africans as slaves and cultural colonization of non-Whites by the West. It has been a role too often distorted and disguised by loud lamentations of "anti-Semitism."

Bradley has written of certain physical traits, typically described as being "Jewish" which he contends are "vestigial Neanderthal ones":

... Generally a short stature and a plump physique, many very short wide-hipped and big-breasted women, extremely hairy men and a tendency toward beetling brows and large beaky "hooked" noses in both genders. Many Ashkenazim have crinkly-curly head hair tending toward dark reddish brown or mahogany in color.

Among Ashkenazi "Jews" there is also a genetic tendency toward beaky faces, not only just noses, and big mouths (in more ways than one) that "wrap around" the lower face. ... But these are not "Semitic" physical traits. They are Neanderthal physical characteristics.

However, Bradley said that the Neanderthal and Khazar heritage goes behind physical traits, suggesting that "maybe some Neanderthal emotional and behavioral traits persisted among the Ashkenazim along with the physical ones." He noted:

Their "chosen people" pretension is a typical Neanderthal in-group obsession that is actually a genetic racist predisposition against all other humans.

It is a genetically determined "us against them" mentality. Their higher level of known Neanderthal aggression against outsiders is responsible for their disproportional social influence wherever they have settled in the West. ...

The Ashkenazi Jews, as a group, exhibit lingering Neanderthal traits most strongly among living Caucasians because of Jewish prohibitions against marriage with outsiders. Their Neanderthal genes have been kept "all in the family", as it were. These Neanderthal genes were not diluted by intermarriage nearly as much as with most other Caucasians.

... This Russian steppe origin of today's Ashkenazi "Jews" was not just a "theory" based on squibs by medieval Christian, Moslem and Jewish chroniclers.

It was solid and objective historical reality based on linguistics and hard archaeological artifacts.

According to Bradley, the Neanderthal heritage of modern-day "Jews" explains much about their ongoing problems with not only the native people of Palestine but with other people on the planet. He writes:

This unfortunate combination of high aggression combined with a tendency toward emotional instability and hysteria when they feel nervous or threatened ... which is all the time when they are not in absolute control. And they are arrogant, but uneasy, even then. An ethnic symptom of this emotional instability is the Jewish tendency toward hypochondria. Even they cannot (yet) control death.

This unfortunate combination of high aggression combined with a tendency toward hysteria and emotional instability has proved to be a dangerous and tragic situation over the course of Western history. Their aggression encourages continual Jewish attempts to control societies, while the emotional instability makes it difficult for most Jews to distinguish reasonably between justified social criticism by their non-Jewish neighbors and attacks.

Insensitive even to objective concerns about inordinate Jewish influence in societies, and reacting with hysterical aggression to any such supposed "attack" on their behavior and pleas from non-Jews to limit it, Jews have always provoked violence against themselves. And then they, with much emotional satisfaction, feel victimized and attribute the situation to innate "anti-Semitism" among their neighbors.

On his website, in an essay entitled "A frightening publication history of Jewish media suppression," Bradley most revealingly describes the subsequent controversy that erupted when many media outlets (and

Jewish sources)—which had previously hailed his writing on the topic of the Neanderthals—came to realize that his work pointed toward Neanderthal origins for the Jewish people.

With all of this having been said, however, it is critical to point out that there have indeed been studies that have still suggested there are very real genetic ties between the supposedly “different” Ashkenazi Jews and the Sephardic Jews, the latter of whom are said by some to be “the real Jews” and who thus are said to have a “right” to Palestine.

This is a point that many people who freely discuss the matter of the Khazars (who are attributed as the ancestors of the Ashkenazi Jews) do not yet seem to fully understand.

In short, the bottom line is that so many people who denounce “the Khazars” as not being “real Jews” find themselves stepping into some historical and scientific quicksand, a mire from which there is no intellectual escape. The point is that there apparently is *no significant difference* between those two groups of “Jews” who assert their right to displace the Christian and Muslim Arab peoples from the Holy Land.

And the truth is that in Israel today, the Sephardic Jews are hardly the “good Jews” that many critics of Zionism and Israel want to believe. In fact, the Sephardic Jews are among the most hard-line and fanatic supporters of the extreme elements surrounding the Likud and Kadima parties which are closely linked to the dangerous “neo-conservative” Jewish elements operating in America today. And this is something that many well-meaning people fail to understand.

Now Michael Bradley (along with Willis Carto and Stan Gooch) are not the only voices raising serious questions about the origins of those whom today are generally known as “the Jews.”

A Jewish scholar, Shlomo Sand, a teacher of contemporary history at the University of Tel Aviv in Israel, rocked Israel with his best-selling Hebrew-language book, *The Invention of the Jewish People*, which is now available in English in mainstream U.S. bookstores.

Sand’s book is so provocative in that it demonstrates that virtually everything we think we know about the history of the Jews may just not be true, or, at the least, certainly not what many have held as an article of faith going back generations. And it underscores the point—so critical in political discussion today—that the Jews have no special claim on the land of Palestine.

Because of the intense interest that Sand’s book generated, his publisher set up a website on the Internet providing reviews of the book, commentaries relating to the controversy, and interviews with Sand. That website is inventionofthejewishpeople.com. On the site, the publishers provide an overview of Sand’s remarkable book which follows:

A historical tour de force that demolishes the myths and taboos that have surrounded Jewish and Israeli history, *The Invention of the Jewish People* offers a new account of both that demands to be read and reckoned with.

Was there really a forced exile in the first century, at the hands of the Romans?

Should we regard the Jewish people, throughout two millennia, as both a distinct ethnic group and a putative nation — returned at last to its Biblical homeland?

Shlomo Sand argues that most Jews actually descend from converts, whose native lands were scattered far across the Middle East and Eastern Europe.

The formation of a Jewish people and then a Jewish nation out of these disparate groups could only take place under the sway of a new historiography, developing in response to the rise of nationalism throughout Europe.

Beneath the biblical backfill of the nineteenth-century historians, and the twentieth-century intellectuals who replaced rabbis as the architects of Jewish identity, *The Invention of the Jewish People* uncovers a new narrative of Israel’s formation, and proposes a bold analysis of nationalism that accounts for the old myths.

The central importance of the conflict in the Middle East ensures that Sand’s arguments will reverberate well beyond the historians and politicians that he takes to task.

Without an adequate understanding of Israel’s past, capable of superseding today’s opposing views, diplomatic solutions are likely to remain elusive. In this iconoclastic work of history, Shlomo Sand provides the intellectual foundations for a new vision of Israel’s future.

And, in truth, what Sand has written is actually only the latest manifestation of a phenomenon that has come to be called “post-Zionism,” a growing body of work, even among Jewish scholars, archeologists, theologians and others who are openly questioning Jewish history (and, in particular, that of the Zionist movement and the state of Israel) even to the point of asking the dread question: “Do the Jews really have a historic right to Palestine?”

In a remarkable 2009 book—*Jewcentricity: Why the Jews Are Praised, Blamed, and Used to Explain Just About Everything* (published by John Wiley & Sons)—Jewish writer Adam Garfinkle, who has taught at the Johns Hopkins University School of Advanced International

Studies, the University of Pennsylvania, Haverford College and Tel Aviv University, has described "post-Zionism":

Some Israeli archeologists have been on a mission to debunk the Hebrew Bible. A good example is *The Bible Unearthed: Archeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts*, a 2002 book by Tel Aviv University Professor Israel Finkelstein and Neil Asher Silberman, a Belgian scholar. In this book the authors argue that the Torah is a brilliant 7th and 8th Century B.C.E. construction completed in the middle of the 5th Century B.C.E., that aimed to unify otherwise disparate peoples in the country.

There is no evidence of an exodus from Egypt, of a violent conquest of the land under Joshua, of a magnificent united kingdom under David and Solomon. There is evidence, in essence, that the Israelites were, in the main, Canaanites themselves, much of their religion taken from the general neighborhood to the north and east, particularly the ancient civilization at Ugarit.

Shlomo Sand has argued further that there never was a Rome-era exile and that the Palestinians who stayed put for the last eighteen centuries are to some extent the modern descendants of that era's Jews.

The Jews of today, he says, are largely converts picked up through the centuries, add-ons, a polyglot mass of people with little "blood" in common. Sand thinks that by arguing this line he is undermining the Zionist narrative.

Now, note, however, that Garfinkle does not buy Sand's argument, *per se*, but still suggests that the Jews are essentially "different" and that, well, yes, they *do* have a claim to Israel. Garfinkle asserts:

Even if [Sand] is right in historical scholarship, which is questionable, about Roman times, he is surely wrong about what it means. To repeat: Jews are not a race or an ethnicity so much as a people, a point that in no way undermines and in some ways strengthens the Jewish, and the Zionist, narrative.

So, in a sense, *Garfinkle says that history really doesn't matter*. The Jews can thus say what they want to say and determine "who is a Jew" and who isn't and still demand special recognition as "Jews" and the right to their own "homeland" on property that belonged, historically, to other people—that is, non Jews.

Another point to be considered about the development of those we know today as "Jews" is quite significant. And that is that it was precisely because of the Jewish religious teachings that a certain "people" emerged. That is, the religion known as "Judaism" was critical to framing the nature of Jewish society itself and—more importantly (in our context in these pages) the basic Jewish outlook toward the Goyim.

The late William Dudley Pelley was a successful American screenwriter in the early years of Hollywood who later turned to historical and religious research and, in the end, was fiercely persecuted—and then criminally prosecuted—for his outspoken publishings and pronouncements. [A full-length account of Pelley's efforts appeared in the March/April 2000 issue of *THE BARNES REVIEW*.]

One arena in which Pelley focused his efforts was a study of the Jewish people. And his assessments of their history are fully relevant and accurate today as they were when he first addressed the subject.

Pelley sought to answer the question: "How did the Jews come to have such strange traditions setting them apart, racially and religiously, from the gentiles?" Pelley summarized his findings insofar as the Jewish religious teachings (no matter what their origins) impacted upon the world of the Jews:

When Moses led the children of Israel out of the land of Egypt, he is traditionally credited with having introduced a strange custom for the perpetuation of his one-God religious ideas and the priesthood that was intended to keep them alive in the hearts of the Israelites.

He laid it down as a law that the first-born son of every Hebrew family should be dedicated to the priestly calling, also that one-tenth of the resources of every family should be donated for the upkeep of such priesthood.

Now for one boy out of every family to be qualified as a priest, or "cohen" from which so many modern Jews get the surname Cohen—meant that over a long period of time the numbers of priests must become prodigious.

There were so many of them, in fact, that they came to be recognized as a caste, called Levites. Incidentally from Levites we get the many variations or names such as Levi, or Levy, that designate today's Jews.

These formidable numbers of priests came to make the Hebrews the worst priest-ridden people on the earth. They had to be supported, and anything that in any way threatened their priestly jobs, met with swift and fierce opposition.

The only way that they could preserve these jobs, was by enforcing a rigid solidarity and racial consciousness among the masses, and binding them tight to the priestly counsel. The only way such solidarity and racial consciousness could be created and maintained in turn, was to so interpret religion—or what passed for religion—that the populace could not perform the simplest acts of daily life without having the priestly interpretation of it, and making the people feel that such priests were indispensable. This was accomplished by training the people to think that they were “different,” and thus creating the barrier between them and members of other races in consequence.

As the priests were likewise the only learned men, and in charge of the Israelite traditions, they could interject into those traditions what they pleased—if it only impressed upon their people a sense of the priestly importance, that they—the Israelites—were the truly great people and those beloved of the Creator, and that the priests were unchallenged leaders over them.

“Today we would term such monopoly a racket,” commented Pelley, “because basically it was built on priestly gain and power. In other words, whatever enhanced the racial and spiritual solidarity of this people, enhanced the influence and indispensability of the priestly caste.” Pelley added further:

In teaching the Israelites to think that they were “different” and “better,” the priests were feathering their own nests and making their jobs sure-fire and profitable.

So Israelite—and later Jewish—traditions became what they are today. It is ingrained into Jews to think themselves “different,” and “better,” and the priest-rabbi now has such a hold over him that he cannot be a Jew without acknowledging the priest-rabbi influence in the most trivial of his daily acts.

So the Jews of today are orientals who have been kept politically intact throughout the earth by a clan consciousness derived from the peculiarities of their common Mosaic faith. Jews have crossbred with other races to such an extent that there is almost no such thing today as a pure-blooded Jew.

Pelley concluded that, “Anthropologically Jews are a racial hybrid, wherever we find him . . . It is the more nearly correct thing to say that the Jew is the follower of a religion . . . and any claim to membership in

a ‘race’ is spurious.” Although, of course, we often find—as we have seen—that even the Jews have referred to themselves as a “race”—and a genetically and intellectually superior one at that!

Although there will forever be debate over the meanings of the words “Jewish” and “Jew” and “Judah” and even the word “Israel” as they are used in the Bible and in subsequent historical and religious teachings, and in modern usage itself, William Dudley Pelley also provided us an illustrative capsule overview providing a response to the question: To which branch of “the Jews” *did* Jesus Christ belong?

Pelley’s answer is most enlightening and adds further to other scholarly research which does indeed suggest that Jesus Christ was not, in fact, a “Jew”—a point that would come as a disturbing surprise to many Christians who have, for generations been carefully taught and frequently reminded (by the Jews) that “Christ was a Jew” and that, therefore, the Jewish people were somehow beyond reproach. Pelley wrote:

Shocking as it becomes to modern Christians, an examination of the evidence now coming to light reveals that Jesus Christ was not a Jew or any other kind of an Israelite! This, of course, strikes at the very core and heart of present Christian doctrine. Nevertheless, sooner or later, Aryan Christians have got to face the facts. It takes a whole volume in itself to present these facts, but such a volume is available.

In the first place, the only true Jews are descendants of the Tribe of Judah, and even if Biblical bases be taken for argument, the New Testament says in a score of places that He emphatically did not come from that tribe. Christ was a Galilean. . . . Galilee got its name from the Gauls, brought down by the Assyrian king when he denuded the northern kingdom of Hebrews. The proper spelling of the word should be Gaulilee. Over and over, too, the New Testament writings speak of “Galilee of the gentiles.” . . .

The genealogies of Christ in . . . two New Testament gospels do not determine the matter, since they do not agree, and since they do not agree, neither one of them can be established as authentic. Moreover, Jews reckoned genealogies through the father, always. Christians are confronted by the dilemma that if they make a tenet of their faith that Mary conceived Christ by the Holy Ghost, then she did not conceive Christ by Joseph her husband; and if she did not do the latter, then the Hebrew genealogies, tracing Jesus’s ancestry back to David and Abraham, are fabrications.

Jesus did not speak the prevalent Jewish tongue of the period; He conversed in what was a gentile language. At no place did He Himself confirm that He was a Jew, and the words before Pilate, "Thou sayest!" were merely a colloquialism, not of acquiescence to Pilate's remark but of the thought: "You're doing the talking, I'm keeping quiet!"

Thus, the idea that Christ was a Jew has no real sound basis in historical (or religious) truth. And while that is another matter not generally considered a subject for "polite" discussion, there is another point that must be addressed, particularly as it relates to the thinking of so many modern-day Christians (especially those known as the "fundamentalists" and "dispensationalists," the latter in particular) who are found worshipping at the altar of the Jewish people and the state of Israel.

The remarkable fact is that—as we alluded to earlier—there are very significant trends in modern Jewish teachings which actually reject many of the foundational "truths" of the Old Testament. These trends are based not only on archeological and scientific findings that are emerging from the Holy Land itself, but also within the more broad-ranging framework of Jewish philosophical and theological teachings.

In other words, while "the Jews" continue to use the Bible as their claim to Palestine (that is, the state of Israel) and forever advance the theme that they are "God's Chosen People"—two points that many Christians believe to be "the gospel"—the Jews themselves actually don't even believe that the Bible is really "the word of God."

Note, for example, Michael Massing's article, "New Torah for Modern Minds," published on March 9, 2002 in no less than the most prestigious Jewish-owned newspaper on the face of the planet: *The New York Times*.

Pointing out that Orthodox Jews "continue to regard the Torah as the divine and immutable word of God," Massing noted that as far back as 1981 the Union of American Hebrew Congregations, the official arm of Reform Judaism, published its official commentary on the Old Testament which, Massing wrote, "took note of the growing body of archaeological and textual evidence that called the accuracy of the biblical account into question," and stated flatly that the "tales" of Genesis were a mix of "myth, legend, distant memory and search for origins, bound together by the strands of a central theological concept."

Massing noted, however, that the Reform commentary continued to insist that the Old Testament book of Exodus belonged in "the realm of history." Yet, he noted, while the commentary still recognized that there were those who did insist that Exodus also constituted "folk tales," that was said to be "a minority view."

In fact, Massing pointed out, even *that* changed and the so-called "minority view" came to be the "majority view" even among the Reform rabbis. But more notably—and this was the theme of Massing's article—that majority view was now emerging as the view of even among the rabbis of the United Synagogue of Conservatism Judaism which represents the Conservative Jews in the United States.

So the "conservative" among the Jews had "come around" and they, too, were rejecting the historical foundation of the Old Testament. Massing noted that the Conservative rabbis had just recently issued their own commentary which "to the editors who worked on the book . . . represents one of the boldest efforts ever to introduce into the religious mainstream a view of the Bible as a human rather than divine document. . . ." That is, the rabbis said the Bible was not the word of God.

Massing quoted Rabbi Harold Kushner—one of the editors of the commentary—who referred to the concept that many Conservative Jews had been "locked in a childish version of the Bible." The commentary by Kushner and his fellow rabbis put forth these propositions:

Abraham, the Jewish patriarch, probably never existed. Nor did Moses. The entire Exodus story as recounted in the Bible probably never occurred. The same is true of the tumbling of the walls of Jericho.

And David, far from being the fearless king who built Jerusalem into a mighty capital, was more likely a provincial leader whose reputation was later magnified to provide a rallying point for a fledgling nation.

Among other things: "it seems unlikely that the story of Genesis originated in Palestine. More likely . . . it arose in Mesopotamia, the influence of which is most apparent in the story of the Flood, which probably grew out of the periodic overflowing of the Tigris and Euphrates rivers. The story of Noah . . . was probably borrowed from the Mesopotamian epic Gilgamesh."

Another point made by another rabbi: "There is no reference in Egyptian sources to Israel's sojourn in that country and the evidence that does exist is negligible and indirect."

But there's more: According to Massing's assessment of the commentary by the rabbis: "Similarly ambiguous . . . is the evidence of the conquest and settlement of Canaan, the ancient name for the area including Israel." The fact is that excavations showing Jericho was unwallled and uninhabited, one rabbi said, clearly seem to contradict "the violent and complete conquest portrayed in the Book of Joshua."

And as far as the Bible's descriptions of the Jerusalem of David and Solomon, there is an "almost total absence of archaeological evidence" backing up those grand accounts of a great Jewish civilization.

David Wolpe, a rabbi at Sinai Temple in Los Angeles and a contributor to the commentary, told Massing that while these new assertions—representing the Conservative point of view—disturbed many of his congregation, he had still received many messages of support: "I can't tell you how many rabbis called me, e-mailed me and wrote me, saying, 'God bless you for saying what we all believe,'" Rabbi Wolpe said.

And what is even more telling is that Wolpe said that there has been a "reluctance of rabbis to say what they really believe," and that is—and this will surprise many Christians—that these Conservative rabbis really don't believe the Bible is true, that the Bible is the word of God.

So while Christians are taught to believe that the Old Testament is the word of God and that God says the Jews are His Chosen People, even now the "conservative" Jewish rabbis have joined the modern "reform" Jewish rabbis in saying, "Well, the Bible isn't really the word of God."

But Christians are expected to continue to keep up the charade and support the state of Israel and the Jewish people—right or wrong—even though the religious statesmen of so many of the Jewish people are now saying that the foundation for those principles has no historical truth upon which to stand, that the Old Testament is essentially just a man-made document (and, it might be added, a political one at that)!

This is only an overview of the very real emergence of writings within the Jewish world (and elsewhere)—based on archeological and historical facts now coming to the fore—that raise very real questions as to who the Jews really are and what they really believe to be the truth about their history and origins. And all of this taken together points toward the fact that so much of what we have long been told to believe about the Jews—generally by the Jews themselves—is not true at all. And in consideration of the age-old conflict between the Jews and the so-called "anti-Semites," all of this must be kept in mind.

While much of this, admittedly, is most difficult for many (particularly Old Testament-bound Christians) to digest, it all constitutes yet another perspective on this thing called "anti-Semitism," and, in some ways, explains—particularly in the realm of the murky origins of the Jews that we've discussed—precisely why the Jews feel as they do about themselves and about non-Jews and, in all honesty, vice-versa.

This is "hidden history" in the classic sense—history that must be acknowledged if we are able to come to a final disposition of the matter of anti-Semitism and find a way in which Jews and non-Jews can live together, without one group (the Jews) ruling imperially over all others.

CHAPTER SIX

Judaism as a Political Force: No Religion is Exempt From Scrutiny When the World's Survival is at Stake

On the domed ceiling above the main reading room of the Library of Congress on Capitol Hill in Washington is an 1898 work by Edwin Blashfield, a portion of which is entitled "Human Understandings" and depicts the Jews—"Judea"—as those who contributed the idea of religion to mankind.

Frankly, to learn that my tax dollars—as an American citizen—are used to perpetuate such a blatant religious, historical, philosophical fraud—the suggestion that the Jews contributed the idea of religion to mankind—is an utter insult, not only to me as a taxpayer and as a non-Jew, but an insult to all of humanity, not to mention a slap in the face to historical truth (memorialized in a library, of all places, and not just any library, but the library that houses the archives of a great nation).

Despite this grandiose Jewish claim, all manner of mankind practiced religion of some sort from the beginning of time. But even here the Jews demand and assert "first place." It is not so really different, to be honest, from the oft-heard Jewish claim that "we, the Jews, invented pizza, not the Italians." And I don't say that facetiously.

In this same realm, it is fully appropriate to point out something that is little-known to Americans who are constantly reminded that there is "separation of church and state" in their country and that no one religion should be favored in any way by the actions of government. And that is this: it is a documented fact that Jewish organizations run by Jews for Jews are on the receiving end of billions of U.S. taxpayer money, local, state and federal.

This remarkable fact only first came to my attention when I was reading the September 26, 1995 edition of the Palm Beach, Florida *Jewish Journal*. An eye-opening front-page story entitled "Study shows Jewish agencies highly dependent on federal government"—written by Matthew Dorf of the Jewish Telegraphic Agency—read in part:

Reeling from a study showing heavier than expected dependence on government funding, Jewish federations across the country are gearing up for a fight to save their nursing homes, social service agencies and hospitals.

Planned congressional budget cuts to social welfare programs would eviscerate Jewish services nationwide and threaten the entire federation system.

Jewish communal agencies receive more than \$3.67 billion from federal, state and local governments, representing about 41 percent of their total budgets, according to a CJF survey of 45 federations

The words speak for themselves. And I can tell you that in the fifteen years since I first read those words, I have repeatedly seen similar articles (relating to public funding for Jewish agencies) appearing in a variety of Jewish community newspapers, among them the New York-based *Forward* and *The Washington Jewish Week*. So this was not some one-time phenomenon, something out of the past.

Although the Jews scream out of the need for "separation of church and state," they have clearly set up an extraordinary nation-wide taxpayer-subsidized private politico-socio-economic super-structure that underwrites (to an obviously considerable degree) the Jewish community in America. Thus, the combine of "synagogue and state" is evidently quite acceptable. Special privileges—it seems—for God's Chosen People.

Those who think the placement (at private expense by a Jewish religious group) of a Jewish Menorah—the symbol of the state of Israel—on federal land in Washington during Christmas time is an improper use of taxpayer property to promote one particular religion—even as Christian religious symbols and artifacts on public grounds are prohibited—are quite right in expressing their concern. But how many of those folks know of the billions of their tax dollars that bankroll the Jewish community through the direct subsidies described above?

The linguistic trickery used by the Jewish community and those public officials who do their bidding in handing over taxpayer money to prop up the Jewish community (and consequently its power) to explain these taxpayer subsidies is that these Jewish agencies that rake in these billions of dollars are actually "cultural"—not religious—organizations.

What mendacity!

Today the Jews cry out that anyone who criticizes their religion is somehow taking away their right to practice that faith. But nothing could be further from the truth. And what makes Jewish shrieking about the threat to their freedom so extraordinary is that, of course, it is the Jews who are front and center in the ongoing onslaught by the global (Jewish-controlled) mass media against Islam and the Muslim peoples.

However, the Jews have, in some ways, done mankind a service by thus bringing religion into the realm of widespread political discussion. They have opened up the door and it is a door that is not going to easily be shut. The Jews cannot have a one-way street on the matter. What's sauce for the goose is sauce for the gander.

And in truth, for generations the Jews have been hammering away at Christianity—particularly Roman Catholicism—seeking to "reform" it from within, and forcing (or otherwise attempting to force) Christian churches to change their doctrine to satisfy Jewish demands. So the ongoing assault on Islam is something we can assure our Muslim brethren is something that, unfortunately, is nothing new at all.

What is "new"—and the word "new" does not emphasize the matter enough—is that the Jews are using the public discussion of Islam as the means whereby which to inflame the Christian world against Islam, a veritable clash of civilizations that is being used to advance the New World Order in a way that it has perhaps never been done before. The Jews are using the discussion of religion—in this case, Islam—as the means whereby which they can stoke up a global war.

If the Jews want Islam to be dissected on a regular daily basis, then the Jews, too, should be prepared to face their own religion to be subjected to similar scrutiny, particularly inasmuch as the Jewish political agenda—especially the demand that Israel be considered an exclusively Jewish homeland that deserves special privilege by virtue of its very Jewishness—is founded so clearly on the Jewish religion.

The very underlying political nature of Judaism—and Judaism has always been overtly political throughout history—demands that Judaism be subject to inquiry and criticism. Judaism, as a religion, is thus not off limits. And no matter how offensive much of Jewish religious teachings are to non-Jews (and rightly so) this has nothing to do with the freedom of Jews to practice their religion, as some Jewish agitators might suggest.

Although the beloved author of the Declaration of Independence, Thomas Jefferson, was—as the Jews often loudly proclaim with much insistence—a firm advocate for religious liberty in America for Jews and all people, *what has been carefully censored from the history books is the absolute fact that Jefferson clearly considered the Jewish religion to be quite abominable.*

Writing to John Adams on Oct. 13, 1813, the widely-read intellectual commented on the Talmud and other Jewish teachings:

What a wretched depravity of sentiment and manners must have prevailed before such corrupt maxims could have obtained credit! It is impossible to collect from these writings a consistent series of moral doctrine.

Describing himself as "a real Christian, that is to say, a disciple of the doctrines of Jesus," Jefferson wrote to William Short (on Oct. 31, 1819) that he considered Jesus "the greatest of all the reformers of the depraved religion of his own country."

In a subsequent letter to Short (Aug. 4, 1820) Jefferson added that while Christ preached “philanthropy and universal charity and benevolence,” the Jews followed teachings that instilled in them “the most anti-social spirit towards other nations.”

Jefferson wrote that Jesus—as a “reformer of the superstitions of a nation,” was in an “ever dangerous” position by opposing “the priests of the superstition”—the Pharisees—whom he described as “a blood thirsty race . . . cruel and remorseless as the Being whom they represented as the family God of Abraham, of Isaac and of Jacob, and the local God of Israel.”

So this is what one of America’s most discerning Founding Fathers determined to be the nature of the Jewish religion—that one whose adherents in the modern day have risen to such heights of wealth and power as perhaps not even the well-informed Thomas Jefferson might have imagined.

If Jews are intent upon using their wealth and power to advance their own religious agenda—which they clearly are—then there should be no holds barred (under any circumstances by anyone) in freely discussing the Jewish religious agenda as it relates to world affairs.

And at this juncture, considering my own reputation as an “anti-Semite,” it is probably appropriate to address my own religious point of view to the extent it affects my outlook toward matters Jewish.

Although I generally describe myself as a Christian, I have never been particularly “religious” in the classic sense and I have never had any consistent religious training.

My father was of mixed German and Irish Catholic background and was raised as a Roman Catholic (in which religion my older brother was baptized, although I was not).

My mother was of mixed German, Dutch and American Indian heritage and while she had no special devotion to any particular Christian denomination, she did attend church irregularly. When I was a child she had me baptized in the United Church of Christ. Thereafter I periodically attended Sunday school in a branch of the Methodist Church.

So while my religious point of view has never been “fixed,” I have nonetheless always had a special admiration for the *traditional* Roman Catholic Church, although I have never formally joined that institution.

I have studied, to a minor degree, the teachings of a number of religions of all types—including, of course, Judaism—and, if truth be told—I have found positive aspects in all of them, including even Judaism.

And as far as Islam is concerned, I will say it for the record: I reject all of the lies and misinformation (and specifically, the DIS-information) about Islam that has run rampant across the globe, particularly following

the 9-11 terrorist attacks. And I will say for the record that I believe that Christianity and Islam have so much more in common than Christianity and Judaism.

As far as my specific religious attitude toward the Jews and their place in Christian doctrine, I suppose it can best be expressed by reflecting on one historic figure in the realm of Christian theology whose teachings are probably as close to my point of view in this realm as any other:

There was once a great German Orientalist, Friedrich Delitzsch, who lived from 1850 to 1922. He was among the founders of modern Assyriology and in the early 1900s he delivered a series of lectures on the links between Babylon and the Bible. He rejected the authenticity of the Old Testament and denied the Jewish origins of Christianity and published a book entitled *The Great Deception*, formally dismissing the Jewish claim of “chosenness.”

Delitzsch wrote: “This election is grotesque already in Old Testament grounds since in hundreds of passages that book shows that the Hebrew people did not even want to have Jehovah for a god or be loyal to him. Who can believe that God could have chosen one people and conferred idolatry—a transgression punished in Israel with death—on all the rest of mankind?”

He felt that the Old Testament was “unfit to be used as a normative scripture by the Christian church” and that to argue Christianity was a product of Judaism was a deception and that the idea that “Jehovah has anything to do with our Christian God, is an unheard of fraud perpetrated on all humanity.”

He said: “Jesus was no Jew, but a Galilean, whose family was compelled to accept circumcision in Jewish law.” He said that Jesus demonstrated “broad universalism and humanitarian outlook [which] are in sharpest possible contrast to the exclusive particularism of the Jews.”

Christianity, Delitzsch wrote, was “an absolutely independent, new religion—no mere higher stage in the development of Judaism . . . [And therefore] the study of the Old Testament as a theological subject should be abolished . . . and the New Testament must be freed from its embrace by the Old Testament. . . . [The] teachings of Jesus must be worked out in their purity.”

And that, to the extent that I have any religious attitudes toward Judaism and its teachings—and the Christian approach thereto—is what I believe. Not carved in stone, by any means, but there you have it—whether you (or the Jews) agree with my opinions or not.

As far as Jewish religious attitudes are concerned—particularly from a political standpoint—the fact is that there is a little-known but deep-rooted history of virulent Jewish antagonism and violence against non-

Jews (Christians in particular) but many scholars have ignored the record in this regard. It is a topic that is not one that many have ever really explored and the facts about this distressing matter need to be understood, particularly by Christians who are sensitive to candid discussion of matters relating to the Jewish people and their agenda.

However, to his credit, a forthright Jewish academic, Elliot Horowitz, associate professor of Jewish History at Israel's Bar-Ilan University, has come forth with a book that explores the ugly little-known phenomenon of Jewish religious hostility to Christians. The book is entitled *Reckless Rites: Purim and the Legacy of Jewish Violence* and was published in 2006 by no less than the Princeton University Press which is not generally perceived to be "an anti-Jewish propaganda outlet."

This heavily-detailed, copiously-documented volume is a stunning contribution to the history of the Jewish people and their troubled relationship with "The Other"—the "Goyim."

Purim—referred to in the book's title—is the Jewish holiday spawned by the Old Testament's Book of Esther, a holiday based on a tale that most Jewish and Christian theologians say is apocryphal.

Esther of legend was the Jewish maiden who—upon being married to the Persian king, who had no idea his bride was Jewish—saved the Jews from destruction at the hands of the king's advisor, Haman, who was then executed, along with 75,000 other Persians. This, of course, was mass slaughter—genocide—and this early anti-Gentile Holocaust is proudly commemorated at Purim. Today again, the Jewish people and Israel target the Persian people—the modern republic of Iran—for destruction.

Most non-Jews have no idea that the Jewish people—who often condemn various historical pogroms (real and imagined) against Jews—actually celebrate this anti-Gentile genocide as one of their most boisterous holidays. Horowitz explains that, frequently, when Jews have broached the story of Purim to non-Jews that they have carefully deleted the conclusion of the story wherein the Jews orchestrated the slaughter of the Persians.

According to Horowitz, Jews have a record of comparing their arch-enemy Haman to Jesus Christ, hardly grounds for promoting "interfaith discourse," or the concept of "Judeo-Christianity," two trumpet calls which (when coming from Jewish sources) mean Christians must amend their teachings to accord with what Jews want Christians to believe. Horowitz notes that comparisons of Haman to Christ are still prevalent in Jewish religious rites today.

In fact, he points out, deeply religious Jews have a record in modern-day Israel of acts of violence against non-Jews, but also acts of vandalism against Christian crosses. Horowitz focuses on how historians and theologians have deliberately distorted these uncomfortable truths about Jewish

teachings and the real impact such teachings have had: that is, the instigation of violence by Jews against Christians.

And note, too, that the comparison of Christ to Haman is very political by its very nature. In fact, later in these pages, (in Chapter Eight) we will explore the story of how an eminent Jewish rabbi went so far as to compare American political figure John Connally (for whom I worked) to Amalek, another perceived enemy of the Jewish people.

An entire chapter in Horowitz's book demonstrates the disturbing, one might say "weird," Jewish hatred for the cross and of Jewish violence against displays of this Christian symbol and notes that, in fact, throughout history this Jewish hatred of Christ and the cross resulted in the rise of anti-Jewish attitudes in response.

Horowitz explores Purim celebrations worldwide and demonstrates that violence and hatred toward non-Jews is commonplace and integral to the nature of that holiday's theme. This ugliness is not the exception. Rather, it's the rule, an unsettling fact to comprehend.

In fact, prior to the 20th century, at which time Jewish influence upon Christian religious discussion rose to great heights, most Christian theologians shared the view of German Protestant theologian Carl Heinrich Cornill who said of the Book of Esther that "all the worst and most unpleasing features of Judaism are here displayed without disguise." Cornill echoed Emil Friedrich Kautzsch, who said the Book of Esther "expresses such national arrogance and such hatred of other nations."

In a similar vein, British Baptist Dr. Thomas Davies said of the Book of Esther that, in its teachings, "Nothing seems wrong if only it furthers the advancement of the Jews."

And that, you see, is precisely why many people have a problem with Jewish religious teachings, particularly as they are applied to the often dangerous world of international relations, a world where the Jewish state of Israel controls one of the biggest arsenals of nuclear weapons of mass destruction, where religiously-grounded Jewish political fanaticism in Israel is rising to heights not seen before.

And further in-depth scrutiny of Judaism adds fuel to the fires of concern. The record shows, conclusively, that Jewish hostility to Jesus Christ, Christians and the Christian religion is solidly grounded in Jewish religious teachings.

For years, Jewish groups screamed when anyone dared to openly discuss the vile nature of much of what appears in the Talmud, which is the Jewish religious code (Judaism's governing body of religious and ethical standards) about which most non-Jews have no understanding.

And while the Jews often go to great lengths to assure the Christian world that anyone who is citing the Talmud—the founding document of

rabbinic Judaism in late antiquity—as evidence of Jewish hatred for Christianity is somehow distorting the truth, the facts demonstrate, very much indeed, that this hatred is at the core of Judaism itself.

Should anyone doubt this, they need only refer to a 2007 book, *Jesus in the Talmud*, published by the same Princeton University Press that issued the aforementioned work, *Reckless Rites*. The promotional material for the book itself candidly asserts in no uncertain terms:

Scattered throughout the Talmud, the founding document of rabbinic Judaism in late antiquity, can be found quite a few references to Jesus—and they're not flattering.

The Talmudic stories make fun of Jesus' birth from a virgin, fervently contest his claim to be the Messiah and Son of God, and maintain that he was rightfully executed as a blasphemer and idolater.

They subvert the Christian idea of Jesus' resurrection and insist he got the punishment he deserved in hell—and that a similar fate awaits his followers.

The author of the book that documents these eye-opening assertions is a distinguished scholar, Dr. Peter Schafer, Director of the Program in Judaic Studies at Princeton University and professor of Judaic studies in a chair endowed by billionaire American Jewish philanthropist Ronald O. Perelman, a longtime generous patron of Jewish causes.

Highly regarded in the academic world and widely-published in the arenas of Jewish religious and historical literature, Schafer has now come forward with this must-read 210-page book which affirms—beyond question—that longtime Christian and Muslim critics of the Talmud were right when they said that the Talmud does teach filthy and hateful things about Christ, Christianity and Christians.

Christians (and Muslims, too, by the way) have been offended for thousands of years by those hateful teachings about Jesus Christ and—indeed, let it be said—these teachings have been one of the primary causes of anti-Jewish attitudes throughout history, the direct consequence of negative reaction to the Talmud's anti-Christ rantings.

Yet, although Judaism's holiest book has devoted itself to smearing Christ, his beloved mother, Mary, and all of Christ's teachings, the mass media never mentions this when discussing the causes of anti-Semitism.

In fact—quite distinctly—the media prefers to focus on alleged anti-Jewish notations in the Christian New Testament and in the Islamic Koran (which, sadly unbeknownst to many Christians, holds Jesus Christ in high regard, very much in contrast to the Talmud).

Many Christians mistakenly believe the myth that the Old Testament is as central to Judaism as it is to the origins of Christianity, when, in fact, nothing could be further from the truth. The Talmud and other mystical works (unknown to Christians) are considered far more important in the eyes of Jewish scholars.

Now with Schafer's book, there's "mainstream" proof that defenders of the Talmud have been dissembling—to put it bluntly, lying. This fascinating (and disturbing) book is a "must" for those who delve into the controversial arena of Zionism and who want to be armed with factual evidence regarding the weird world of the Talmud. But be warned: if you are a committed Christian or a Muslim you will most assuredly be offended by the disgusting comments about Christ that appear in Judaism's holiest writings.

In a similar context, it should be pointed out that although many American Christians view Israel as "The Holy Land" they have absolutely no idea what a wicked society exists there today.

Many Christians will be shocked to read the revelations that follows in the exact text of an article published on Nov. 16, 2009 in *Ha'aretz*, one of Israel's most respected newspapers. The article appeared under the candid headline: "U.S. State Department: Israel is not a tolerant society."

It is interesting to note even though many U.S. newspapers did mention the State Department report referenced in this article (which focused on religious freedom in nations around the globe) the American media suppressed the negative references to Israel mentioned in the State Department report the Israeli newspaper article described. American media reports instead focused on State Department criticisms of other countries, but did not mention Israel's failings.

The Israeli newspaper account of the State Department report—far more accurate and revealing than the misdirection appearing in the American media—reads thus:

Israel dismally fails the requirements of a tolerant pluralistic society, according to a new report from the U.S. State Department.

Despite boasting religious freedom and protection of all holy sites, Israel falls short in tolerance toward minorities, equal treatment of ethnic groups, openness toward various streams within society, and respect for holy and other sites.

The comprehensive report, written by the State Department's Bureau of Democracy, Human Rights and Labor, says Israel discriminates against groups including Muslims, Jehova's Witnesses, Reform Jews, Christians, women and Bedouin.

The report says that the 1967 law on the protection of holy places refers to all religious groups in the country, including in Jerusalem, but “the government implements regulations only for Jewish sites. Non-Jewish holy sites do not enjoy legal protection under it because the government does not recognize them as official holy sites.”

At the end of 2008, for example, all of the 137 officially recognized holy sites were Jewish. Moreover, Israel issued regulations for the identification, preservation and guarding of Jewish sites only. Many Christian and Muslim sites are said to be neglected, inaccessible or at risk of exploitation by real estate entrepreneurs and local authorities.

The report makes it clear that practices that have become routine in Israel are considered unacceptable in enlightened countries and should be corrected.

Among other examples, the report notes that more than 300,000 immigrants who are not considered Jewish under rabbinical law are not allowed to marry and divorce in Israel or be buried in Jewish cemeteries.

Further underscoring the frightening nature of what is happening in Israel—the Jewish state—came reports of the publication in 2009 of a book entitled *The King's Torah*, written by Rabbi Yitzhak Shapira, a leading Jewish spiritual authority and head of an Orthodox Jewish school in one of the so-called “hardline” settlements of the Occupied West Bank.

The Israeli newspaper *Maariv* candidly described the rabbi's work as “a guide to whoever is deliberating if and when it is necessary and permissible to take the life of someone who is not Jewish.”

The book—which was endorsed by prominent and respected Jewish religious figures in Israel—suggested that any non-Jew (including children and babies) who could, in any way, pose a threat to Israel's existence should be killed.

A summary of one portion of the book makes it clear that any non-Jew (a “gentile” as described in the Israeli press reports) who, in any way, no matter how innocently, is perceived to be a threat to Israel should be slaughtered: “In any place that the presence of a gentile endangers the existence of Israel, it is allowed to kill him . . . also if he is completely not to blame for the situation that has been created.”

Why kill infants?

The Jewish religious authorities explain that: “There is a reasonable explanation for killing infants if it is clear that they will grow up to hurt us—and in this situation, the strike should be directed at them.”

In addition, innocent people are allowed to be killed if they belong to a state that Israel considers an enemy. In other words, if Israel (or Jewish authorities) decided that America was, in some way, a threat to Israel, innocent Americans could be sent to the slaughter.

These are facts. There are not quotations from the pages of an “anti-Semitic conspiracy theory book.” Respected Jewish rabbis in Israel, supported by Jewish people in Israel, are heralding these ideas as ways to defend Israel.

Although lunatic figures such as John Hagee, Pat Robertson, Tim LaHaye and the late Jerry Falwell would probably find some twisted logic to endorse this homicidal madness, there are few sane Americans (of any religion) who would. That is why it is so vital that sane Americans learn of the kind of terroristic, murderous teachings hold sway in Israel today—ideas found in the ancient teachings of the Jewish Talmud.

Nothing new—but bad just the same.

Is “little Israel”—the reputed “apple of God's eye”—a danger to non-Jews? Are Jewish supporters of Israel of a religious and philosophical nature that would lead them to take violent action against those perceived to be “anti-Semites”?

The answer is “yes”—without qualification.

Note the words, for example, of a well-known American Jewish academic, Dr. David Perlmutter, writing in *The Los Angeles Times* on April 7, 2002, reflecting on Israel's nuclear might and how it could be used to vanquish the world in the face of growing “anti-Semitism.” In his essay, entitled “Dark Thoughts and Quiet Desperation,” Perlmutter issued a threat of no uncertain terms to the world:

What [is Israel] to do?

I have other dreams as well—apocalyptic ones. I think: Israel has been building nuclear weapons for thirty years.

The Jews understand what passive and powerless acceptance of doom has meant for them in the past and they have ensured against it.

Masada was not an example to follow—it hurt the Romans not a whit, but Samson in Gaza? With an H-bomb?

What would serve the Jew-hating world better in repayment for thousands of years of massacres but a Nuclear Winter? Or invite all those tut-tutting European statesmen and peace activists to join us in the ovens?

For the first time in history, a people facing extermination while the world either cackles or looks away . . . have the power to destroy the world. The ultimate justice?

Now there will be those who will dismiss Perlmutter as some sort of person to be ignored. They do so at their own idiocy and peril.

You see, when Perlmutter wrote these words he was associate professor of mass communication at Louisiana State University (where he taught for ten years) and a senior fellow at the Reilly Center for Media & Public Affairs. A graduate of the prestigious University of Pennsylvania, where he received both his bachelor's and master's degrees, and of the University of Minnesota where he was awarded his doctorate, Perlmutter is the now director of the University of Iowa School of Journalism and Mass Communication. What's more, he is a regular columnist for the *Chronicle of Higher Education*, perhaps the leading in-house voice of the American academic community.

In short, this is a creature who has—through his entire career—been an influence upon probably thousands of young minds, would-be journalists who were being taught by this unvarnished fanatic driven to his political madness *and* advocacy of violence by his Jewish religious views.

May we ask the logical question: How many Jewish terrorists did this Jewish professor spawn? Will one of Perlmutter's proteges somehow, some way, in the future, be part of a plot against America or any other country that may be deemed hostile to Jewish interests?

But note carefully that Perlmutter is not the only distinguished voice in the Jewish community levelling threats against mankind.

A Dutch-Jewish academic, Dr. Martin van Crevald of the Hebrew University in Jerusalem, has long been accorded the honor of being hailed as Israel's preeminent geopolitical and military thinker. His own threat against the non-Jewish world appeared in an interview in January 2003 with the Dutch magazine *Elsevier*. Of Israel's military capacity, he said:

We possess several hundred atomic warheads and rockets and can launch them at targets in all directions, perhaps even at Rome. Most European capitals are targets of our air force. Our armed forces are not the 30th strongest in the world, but rather the second or third. We have the capacity to take the world down with us. And I can assure you that this will happen before Israel goes under.

Taken in context—particularly these vile threats—is it really beyond the pale—even “anti-Semitic”—for the non-Jewish world to be concerned about Jewish religious teachings and attitudes toward non-Jews, particularly as they apply to geopolitical thinking? Is it any wonder that the great Voltaire said of the Jews: “They are, all of them, born with raging fanaticism in their hearts . . . I would not be in the least bit surprised if these people would not some day become deadly to the human race.”

Is it wrong to point out that Israeli defense policy is founded on the “Samson Option”—that Israel would commit national suicide and take the world down with it, using its nuclear arsenal as the means, if it ever perceived its days numbered? Should non-Jews not be concerned that Jews (in Israel and elsewhere) might potentially be very dangerous religiously-driven enemies capable of mass murder and mayhem on a global scale?

After all, no less than Rabbi Dov Fischer, vice president of the Zionist Organization of America, asserted in *Forward* on April, 19, 2002 in no uncertain terms that, “We are a people of history . . . Our history provides the strength to know that we can be right and the whole world wrong.” Quite an audacious claim, to say the very least, particularly in the context of a potential Jewish nuclear confrontation with the rest of the world!

Naturally, all things considered, we can understand why Jews would not want us to subject their religious teachings to scrutiny. However, any non-Jew who says that inspection of Jewish ideology is off-limits must be considered, at the least, a naive fool, and, at worst, a willing tool of the New World Order forces that seek to limit discussion of topics related to the never-ending cacophony of matters relating to Jewish political, media, financial—and military—power in our dangerous world of today.

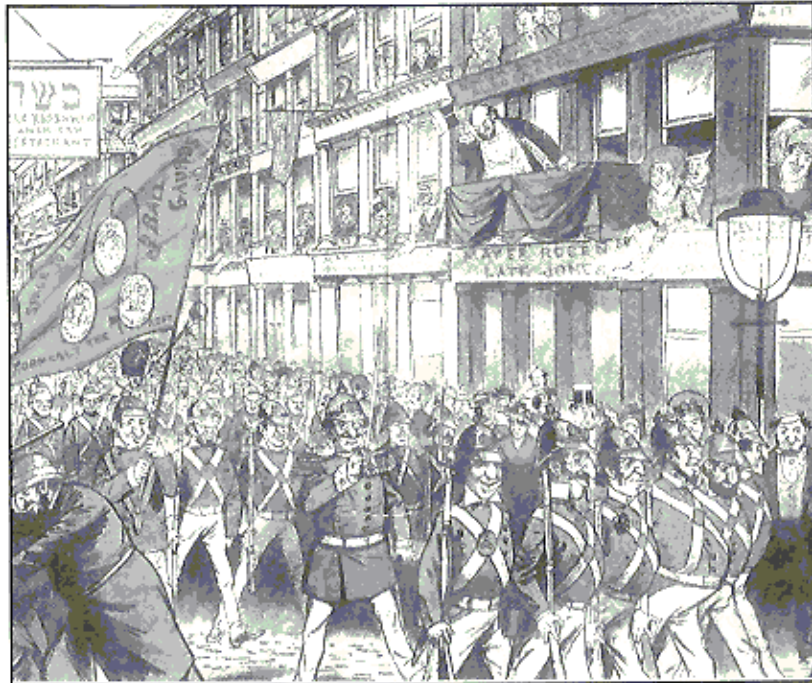
While the New World Order directs our attention to “the Muslim threat” and stokes up fears of Islamic Sharia Law taking hold in America, it is my opinion—shared, I'm sure, by quite a few million knowledgeable people on this planet—that the real threat lies elsewhere.

We thus cannot help but recall the rantings of “Christian” evangelist Pat Robertson who said, “Islam is a violent—I was going to say religion—but it's not a religion. It's a political system. It's a violent political system bent on the overthrow of governments of the world and world domination.” Well, Robertson's rhetoric was on point, *but not about Islam*. Instead, what Robertson attributed to Islam is, in fact, quite directly reflects the mindset of the Jewish elite (and their followers) in our world today. The world domination they seek is the Jewish Utopia. It is the New World Order. And that is why it is proper for non-Jews to subject Judaism's teachings to the scrutiny it clearly deserves.

The much-admired (if flawed) literary icon, F. Scott Fitzgerald, once penned this succinct commentary: “A Jewish holiday, a Gentile tragedy,” which suggests that Fitzgerald understood Judaism all too well.

And then there is the assessment by the ingenious novelist and historian H. G. Wells—who, unlike Fitzgerald, cannot be dismissed by the Jews as an embittered drunk—who once mused that “there is room for some very serious research into the question why anti-Semitism emerges in every country the Jews reside in.”

Think about it.



This circa 1900 illustration from the popular *Judge* magazine is entitled “The New Jerusalem—formerly New York” and portrays the growing perception at the time that Jewish people were literally invading the city in the waves of late 19th Century and early 20th Century immigration by Jews, overwhelmingly from Eastern Europe, and virtually establishing a stranglehold on business, finance and social affairs in that teeming metropolis. Below is a 1880s-era American caricature of Jewish plutocrats, representing the growing perception of the rising Jewish influence in the world of finance and industry that spiraled upward in the century that followed.



CHAPTER SEVEN

Jewish Misuse of Wealth and Power: A Political Issue That Must Be Addressed

The Jewish domination of the mass print and broadcast media in America and the misuse of that considerable power must be brought to an end. It would be useless here to expend any energy outlining the reality of Jewish control of the media. Anyone who denies the fact of Jewish media control (and influence otherwise) is either a liar or a fool or both.

For those with a further interest in the topic, I refer them to my earlier work, *The New Babylon*, which explores Jewish domination of the media, citing facts and names and figures, in stark detail.

I have seen, first hand, in a very intimate and disturbing way, how the propaganda of the Jewish-controlled media has impacted upon the thinking of even so many people who otherwise know better.

In the spring of 2003—during the big propaganda build-up by the Jewish-controlled media in favor of U.S. intervention in Iraq—I was invited to lecture at the Zayed Center for Coordination and Follow-Up in Abu Dhabi, the capital of the United Arab Emirates. This was the think tank of the Arab League—funded by the royal family of Abu Dhabi—so this was, needless to say, quite an auspicious honor for a little old country boy such as myself. I know my late father would have been very impressed and would have told everybody and his brother.

I recall being very eager to tell my mother and phoned her to do so. She listened as I told her excitedly of my forthcoming venture to the farthest reaches of the Arab world. And then there was a dead silence at the end of the phone.

“Mother?” I asked. “Isn’t that something?”

There was another dead silence.

“Mother!” I said more demanding. “Well?”

There was another dead silence.

And then she said quietly, “I don’t want you to go.”

“Now why not, for God’s sake?” I responded.

She said, “Well, I would worry about you.”

I said, “Oh my God, Abu Dhabi is one of the safest places in the world. They have no crime whatsoever.”

And she said in a halting voice, “But those people over there—”

“What in the world do you mean by ‘those people over there?’” I demanded, in an increasingly frustrated tone.

“Those people—” she said—“They . . . they . . . hate us . . .”

My own mother—who I knew did know better—had actually said that: “They hate us.” I couldn’t believe what I was hearing.

"Oh my god, Mother!" I roared into the phone. "You of *all* people. Where have you heard *that*?"

"Well," she sighed. "I've seen them on television. They hate America. They have all those big protests, shouting and waving signs."

"Oh my God," I said again. "Mother, that's all propaganda from the Jews. You know that. Don't tell me that *even you* have been taken in by all of this nonsense." And then I said, "Well, you said it, you *saw it on television*. You've heard it in the media. *Who* controls the media?" I asked.

"Yes, I know what you mean," she conceded. "I guess you know a lot more about it than I do, but I understand what you're saying."

I told her: "Well, the very fact that even you have been taken in by all of this bull—even though you know probably 99% more about these matters than 99% of the American people—just goes to show you how pervasive these lies are. Imagine what the average little old ladies think about all of this."

And then she said, "Well, I guess the main reason I'm worried is because I'm your mother, and that's what mothers are supposed to do."

That was a cute—and touching—conclusion to the matter, but the reality of what that conversation represents is all too clear: the point that even sensible people (like my late mother) could be swayed by the gyrations and contortions and distortions and mystical legerdemain by the Jewish controlled media.

And that's just another reason why I want to see these masters of the media and their warmongering allies brought to heel and made to face justice. They inflicted mental anguish on my mother through their relentless propaganda and they've done likewise (even more so) to so many other American mothers, particularly those who've sacrificed sons and daughters in the wars being fought for Israel's survival and domination of the Middle East.

That's a very personal story, of course, but I've always believed anecdotes such as this are a powerful representation of political realities that are otherwise only expressed through harsh rhetoric.

The story having been told, let it be noted that we are not here to say that unprecedented Jewish wealth is necessarily the issue. No, in the end, what is at issue is how the Jewish community exercises its power (particularly its media influence) that has emerged as a consequence of its wealth, especially in the arena of corrupting U.S. foreign policy.

The truth is that two of the great tragedies of our new century—the 9-11 terrorist outrage resulting in the deaths of 3,000 Americans and the unnecessary and disastrous American invasions of Iraq and Afghanistan that resulted in countless lives being lost and ten times that many being maimed—are both a direct consequence of U.S. Middle East policy.

This is, of course, a policy that has been dictated by the "Jewish lobby" in Washington and actively encouraged by the American media monopoly that is largely owned by a handful of families and financial interests who are Jewish supporters of Israel.

In his book, *Transforming America's Israel Lobby: The Limits of Its Power and the Potential for Change* (Potomac Books, 2009) Jewish writer Dan Flesher argues that "the fact that a small core of American Jewish neo-conservatives . . . directly contributed to the disastrous war [in Iraq] should not be blamed on the organized American Jewish community as a whole."

However, Flesher adds pointedly: "But the fact that few American Jewish leaders or groups disassociated themselves with these people points to a major need for a communal soul-searching."

And this is precisely the problem: the American Jewish community has effectively aligned itself with the predominant "war hawk" mentality among its wealthiest and most powerful leaders. And, as such, those who fail to speak out are also part of the problem, even more so now that the Jewish lobby is pushing for war against Iran—and any other nation perceived as a threat, in some way, to "little Israel."

How many more wars and related tragedies will occur because American Jews have accumulated so much power and have used it to bend American policy in such a parochial fashion, forcing America's elected and appointed officials to carry out policies that, more often than not, are contrary to America's interests?

How many more innocent people have to die? How much longer will an influential special interest group continue to dominate U.S. foreign policy?

These very serious questions standing alone demonstrate why a candid discussion of the wealth and power captured by the Jewish elite in America is fully within the realm of thoroughly acceptable and logical public debate, despite what the well-funded and often hysterical demonizers at the ADL, for example, might say to the contrary.

However, to be sure, it is not only in foreign policy that Jewish influence makes its presence felt.

The influence of Jewish organizations in shaping modern-day (and most disastrous) U.S. immigration policy was paramount.

Likewise with Jewish influence in issues such as separation of church and state and the institution of "thought control" measures that infringe on First Amendment freedoms. The range of issues is endless and could constitute a library of work in and of itself.

However, of course, those who raise questions about Jewish influence are hit with the always damaging charge of "anti-Semitism."

One person with a little “inside” knowledge about Jewish power in America was the much-heralded “Man from Independence,” the late Harry Truman. Although Truman is hailed as the American president who recognized the new-born State of Israel in 1948, the Jewish world reeled in horror on July 11, 2003 when *The Washington Post* published excerpts from Truman’s unpublished private diary in which Truman reflected quite candidly on Jewish attitudes and Jewish power. One entry on July 21, 1947 was particularly harsh and read as follows:

The Jews have no sense of proportion, nor do they have any judgment on world affairs.

The Jews, I find, are very, very selfish. They care not how many Estonians, Latvians, Finns, Poles, Yugoslavs or Greeks get murdered or mistreated as [postwar] Displaced Persons as long as the Jews get special treatment.

Yet when they have power—physical, financial or political—neither Hitler nor Stalin has anything on them for cruelty or mistreatment to the underdog.

Remember: these were not the ravings of Adolf Hitler nor of some anti-Semitic right-wing street agitator. These words were not penned by a “Jew-baiting conspiracy theorist” or by a “Muslim terrorist.” They were not the mutterings of a bitter misanthrope. They were the private musings of a beloved American president, the down-to-earth “Give ‘Em Hell Harry.” Was he wrong?

In fact, there is very significant support from even Jewish sources that have suggested there is a considerable Jewish political power in America. The former speaker of the Israeli kneset, Avraham Burg, for many years one of the towering figures in Israel, has laid this matter out in no uncertain terms. In his 2008 book, *The Holocaust is Over—We Must Rise From Its Ashes*, Burg wrote with candor:

Jewish American leaders tend to justify their government’s wars and support the most right-wing foreign policies, especially vis-a-vis Israel and the Middle East. They are against everybody, including Germany, Russia, and the Arab countries.

Furthermore, the official, organized Jewish voice is a power to reckon with in every election campaign. It is very difficult to be elected to high office in America against the wishes of the Jewish lobby.

Financial and organizational resources, public support, legitimacy—and not least, the damage the Jewish lobby can cause to

unwanted candidates—turn Jewish involvement in American politics into a factor with strategic international consequences.

In the unlikely event that anyone missed his quite provocative point, the former speaker of the Israeli kneset added further:

Jews hold stunningly powerful positions and clout in the United States. The combination of the American state’s power and the Jewish power in the areas of legislation, administration, media, law, business, culture, and entertainment have made the Jews a defining factor of contemporary America. Because Israel is inseparable from the identity of American Jews, Israel is inseparable from the American experience.

Mark Ellis—a university professor of Jewish studies and the founding director of the Center for Jewish Studies at Baylor University—is a leading authority on contemporary Judaism who has been described as one of the most influential Jewish thinkers of his generation. And he has, quite notably, emerged as a major critic of the Jewish lobby and of the state of Israel. In his book *Judaism Does Not Equal Israel* (published in 2009 by the New Press in New York), Ellis acknowledged the very real power exercised by the Jewish community:

Though our power can be and sometimes is exaggerated, to deny it is ridiculous. Israel is the dominant military power in the Middle East, joined at the hip to the only super-power in the world, the United States.

In the United States, Jewish influence is everywhere. Often used for good, it is also used to stifle dissent and orient intellectual and political life toward Jewish interests as defined by the Jewish establishment.

Whether the Jewish establishment actually advances Jewish interests in the long run is highly debatable.

Regardless, Jewish power is in every nook and around every corner in America.

Any Jewish dissident knows this on a visceral and experiential level. Non-Jews who speak on behalf of Palestinians know this as well.

Ellis has also noted that the charge of “anti-Semitism” to quash criticism of Israel has become rampant. The distinction, he says, between real Jew hatred and political gamesmanship is becoming increasingly blurred.

And Ellis notes in no uncertain terms that if the Jews want to have a front-and-center role in political affairs that they had better get used to political give-and-take. He is essentially telling his fellow Jews that, to borrow an old saying, "If you can't stand the heat, get out of the kitchen," when he asserts directly:

Maturity is the ability to separate anti-Semitism and political differences . . . If Jews have indeed reentered history as a power to be reckoned with, there will be those who need and want to reckon with that power. Politics is a power game. Jews are not exempt. Those who benefit from Jewish power will welcome it, and those who are injured by that power will oppose it.

Another forthright Jewish critic of Israel and of the intrigues of the Jewish lobby in America is the cantankerous Norman Finkelstein who—in his 2005 book, *Beyond Chutzpah: On the Misuse of Anti-Semitism and the Abuse of History*, published by the University of California Press—laid it all out on the table:

Jewish elites in the United States have enjoyed enormous prosperity. From this combination of economic and political power has sprung, unsurprisingly, a mindset of Jewish superiority. Wrapping themselves in the mantle of The Holocaust [Finkelstein's capitalization of those words], these Jewish elites pretend—and in their own solipsistic universe, perhaps even imagine themselves—to be victims, dismissing any and all criticisms as manifestations of 'anti-Semitism.'

And, from this lethal brew of formidable power, chauvinistic arrogance, feigned (or imagined) victimhood, and Holocaust-immunity to criticism has sprung a terrifying recklessness and ruthlessness on the part of American Jewish elites.

Alongside Israel they are the main fomenters of anti-Semitism in the world today. Coddling them is not the answer. They need to be stopped.

So it is that despite the fact the Jews have such immense power in the American political arena, the Jews still continue to proclaim themselves to the American people as "victims" and drum up "The Holocaust" and cast themselves as a sorrowly pitiful "oppressed minority" still facing suspicion and discrimination.

And what is so particularly amazing is that so many Americans still believe this audacious tissue of lies!

One Jewish writer—Pulitzer Prize-winning David M. Shribman of *The Boston Globe*—has quietly and candidly captured the reality of the overwhelming Jewish role in American life. And as he makes clear, the Jews are hardly "victims." Quite the contrary.

In a revealing essay—"Hosts, Not Visitors: The Future of Jews in American Politics," (appearing in *The Jews in American Politics*, edited by L. Sandy Maisel and published by Roman & Littlefield)—Shribman says that "the Jews are comfortable in the American home, not as visitors but as hosts." Shribman says that the Jews are firm advocates of policies that ensure the continuing rule in America by the power elite:

The greatest indicator of the place of Jews among the host population of this country is their place in the political life of the country, not only as agents of change (which is a traditional role of newcomers seeking to shape a nation to their inclinations and interests) but also, unavoidably and significantly, as agents of the status quo.

It is in the latter role, prominent primarily in the more recent past, that American Jews sealed their place in the host community of the nation. . .

Not until American Jews felt so vested in the way things already were did they begin to assert themselves as conservatives and thus as bulwarks against radical change.

In that role, especially, they established themselves as important elements of the host community and, in political terms, of the host's coalition.

So Jews most assuredly do have a prominent place at the table—and some would say they sit at the head of the table. They are hardly surviving on scraps passed down by some "WASP Power Elite."

In any case, Shribman's assessment of the power of the Jews in America today—as key figures helping impose and maintain "politics as usual" upon the American people—recalls the words of Jewish historian Albert S. Lindemann writing in *Esau's Tears: Modern Anti-Semitism and the Rise of the Jews* and reflecting upon historical speculation regarding the activities of wealthy and influential Jews on events in the past:

Trends that put new kinds of power in the hands of political and economic elites inevitably increase the appeal and plausibility of long-standing charges, trumpeted by the popular press, that "money men" were working behind the scenes.

It was widely believed, for example, that wealthy Jews were

responsible for the Boer War (1899-1902). The Russo-Japanese War (1904-1905) was similarly believed to have been orchestrated by internationally-powerful Jews to humiliate Russia, whereas the ensuing revolution in Russia in 1905 was considered to be the work of an unlikely alliance of Jewish capitalists, socialist agitators, and populist demagogues.

The sensational anti-Semitic affairs of the period were based on beliefs in Jewish conspiracies of various sorts. . . . The belief that powerful Jews were manipulating important events often excited the general public of Europe and America.

However—and this is important—note that Lindemann also added this further: He acknowledged that “contrary to facile assertion, clandestine Jewish involvement, or actions by Jewish power brokers, did exist in these various events,” but carefully noted, though, that the Jewish intrigues in question were “often part of Jewish self-defense, of ‘fighting back’” and suggested that they were “hardly in the far-reaching ways believed by the anti-Semites of the day.”

So even while Lindemann seems to be playing the middle ground, he has actually admitted that there *were* high-level intrigues traceable to powerful Jewish elements of precisely the sort being alleged at the time—manipulating events, orchestrating wars and revolutions—and that those intrigues *were* traceable directly to Jewish self interest, in this case, according to Lindemann, that of “self-defense.”

In that context, then, we can say frankly—and quite in line with what Lindemann said—that World War II was also a matter of Jewish “self-defense,” and that it was, as the British nationalist Arnold Leese described it, a “Jewish War of Survival.” And the same can be said of the war in Iraq where thousands of non-Jewish Americans have died and been butchered in furtherance of the Jewish Agenda: saving “little Israel.”

In short, “Jewish self-defense” (the term used by Lindemann) is just that: *Jewish* self-defense. And Jewish self-defense is not *American* self-defense. It isn’t now, it never has been, and it never will be.

And that’s why inordinate Jewish power in America is so dangerous. Americans have no reason to fight wars orchestrated *by* the Jews *for* the Jews but that *is* what *has* been happening since the beginning of the 20th Century and unless things change that is precisely what will be happening throughout the 21st Century.

Although the Jews have played the “patriotism” and “homeland security” card—trumping up fears of Islam and Sharia Law and the possibility of “another 9-11”—the wars America has been fighting (and may fight) in the Middle East have nothing to do with *America’s* self-defense.

And this aspect of “Jewish self-defense”—the misconduct of American foreign policy to benefit the interests of Israel and the international Jewish Agenda (ultimately the New World Order)—is critical. And we will explore it more broadly and directly in a moment.

But for the meantime, it’s worth pointing out that this issue of “Jewish self-defense” has been around for a mighty long time.

In 1936 Random House published *Jews in America* which was the text of an extended article that had originally been published in *Fortune* magazine. Exploring the myths and realities about Jewish power in America and the nature of anti-Semitism, the essay concluded:

It still remains true that the future of the Jew in America is puzzling. Can this universal struggle be absorbed in the country, which has absorbed every other European stock? Does he wish to be absorbed? Can he live happily in peace if he is not absorbed? The answers must be guesses. Upper class Spanish and German Jews have been pretty well absorbed.

There are, however, numerous Jews who look upon the loss of Jewish identity as a kind of social suicide. If those groups, Jewish and non-Jewish, who wish the identity and distinction of the Jews preserved are able to carry their point, then the only hope for the Jews in America is a mutual toleration and respect.

Since, however, toleration and mutual respect are also the only hope of all who wish to preserve or reestablish democratic institutions in this country, the Jews in America will have numerous allies.

The first condition of their success will be the quieting of Jewish apprehensiveness and *the consequent elimination of the aggressive and occasionally provocative Jewish defensive measures which has the country has recently and anxiously observed.* [Emphasis added].

So although the *Fortune* essay found that Jews were not as powerful as a lot of people perceived, *Fortune* was still compelled to point out that “Jewish apprehensiveness” had led to “aggressive and occasionally provocative Jewish defense measures.” And the fact that *Fortune* would even dare to raise this point—right at the time when anti-Nazi and anti-Hitler frenzy was growing in the Jewish community and in the Jewish-controlled media in America—is an interesting point indeed.

You see, those aggressive and occasionally provocative Jewish defensive measures have truly been a major cause of anti-Semitism, and *Fortune* was wise (and candid) enough to make that point.

Now let it be said that there was, in American history, another revealing element of "Jewish self-defense" that few people know about and of which many of my readers will be surprised to learn.

Although, today, it is generally reckoned that "the Jews opposed McCarthyism"—and indeed many Jewish sources are the loudest to condemn what is known as "McCarthyism"—a deep, dark secret of that period surrounding "McCarthyism" is that key "Jewish self-defense" groups—namely the Anti-Defamation League (ADL) of B'nai B'rith and the American Jewish Committee—were secretly acting behind the scenes and pointing fingers at suspected communists, the very "crime" that has come to be associated with McCarthyism.

In his 1977 book, *Jews Against Prejudice: American Jews and the Fight for Civil Liberties* (Columbia University Press), Jewish writer Stuart Svonkin let the cat out of the bag:

As committed Cold War liberals, staff members of the ADL and AJC cooperated with the FBI, HUAC [the House Un-American Activities Committee], and other agents of the federal loyalty and security program during the late 1940s and 1950s, sharing their files on politically suspect organizations inside and outside the Jewish community.

This policy of cooperation, which built upon the partnership established during the antifascist campaign of the 1930s and early 1940s, was designed to minimize the association of Jews with communism, to protect liberals from persecution, and to ensure that the federal government remained attentive to the activities of right-wing extremists.

While the AJC and ADL hoped to moderate HUAC's methods, these attempts to reform the anticommunist crusade from within reflected a basic acquiescence to the assumptions and strategies of the domestic cold war and inevitably contributed to the infringement of civil libertarian principles.

Very revealing. Even shocking to some people. But those are the facts. In my book, *The Judas Goats*, I featured a highly controversial chapter that explored this part of hidden history in detail. Not comfortable reading for many people, but just the facts.

Now having examined this concept of "Jewish self-defense" and how it has impacted in an extraordinarily broad manner on the American political process, to a degree that the term "McCarthyism" has achieved an iconic status all its own, it's important—vitaly so—to consider how the "New McCarthyism" is actually being utilized for "Jewish

self-defense" in our modern era. The "New McCarthyism"—as I and others have called it—is the constant repetition and ranting about (you guessed it) "anti-Semitism" that is rife in the media today. *And it has taken on an extraordinary twist to this remarkable point:*

Propagandists for the Jewish Agenda now openly charge that critics of Israel (and of U.S. favoritism for Israel) are not only "anti-Semitic" and "anti-Israel" but *also* "anti-Christian" *and* "anti-American," that anti-Israel sentiments are actually the underlying foundation of anti-Americanism and, in turn, anti-Americanism is inextricably indivisible from anti-Israel, anti-Semitic and even *anti-Christian* sentiments.

Such extraordinary assertions are being nurtured at the highest levels of the Jewish-controlled mass media and are being inserted into the discourse of public debate in America.

The idea that the rest of the planet (with the exception of Israel) is "anti-American" is a dangerous myth propagated in order to turn Americans against anyone around the globe who dares to question Jewish power in America.

Thus, the concept of "anti-Americanism" is a Jewish invention. In the wake of the 9-11 terrorist attacks and in the period leading up to the U.S. invasion of Iraq in 2003, the Jewish-controlled media began hyping "anti-Americanism," to stoke up the so-called "war on terrorism" of which, it was said, the campaign to destroy Iraq was a vital component.

The media began advising Americans that "The whole world is against us"—or, as it was generally rendered in the media: "The whole world is against us good Americans and our good friend Israel."

The theme that "anti-Americanism" had run rampant was instilled in Americans for the purpose of making them "anti" everyone who refused to support the wars the Jewish lobby demanded that Americans fight. In a sense, support for the Iraq war (in particular) became the measuring stick by which to determine who was in sync with the more broad-ranging global Jewish Agenda and who wasn't.

In any case, as noted, so-called "anti-Americanism" was now being equated with opposition not only to Israel and Jewish interests but even to Christianity itself—an extraordinary theme indeed.

This concept was outlined in the January 2005 issue of *Commentary*, the journal of the American Jewish Committee, in an essay by a Jewish writer—Yale Professor David Gelernter—entitled "Americanism—and Its Enemies" who stated it flatly: "In modern times, anti-Americanism is closely associated with anti-Christianism *and* anti-Semitism." [Gelernter's emphasis] Later, Gelernter expanded upon his initial rantings in *Commentary* in a full-length book (published in 2007) pretentiously titled, *Americanism: The Fourth Great Western Religion*.

There Gelernter expressed the contention that the United States (base of what he called "American Zionism") is now charged with an imperial (even God-given) duty to remake the world, that "Americanism" is "the Creed," of this global agenda, that this "Fourth Great Western Religion" is the driving force behind—and which must establish—a new planet-wide regime: in short, the New World Order. He wrote:

We are the one and only biggest boy [in the world today].
If there is to be justice in the world, America must create it. . . .
We must pursue justice, help the suffering, and overthrow tyrants. We must spread the Creed.

All of this reflects the mindset of those who are now dictating American policy in the name of a grand scheme of advancing their global agenda. And that's why Americans need to fight Jewish power in America: it is the driving force behind the New World Order.

It is no wonder that Jewish writer Adam Garfinkle—in his aforementioned book *Jewcentricity: Why the Jews Are Praised, Blamed, and Used to Explain Just About Everything*—said quite directly: "The United States of America is probably the most Jewcentric society in world history, in a largely philo-Semitic way."

And while Garfinkle contends that non-Jews exaggerate the influence of the Jews, he also suggests that "American Jews . . . help them do it," which is Garfinkle's gentle, if satirical but still candid, way of saying that Jews actually *want* non-Jews to think that the Jews are even more powerful than Jews really are.

And that, if true—and I believe it is—suggests that the Jews themselves are actually playing on so-called "anti-Semitic stereotypes" about Jewish power to effectively increase their power. And what that says about the Jews—and their effort to manipulate the American public mindset—I will allow the reader to decide.

Even those who have rushed forth to fight anti-Semitism—such as the late William F. Buckley, Jr., often called "The Grand Poo-Bah of the Kosher Conservatives"—have sometimes been forced to admit that Jewish power in America is indeed something to be reckoned with.

In his 1992 book, *In Search of Anti-Semitism* (published as a so-called "New York Times Notable Book" by Continuum) Buckley recalled describing to his colleague Joseph Sobran his feeling that Sobran was giving readers the idea that he (Sobran) was "obsessed" on the subject of Israel and told him that, in the political arena, that is a "moral disease."

Buckley reminded Sobran that liberal Republican former Pennsylvania Governor William Scranton had, for a generation, been one of the two or three most influential Republicans in the country. However,

when Richard Nixon sent Scranton to the Middle East as a special envoy and Scranton returned to say the United States should adopt a "more even-handed" policy that Scranton "has never been heard from since."

And that anecdote—while seemingly humorous in tone—does say much about the reality of Jewish power as a force in the American political arena today.

So even an esteemed "liberal" Republican such as William Scranton could be cast to the winds. His sole "crime" was having dared to suggest that perhaps the United States needed to rethink its pro-Israel policy. And as we all know too well, there have been more than a handful of previously well-hailed American politicians who have suffered the same fate as so clearly described by former Rep. Paul Findley (R-Ill.) in his monumental (and chilling) work, *They Dare to Speak Out: People and Institutions Confront Israel's Lobby*.

And while today there are many Americans who think that "the liberals and the Blacks and the Jews" were the primary base of support for Sen. George McGovern of South Dakota in his ill-fated bid for the presidency in 1972—a campaign in which McGovern was perceived as an all-out liberal, even a "radical"—there's much more to the story.

In his 1974 book, *Jews in American Politics*—described (probably correctly) as the first mainstream work to investigate what the publishers called "the amazing role Jews play in American politics"—longtime *Washington Post* correspondent Stephen Isaacs explored the little-known point that, in fact, "the Jews" were not quite so enamored with McGovern and for reasons which are revealing indeed.

A so-called "New York intellectual"—and yes, that means a *Jewish* intellectual—is quoted by Isaacs as having said of McGovern that the senator "reminded the Jews of America's only home-grown anti-Semites: the Populists."

When McGovern went about inveighing against "the interests" according to Isaacs, "somehow it sounded to Jews as if he were talking about them. Their concern about McGovern," wrote Isaacs, "was the simple notion that Jews have figured in the life of big city Goyim, they haven't figured in the life of small-town South Dakota, and so [McGovern] had no personal stake in Jews. In short, they saw McGovern as a dumb Goy—a mid-Western preacher—and he gave them bad vibes."

Even Hyman Bookbinder—Washington representative of the American Jewish Committee—warned that McGovern's support for quotas for Blacks in hiring and education was something upsetting to Jewish interests—again, a revelation to those who have missed the point that, contrary to the popular image, the Jews have not been quite the "allies" of the Blacks in the civil rights cause as many have so wrongly believed.

McGovern also roiled the Jews by suggesting that a path to Middle East peace would be through what he favored: a negotiated peace under the auspices of the United Nations. As one writer noted:

For that . . . McGovern fumbled away Jewish money and Jewish votes; he did not seem to know that Jews considered the U.N. to be as great an enemy of Israel as the Arabs. It did not take long for word to race through the Jewish community that McGovern would not be good for Israel.

In fact, the Jewish reaction to George McGovern is hardly any different from the way that many Jews—during the American Revolution—chose to ally with the British crown. As Morris U. Schappes wrote in *A Documentary History of the Jews in the United States* (published by Schocken Books in 1976):

The loyalists were generally found among the rich merchants and landowners who put the class benefits they expected to derive from the continued connection with Britain above the national interests of the new state.

While motivations involved factors such as abstract concepts of loyalty and personal and cultural ties with English life, the decisive factors lay deeper in the class relations, *including especially fear of the democratic masses*. [Emphasis added.]

So even going back to the American Revolution there was an inherent fear by the Jews of popular forces at work.

And it was in the midst of the McGovern campaign that we began to see the Jews (historically perceived to be “on the left”) begin—at least in the ranks of their intellectual leadership—an amazing transmutation into the so-called “neo-conservatives” whom we see at work on American shores today, leading the “shock troops” of the New World Order elite.

In essence, the old-time Trotskyite Communists stepped off the public stage long enough to change their costumes and return to the glare of the footlights in time to proclaim themselves the leaders of the “new conservatism” that was emerging in America.

In his book *The Neo-Conservative Revolution: Jewish Intellectuals and the Shaping of Public Policy* (referenced earlier) Murray Friedman described how the Jewish neo-conservatives—led by Norman Podhoretz and the American Jewish Committee’s *Commentary*—launched what Friedman described as “what became one of *Commentary*’s most enduring campaigns: an all-out assault against racial preferences.”

And this, of course, came at the same time the neo-conservatives—as I documented in detail in my book *The High Priests of War*—were forcefully pushing the traditional conservative movement further and further into alliance with Israel and in favor of U.S. internationalism, working energetically to eviscerate the remaining vestiges of old-style American nationalism in Republican Party ranks which then still stood as a force in opposition to the New World Order and the Jewish Agenda.

And what Friedman noted further is quite revealing indeed when one considers the conflicts of the 1970s that were erupting between the “liberals” and the “conservatives” in American life.

“In some respects,” wrote Friedman, “the coming struggle between liberals and conservatives was a struggle within the Jewish community.” In other words, it was effectively “the Jews” who were deciding the parameters of public debate.

In fact, Friedman noted, “the neo-cons shared one characteristic of the New Left: Jewish leadership.”

In addition, Friedman noted, “the leading publications on both sides of the divide were edited by Jews as well.”

According to Friedman, “the neo-conservative impulse was a spontaneous response of a group of liberal intellectuals, mainly Jewish, who sought to shape a perspective of their own while standing apart from more traditional forms of conservatism. [Jewish ex-Trotskyite neo-conservative Irving] Kristol called neo-conservatism a ‘new synthesis.’”

(Kristol, as many readers will know, is the father of William Kristol, editor of Zionist billionaire Rupert Murdoch’s warmongering *Weekly Standard* and one of the leading neo-conservative voices today.)

Friedman said that Kristol sought “to reshape . . . [an older-style liberalism]—so as to attach to it the *conservative* [Kristol’s italics] predispositions of the people to rid it of its ‘paternalistic orientation.’”

So, for all intents and purposes, what we had in America was a proverbial “Jewish family fight” and—as Friedman pointed out—“a central element” in the “evolving views” [of the neo-conservatives] was the question, “Is it Good for the Jews?”

And that provocative question happened to be the title of a pivotal and influential February 1972 article in the American Jewish Committee’s *Commentary* written by Norman Podhoretz, one of the foremost neo-conservative proteges of the aforementioned Irving Kristol.

“Is It Good for the Jews?”—you see—is the *operative* question for the Jewish community in America, and as we noted earlier, Jewish interests are not necessarily American interests and vice-versa, although from the rhetoric we see coming from the Jewish community today, it might be hard to divine that simple and very real geopolitical reality.

And while it is certainly the right of the Jews to look out for their own interests, non-Jews have that right as well. But the problem is that the non-Jews simply don't have the power and influence of the Jews.

And that gets right to heart of the problem of overwhelming and inordinate Jewish political power in America—an influence stemming, of course, from the substantial wealth held in the hands of the Jewish community and of the extraordinary Jewish influence over the media.

Considering all of this, it is no surprise to find (as we'll see in a moment) that even leaders of the Anti-Defamation League (ADL) of B'nai B'rith—which portrays itself as a leader of the liberal vanguard, working on behalf of the interests of the down-trodden—are actually very much working to ensure the continuing interests of the power elite;

In short, these Jewish elements are, as noted earlier, in the words of Jewish writer David Shribman: “agents of the status quo . . . bulwarks against radical change . . . important elements of the host community and, in political terms, of the host's coalition.”

Evidence of the ADL's elitist—some might say “royalist”—point of view can be found in no uncertain terms in the 1982 book, *The Real Anti-Semitism in America*, written by Nathan Perlmutter, then national director of the ADL and the former national associate director of the American Jewish Committee. Perlmutter said frankly that many Jews in America were concerned about proposed matters of “reform” that had the potential of being a “carrier of fall-out, corrosive to Jewish interests.”

What constituted the type of proposed reform that so worried this influential Jew and the forces which he represented? One proposed reform being debated in American political circles was the concept of changing or abolishing the Electoral College. According to Perlmutter:

While attempts to scuttle the Electoral College have been led by persons in no way anti-Semitic, if they are successful they will debase Jewish political currency—something anti-Semites have failed to accomplish.

Why would abolition of the Electoral College interfere with “Jewish political currency” as Perlmutter gently describes what he really means is “Jewish political power”? Writing in his book, *The Jewish Phenomenon*—a glowing celebration of Jewish wealth and power published in 2000 by the Longstreet Press—Steven Silbiger explains the little-known fact that Jews actually magnify their voting power:

About 80 percent of eligible Jews in the United States are registered to vote, compared to about 50 percent of all voting-age adults. In addition, registered Jews are twice as likely to

vote. Combining the two multiplies Jewish voting power by a factor of three. Furthermore, 81 percent of Jews live in only nine states, making them a significant political bloc, especially on the national level. In presidential elections, those nine states cast 202 of the 535 votes in the Electoral College. Thus, the Jewish population could provide the swing vote in any close presidential election.

In New York, for example, which has a Jewish population of 9%, they effectively constitute 18.3% of the electorate. In New Jersey, Florida, Massachusetts, Maryland, Connecticut, California, Pennsylvania and Illinois, the Jewish percentages are likewise essentially doubled, meaning that Jews have far greater electoral power than their numbers and are thus vested in keeping the Electoral College intact.

So now we can understand why—although the Jews historically waged open, no-holds-barred war against the U.S. Constitution—there is one provision of the Constitution they *would* like to see preserved.

And while Perlmutter of the ADL acknowledges that Jews in America have long had disagreements with traditional Christians on matters such as school prayer, pornography and abortion, he still says that the issue of Israel's security (and the Christian support for Israel) stands paramount:

[When] these issues on which we differ, singly or together, are weighed against our agreement on the prerequisite for the physical security of Israel, they simply do not balance the scale. Jews can live with restricted abortions. Indeed societies have through the centuries. [The Equal Rights Amendment] is an important issue, but Jews can live without ERA.

The security of the state of Israel is far more an issue, in terms of that nation's life and death and in terms of the lives and deaths of its population than the issues on which many fundamentalists and many Jews differ.

And it should probably be noted, just for the record, that although Perlmutter suggests that “Jews can live without ERA,” the truth is that—again, contrary to the public image—it was actually powerful Jewish leaders in Congress who had historically opposed the ERA: namely, liberal Republican Sen. Jacob Javits and his liberal Democratic House colleague from New York, Rep. Emanuel Celler.

While these two liberal Jews were doing all they could to stop the ERA's progress in Congress, it was—and this will surprise you—Sen. James O. Eastland, a Mississippi Democrat known as a “segregationist,” who was the primary Senate advocate of the ERA from the beginning.

In light of this, perhaps, we can understand why the Jewish-controlled media gave such immense publicity to “conservative” Phyllis Schlafly who led the public fight against the ERA, even giving her a regular commentary on CBS radio at the height of the controversy. In short, for reasons of their own, the Jews opposed the ERA, but they used a “right wing Christian”—Mrs. Schlafly—to do their public dirty work.

Now this assertion—based on facts—will disturb many of those Americans who cheered on Mrs. Schlafly, but they are, as we said, facts and they are the type of strange details found in our “hidden history” that present a new light on Jewish intrigues and political devilry in America.

Although Mrs. Schlafly and other ERA opponents often hailed “good conservative Jews” who opposed the ERA, the truth is that some of the biggest, loudest, most liberal Jews—powerful figures in Congress known as key advocates for the Jewish Agenda—were among ERA’s foremost opponents. And, by the way, in case you had forgotten, the Equal Rights Amendment was never approved. It had *nothing* to do with Phyllis Schlafly’s opposition and *everything* to do with that of the Jews.

And considering what we have seen of the ADL’s Perlmutter saying about the preeminence of placing Israel’s interests first—and of how “social” issues could be set aside—we can now clearly see why—beginning in the 1970s—the Jewish-controlled media conjured up “Christian” leaders such as Pat Robertson, Jerry Falwell and others of their ilk.

Although the so-called Christian “leaders” were taking stands contrary to Jewish views on social issues, these same “leaders” were fully in line with the Jewish Agenda on the international stage. And for the Jewish forces behind the New World Order—that is precisely what they needed.

The Jewish media gave full voice to these Judas Goats who were leading the Christian sheep to the Zionist abattoir and the average grassroots American fundamentalist played right along with the charade.

And it is not an exaggeration to say that the use of these Judas Goats and the manipulation of their followers has been part of the “Jewish self-defense” policy that Jewish elites have been utilizing in their broad-ranging drive to bring their New World Order into being.

Jewish self-defense may be “good for the Jews” but—thus far—it hasn’t been “good for the Goyim” (to use a Jewish turn of phrase) and, from a specifically American standpoint, it hasn’t been good for America.

The Jewish misuse of their considerable wealth and power in the United States and across the globe is at the heart of the problem the world faces today. Even granting that the Jews have lawfully assembled their vast wealth—a point that can be debated—there is no question that they have used that wealth to amass immense political power that has not been utilized for the public good. And that, as I said, is the problem.

CHAPTER EIGHT

How I Discovered the Problem of Anti-Semitism . . .

Over the decades—some thirty years now—that I’ve been writing and speaking out on controversial issues, people both here in the United States and around the world have asked me how I came to be so closely associated with the topic of “anti-Semitism” and the issue of what has historically been described—by Jews and non-Jews alike, and in both popular and in intellectual circles—as alternately “the Jewish Problem” or “the Jewish Question.” It seems appropriate to use this forum to answer that question for those who are interested.

First of all, let me say this—and I am not kidding you: My views on these topics have nothing to do with my early toilet training. Don’t be offended or shocked. I am quite serious. Let me explain before I go any further and before you close this book in disgust . . .

On October 7, 2006 the *New York Times* published the obituary of Dr. Mortimer Ostow, a New York-based psychiatrist and neuroscientist described as a “theorist on anti-Semitism” who—the *Times* said—“studied the psychological sources of anti-Semitism and other expressions of religious and racial fanaticism,” outlining his discoveries in his 1996 book *Myth and Madness: The Psychodynamics of Anti-Semitism*.

Now brace yourself. Here is precisely what the *Times* reported regarding this distinguished psychiatrist’s claims about anti-Semitism:

In the 1980’s, [Ostow] led a group of psychologists and psychoanalysts in a study that investigated the root causes of anti-Semitism. In reviewing case histories of patients, the group found that negative feelings and a resentment of Jews could sometimes be traced to early childhood.

Dr. Ostow and his colleagues suggested that such feelings might be linked to troubles in toilet training or even an Oedipal rivalry, in which a son’s negative impressions of his controlling father could be projected onto Jews.

What madness!

What sick, twisted thinking.

And let me say frankly: this is precisely the kind of filth found in the pages of the Jewish holy teachings known as the Talmud: scatological, often pornographic, sexually-oriented garbage not so really different from what one might find coming from a foul-mouthed Jewish comic at a resort in the Catskills.

And bear in mind that these “scientific” conclusions were the work of a psychiatrist who, according to the *Times*, maintained “a long association with Jewish Theological Seminary in Manhattan, where he instructed rabbinical students in aspects of psychology in an effort to help rabbis better understand family dynamics and problems.”

So my suggestion that there might be some sort of Jewish religious and philosophical foundation for Ostow’s allegations regarding the origins of “anti-Semitism” is probably not far off the mark—no matter how much my Jewish critics will howl in protest.

For the record: although both of my parents were gone by the time that Ostow went to his reward (and I therefore had no opportunity to quiz them as to the circumstances of my toilet training) I am here to tell you that my memories of those days are not particularly profound.

But I do recall now, as this is written, that many years ago I had read of Ostow’s work in this realm (in a volume on anti-Semitism I discovered in my college library) and brought his bizarre assertions to my mother’s attention—with an appropriate humor that she appreciated—and with a laugh and a smile she assured me that I was quite responsive to her instructions and that I had no problems in toilet training whatsoever.

Likewise I must say that I had no perception of my father being “controlling”—he was quite an entertaining character, in fact—and I am fairly certain I did not consider him an Oedipal rival for my mother’s attentions, although I’m sure Dr. Ostow might say I was “in denial”—sort of like when I’ve been called a “Holocaust denier.”

I write these words with all serious measure, precisely because of the fact that this kind of vulgar thinking permeates the writing and rhetoric of not just the likes of Ostow but all of those individuals and institutions who make “fighting anti-Semitism” their (profitable) business.

With that out of the way—although it had to be mentioned (much as I hesitated doing so)—I’d like to take you on a serious exploration of how I came to where I am today.

Having always been interested in history and politics since I was (a precocious early reader) about five years old—I was born, by the way, in 1960—my earliest interest came in the realm of American history. Having discovered a guide to the American presidents in my grandmother’s home, I soon knew all of the presidents and their histories. And then I began developing a interest in the bloody American Civil War, an interest probably stimulated by the fact that my mother was a big fan of the Civil War-focused film *Gone With the Wind* and had read the book to me as a child, even before I saw the film for the first time when it was re-released in 1967 to our mutual delight.

Of course, I played Civil War—and I had a quite expensive set of

Civil War soldiers on a really neat playing board complete with a big Southern mansion—and I played “Army” and Cowboys & Indians and Cops & Robbers and dabbled with toy trucks and mini cars (known as Matchboxes) and built many small towns with Lincoln Logs and the modernistic “Super City” through which my extensive toy railroad tracks and trains rolled merrily.

In fact, I combined my interest in history and public affairs with these childhood games. I had a plastic model of the White House that I set up next to the Matchbox City (which was also part of my fantastic collection of all manner of toys and games). The White House was my home, outside which I parked my toy Rolls Royce and my toy Mercedes (I guess I had some grandiose ideas in those innocent days!)

At one point I was “mayor” of Matchbox City and I even got impeached. So although I was more politically aware than most kids (even the older ones), I was your average American boy and had lots of friends from different backgrounds.

In short, matters related to the issues of either Semitism or anti-Semitism did not concern me. They were not subjects of interest or concern at all—then.

What little I knew about the Jews that I learned at home came from my father. A proud Marine veteran of Pacific combat during World War II, he enjoyed reading about World War II and on more than one occasion he displayed to me the famous picture of the “Little Jewish Ghetto Boy” commenting, “Look at how those dirty goddamned Nazis treated the Jews. Look at this poor little Jewish boy.”

The photo, which is ubiquitous, appeared in one particular book that he read a number of times over the years, so I got treated to that sorry image on multiple occasions.

Years later, of course, I learned that the famous Jewish boy had not died at the hands of the Nazis; rather, in fact, two different Jewish gentlemen—one living in New York and one living in London—both claimed that they were the iconic figure in the iconic picture.

In any case, I was not raised to hate Jews, but to pity them and, essentially, to admire them. My father told me, on more than one occasion, of a nice Jewish boy he knew as a child and how very intelligent the Jews were.

I should note point out, however, that—through my influence—my father’s knowledge of these matters broadened considerably and, as years passed, his open-ness to new ideas and otherwise hard-to-find facts led him to a major reversal in his outlook.

In fact, in my very least conversation with my father, literally just a hour or two before he died in the hospital in 1990—suffering the rav-

ages of cancer treatment (emphasis on the word "treatment")—he and I talked about some new developments in the realm of Holocaust history: the point that the Polish government had now determined that, four million people (Jews or otherwise) had not died at the Auschwitz work camp during World War II. The numbers were considerably less, thereby effectively rewriting the so-called "facts" of history that people worldwide had been taught for some thirty years.

In any case, I had brought my father around on these issues and, I'm pleased to say, he often borrowed my hard-to-find books and lent them out to his friends who were, in turn, educated to some of the cold, hard facts of history.

My mother was indifferent to God's Chosen People—a point that may astound the Jews since they generally expect people to either love them or hate them. But no, my mother was indifferent.

However, ultimately, my mother likewise came to understand that so much of what she had been told about so many matters relating to God's Chosen People happened to be propaganda and lies. Like my father, my mother read many of the books that had helped me gain my own education and she, too, understood the big picture, so to speak.

Now I should mention, though, that my father's brother—my Uncle Bob—who was a veteran of World War II, was an unabashed anti-Semite in the classic sense. Growing up, I recall Bob talking candidly about Jewish power, but at this particular time in my life, as I've noted, these issues were not part of my intellectual playing field. Nor, in fact, was I regularly exposed to Bob's point of view; on the average, I saw him (only briefly at that) perhaps every several years.

Many years later, though, I came to understand what Bob was talking about and I subsequently had many animated conversations with this very likeable guy. (His wife, Helen, was a favorite of mine as well.)

At any rate, as far as the state of Israel was concerned, any knowledge I had came from the news coverage of the wars Israel was fighting in those days and I wasn't really paying any attention. I hardly even paid attention to Vietnam although my beloved eldest brother had been drafted and spent time there in combat (more about that later).

There were no Jews living in the rural community in central Pennsylvania where I grew up, although I often saw Orthodox rabbis who came from New York to butcher the chickens at the Empire Kosher Poultry plant that dominated the economy of the local region. The rabbis and the out-of-town Jewish plutocrats who ran Empire were held in high regard and many local folk were proud to be as one with them.

In the nearby small city where I had been born and where my grandmother lived, there were a number of prominent and influential

Jews (businessmen, lawyers, doctors, scrap dealers, etc) about whom I heard on occasion, but—I should add—never in a negative sense. They were all very much publicly revered. God's Chosen People, y'know.

And, in fact, both of my brothers (eleven and fourteen years older than I) had Jewish girlfriends who were the daughters of successful businessmen in that city.

However one of those rich Jewish daddies—who was in the vending machine business—died when his car exploded on a return trip from a business meeting in Pittsburgh. It was only years later I learned he had been the victim of a mob hit orchestrated by some angry business associates—a point not mentioned in the local newspaper which delicately painted his death as a tragic accident, although everybody apparently knew better.

One other prominent Jew that I had some—though little—interaction with was Howard Cohen, the proprietor of two local cinemas that my friends and I patronized.

In fact, I suppose, it was effectively Mr. Cohen who made me aware of something we call "sex." You see, while one of Mr. Cohen's theaters was strictly devoted to mainstream films, his other institution frequently deviated from "family fare" and one could walk by the historic Embassy Theatre in downtown Lewistown—right off the main business street, facing distinguished and historic Market Square—and see—right there on the streets in open display—graphic advertisements for X-rated films Mr. Cohen screened for the sensual pleasure of his patrons.

Years later when I became aware of the prominent role of Jewish folks in pornography, I remembered Mr. Cohen's contributions to culture and marveled when I learned that the local Brotherhood of Christians and Jews had named Mr. Cohen their "Man of the Year."

But the only Jews I could say I actually knew were two middle-aged Jewish spinsters—the Zackowitz twins—a pathetic twosome (one of whom was bent over and crippled, having been run over by a speeding vehicle) who certainly didn't fit the stereotype of the "wealthy and powerful Jew." In fact, the twins subsisted on welfare and lived next door to my grandmother in a public housing apartment building for low-income and elderly folk. I got to know the Zackowitz ladies quite well over the years and they were quite fond of me and I of them.

My grandmother died in 1987 and that was the last I saw of the Zackowitz sisters, but many years later my mother reminded me of something I had forgotten: At one point my grandmother and one of her friends had become involved in a silly conflict with the Zackowitz sisters—a "battle" between little old ladies. The Zackowitz sisters complained to building management and—at one point—it appeared that

my grandmother and her friend might be evicted. The primary reason for concern was that one of the Zackowitz sisters had overheard—through my grandmother's open door—my grandmother and her friend referring to "those Jews next door."

My grandmother had thus stood accused of "anti-Semitism" (!) and there could no less political nor, for that matter, no less religious woman than my grandmother. I had forgotten—if I had ever even known—that little detail, but it certainly means a lot to me now.

One other interesting item: at one occasion in the late 1960s or early 1970s, the Jewish synagogue attended by the Zackowitz sisters was egregiously vandalized. And the local newspaper devoted a full page of graphic pictures displaying the desecration of the holy Jewish relics inside the ravaged temple. I remember the photographs. I remember that there were discussions of "anti-Semitism." But it was not until probably 30 years later that my mother told me something that she had been told by the Zackowitz sisters (and which was something that I had never known until then): it turned out that the desecration of the synagogue was the work of the rabbi's son. This was known in the Jewish community but not by the public at large. The local newspaper did not devote a news story to unveiling that development.

By the time I learned this interesting detail, I had already come to know that—on many, many occasions—such "acts of anti-Semitism" had often been linked not only to just-plain-crazy Jews and Jewish troublemakers but—even more pointedly so—to Jews with a political agenda, hoping to exploit "anti-Semitism" for their own ends.

Now speaking of political ends, and this is important, I've only thus far talked about my personal interaction with Jews (and I think that's important, considering the context of this book). But I did develop a certain cultural and political awareness of Jews during my early teenage years, perhaps above and beyond the average kid of my age.

Being a voracious reader—and not just of things political—I first discovered that Jews were really different from non-Jews through an interesting and roundabout way.

Always interested in language, linguistics, etymology and onomastics—the study of names—I happened upon H. L. Mencken's classic work, *The American Language*, in the library and found a fascinating exposition by Mencken on the history and development of Jewish family names, a story (obviously) that inter-linked with Jewish history and, of course, the topic of "anti-Semitism." I was intrigued. I realized, coupled with much of what I had read elsewhere—and experienced in my interaction with Jews—that the Jews were—as they themselves often proclaimed, I eventually learned—different. Very much so.

That, in a sense, was my first "political" introduction to the Problem of Anti-Semitism, and however definitive it may have been, it was largely peripheral to my basic political awareness and whatever philosophy I was developing, consciously or unconsciously.

I mentioned my early interest in Civil War history and a fascination with the American presidency. That began developing into a growing interest in U.S. political affairs in general that finally blossomed—maybe exploded—full force during the 1976 presidential campaign which is precisely the time that my interest in all things political fell into place.

However, I was a vociferous supporter of Republican Richard Nixon in 1968 (following an early flirtation with third party candidate George Wallace, whom I suppose I identified with *Gone With the Wind*) and then of Democrat George McGovern in 1972.

I supported McGovern, at age 12, because I had (by that time) realized the horror of war and supported McGovern's anti-war position. I knew nothing then about "liberal" or "conservative." And partisan politics meant nothing. I was just plain anti-war.

I was very much against the war because I was just instinctively anti-war. Ultimately, many years later, I eventually saw the effect that the war had on my older brother who is dead today. He survived the Vietnam War, but he never really recovered from the physical and psychological impact of the war. Sadly, he was one of many victims of war.

And yet, ironically—if I must tell the entire truth, and I will—my brother was a firm supporter of the policies of George W. Bush. Like many good patriotic Americans, my brother—a traditional conservative—was taken in by the Zionist propaganda of Fox News and other "conservative" outlets rampant today.

In any case, being very, very anti-war, I actually began *noticing* U.S. foreign policy. Beginning in the early 1970s—in my early teens—I had pretty much come to the conclusion that the primary powder keg—the foremost problem—for U.S. foreign policy was the Middle East. And that was precisely—I determined—because of all-out U.S. support for Israel.

At that time, I see in retrospect, I had no understanding of the plight of the Christian and Muslim people of Palestine who had been immorally and illegally driven from their homeland. I knew little—if anything—of their suffering. At that time I was conscious, mostly, of the fact that Americans and others were subject to the whims of the angry "Arab hijackers" who were then in the news.

And I recall saying once if I said it a hundred times that if I were on a hijacked plane I would say to those Arab hijackers: "Hey, wait a minute. I don't support these insane pro-Israel policies. Don't make me and others pay a price for the policies of our government."

I recognized that there was a very big Arab world out there—one which controlled a Hell of a lot of oil that the United States needed—and it just didn't make any sense to me that my country would ally with Israel under any circumstances. I had virtually no knowledge—unlike today—of the real teachings of Judaism, Islam and Muslim culture were as distant to me—really unknown to me—as Mars or Pluto.

And, as I noted, the issue of Palestinian statehood (or, rather, the lack thereof) was not, at that point, anywhere part of my calculation. My view of the Middle East was based on plain old solid geopolitical thinking from a classic “America First” point of view. In no way, I concluded, could a pro-Israel policy place America first.

Above all I realized that U.S. policy toward the Arab world was almost certainly setting the stage for a disastrous war in the Middle East (involving the United States fighting on behalf of Israel) in which American soldiers were fated to die.

And at that time—reflecting on stories about “Arab terrorism” that were rife in the media—I told anyone who would listen that—ultimately—the United States would be the victim of a terrorist attack from the Arab world as a consequence of our Middle East policy. Israel, I had concluded, was not good for America.

There were others, though, who had different opinions. I recall one old woman—who had, until then, been one of my favorite librarians—telling me that I shouldn't say bad things about Israel: After all, she said, Israel was the homeland of the Jews—God's Chosen People—and it was our duty to stand by the people of the Bible. And Jesus, she reminded me with all due emphasis—was a Jew. In fact, he was a Jewish rabbi. “Jesus is my rabbi,” proclaimed this nice Christian woman.

It was in response to these kinds of “intellectual” arguments that I began writing Arab embassies in Washington and obtaining material presenting “the other side of the story” that couldn't be found in the mainstream media—or in the standard libraries. And I began the process of writing a variety of American political organizations that I discovered were daring to raise questions about these policies that I found so disastrous and threatening to my nation's survival. Notable among them was Liberty Lobby, the Washington-based populist institution—founded by Willis Carto—that published the national weekly newspaper, *The Spotlight*, of which I became a reader (at age 16) in 1976.

By this point, then, I was coming to understand the nature of what confronted the Palestinian people—a human story that was quite out of the harsh geopolitical realm upon which I had previously focused. I discovered—all too quickly—that this was an untold story of very real horror and sadness. And the Jews, let it be said, were responsible for it.

In any event, to bring matters full circle, it was in 1976 that my hardcore fascination with politics fell into place.

In those days I believed—as many still do today—that politics was just “Democrat vs. Republican” and I believed there was a real difference between “liberals” and “conservatives.” In those days, I counted myself as a conservative first and as a Republican second. (I'm embarrassed to admit that today, but that doesn't mean I'm either a “librul”—as I call liberals—or that I'm a Democrat.)

Ultimately, I came to see that the real difference was between the nationalists and the internationalists, and, in the end, it became clear to me that the primary—virtually unchallenged—power force in American affairs was the role of the Jewish lobby and the global Zionist agenda, the most dangerous and pivotal influence behind the New World Order.

The very first time that I heard an adult (other than my Uncle Bob, mentioned earlier) speak directly to me about the extraordinary power of the Jews was some time in 1977 when I was having a conversation with a highly-regarded local high school teacher (who had also been the founder of the library in my home town). I remember it well.

Acknowledged for her intellect, the colorful and widely-traveled Ruth Cramer Waters surprised me, in the course of one of our numerous private and public political conversations, when she said frankly, “Oh, the Jews have a lot of money and a lot of political power in this country.” And she didn't say it in an approving way.

And Ruth—bear in mind—was a liberal Democrat and an outspoken one at that. So in those days, when I considered myself a conservative Republican, the fact that Ruth and I—who often clashed politically—shared that concern was something that intrigued me to no end.

Now there's an interesting follow-up regarding Ruth that I'll mention later—and it's very interesting indeed. Permit me to keep you, the reader, in suspense, for the time being. It will be worth the wait.

However, I should probably mention, too, that the second time I heard an adult mention Jewish power to me directly was in 1978 when Ruth introduced me to one of her friends who needed a skilled typist which Ruth knew me to be.

In fact, on a humorous note, when I had received my first typewriter for Christmas, someone told Ruth at the time and she growled, “Oh no. Now he'll really be putting out a lot of propaganda!”

Ruth's friend—who happened to be a well-known community leader and a quite accomplished academic—mentioned to me while I was working with her that she had a lot of experience with Jews, having gone to an Ivy League college where, she said, “there were a lot of Jews,” and that although they were very powerful in America, she had

found, in her experience, that “when they give you guff, you give it right back to them.” (And, in fact, I came to remember those comments and I can say here and now, so many years later, that she was absolutely right!)

So again, here was a very credible source saying things about Jewish power that I had already come to understand, largely through my own study, but it was not something that was freely discussed in my own limited circles (although, remarkably enough, I did have one friend—quite well read and a former fundamentalist Christian—who, in the course of his own research, had reached the same conclusions as I had).

So having heard the same thing on two different occasions from two remarkable ladies who were heralded for their intellect was impressive to me indeed. I knew I wasn’t operating blindly.

I should mention—as a tribute—another friend of mine, the late “Colonel” Dallas Texas Naylor (yes, that was his name) whom I had known since kindergarten. He was like a member of my own family and we remained lifelong friends until his untimely death from cancer in 2004 and he shared my political enthusiasm and concerns about Jewish power. In fact, he had even worked for the Jews at Empire Kosher.

We often crafted letters to the editors of our local newspapers discussing “controversial” subjects, driving our always less literate and less articulate critics crazy, much to his delight and to their distress.

In later years, I got him a job acting as security guard for Liberty Lobby in Washington when I came to work for that populist institution. Dallas was obstinate and energetic—a true “character” of the first order—and you always knew exactly where he stood on any matter. I will always recall his particular (and quite notable) skill in verbal repartee. He had an amazing capacity—in no-holds-barred language—to cut people down to size in an always amusing fashion. That was Dallas.

My political journey escalated when—as a student in college at George Washington University in Washington, DC—I worked for a brief period on the 1980 national campaign staff of former Texas Governor John Connally who was then seeking the GOP presidential nomination.

It was during that time Connally called for a Palestinian state—a bold move he hoped would catapult him to the forefront of the GOP primaries, demonstrating he was a tough leader unafraid to tackle controversial issues. But, in fact, a barrage of heavy-handed attacks on Connally—calling him an “anti-Semite”—drove him from the race.

As the “copy boy” in the national office of the Connally campaign it was my responsibility to photocopy news articles about the campaign and distribute them to top staffers. So from very real hands-on knowledge, I am here to tell you the smears of Connally ran rampant throughout the media, generated—entirely—by the Jewish community.

But what is interesting is that Connally’s speech was considered so inflammatory by the Israelis and their American supporters that an American rabbi, Emmanuel Rackman, actually called publicly—in writing, no less—for Connally’s assassination.

Here is the story: Comparing Connally to Haman, the ancient enemy of the Jewish people, Rackman issued his call for Connally’s assassination in the November 18, 1979 issue of *The Jewish Week-American Examiner*; the publication of the Israeli-government owned Jewish Telegraph Agency, a subdivision of the worldwide Jewish Agency.

Rackman’s vicious attack on Connally was headlined: “John Connally Campaign Seen as Dire Threat to Israel and U.S. Jewry.” Rackman quoted *New York Times* columnist William Safire—a hardline pro-Israel Jew—who said of the speech that “for the first time, a candidate for President has delivered a major address which he knew would disturb and dismay every American supporter of Israel.” Of Safire’s remarks, Rackman commented:

This is true. But does not this observation signify more than it says? Does it not mean that in Connally we have, for the first time, a candidate who in no uncertain terms is telling the American people that he does not want the support of Jews and that he wants to prove that one can be elected president without Jewish support.

Furthermore, does it not mean that at long last we have a candidate who hopes to get elected by mobilizing support from all who share his total disregard of how Jews feel about him and is this not an invitation to all anti-Semites to rally behind him? I am generally not an alarmist but nothing in American politics in recent years so disturbed me as Connally’s subtle communication to Jews that they can ‘go to the devil.’ Even the Nixon tapes were not so upsetting.

The American Jewish community must be alerted. If only we had stopped Hitler early enough, millions of Jews would still be alive. And Connally must be stopped at all costs. He must not even get near the nomination! He must be destroyed, *at least politically*, as soon as possible. It is sufficiently early to make Connally look ridiculous and destroy him politically *without bloodshed*. [Emphasis added.]

And note carefully Rackman’s words. In no uncertain terms the rabbi was suggesting that, in the end, Connally—if not destroyed “at least politically” would have to be destroyed with bloodshed.

Perhaps I am overreacting," added Rackman. "But if I have learned anything especially from the rabbinic view of Biblical history it is that we are less fearful and more forgiving of enemies who at least accord us a modicum of respect than we are of enemies who treat us with disdain, with contempt. That makes [Palestinian leader Yassir] Arafat more acceptable than Connally." Rackman compared Connally with Amalek, another foe of the Jewish people:

"Remember Amalek," we are told. "Don't forget." Eradicate him from the face of the earth. Simply because Amalek had no respect for us. He encountered us in his path and casually sought to exterminate us as vermin.

It is my fervent prayer that American Jewry will not minimize the importance of the challenge they have been given and will act speedily and with devastating effectiveness.

Now bear in mind that these words came from the pen of a Jewish clergyman—a spiritual leader of the Jewish people! And as an Orthodox rabbi he might be deemed by many religious people of all faiths as being among "the purest of the pure"—firmly and unhesitatingly devoted to the ancient teachings of the Jewish people.

And note too that Rackman was not just any rabbi. No kosher butcher he, Rackman had not only served as the rabbi of the famed Fifth Avenue Synagogue in Manhattan but was also president of the New York Board of Rabbis and as president of the Rabbinical Council of America. Later he became provost of Yeshiva University in New York—one of the leading Jewish institutions of higher education in America—and in his final years served as president and chancellor of Israel's Bar-Illan University which later named its law center after him—hardly an honor, one would think, that should be conferred upon an individual who had called for the murder of a prominent American political figure.

What makes this affair so particularly extraordinary is that the story of Rackman's threat against Connally received absolutely no coverage in the mainstream media at the time.

In fact, to the best of my knowledge, there were only two newspapers (outside of the Jewish community press) to report the matter—Liberty Lobby's weekly newspaper, *The Spotlight*, and Dr. Edward Field's lively Georgia-based monthly, *The Thunderbolt*—and one magazine, the English-language Mexican-based *Cedade*.

Imagine the media frenzy today if a Muslim imam called for the assassination of an American presidential candidate! It would be broadcast 24/7 and the subject of endless news stories and commentary,

investigated by all police and intelligence agencies, and rallies would be held across the land calling for the immolation of the imam.

So this personal experience—watching the presidential candidate whom I worked for and whom I admired immensely—being subjected to a very real threat from a respected Jewish leader gave me some very real insights: not only into the attitude of the Jewish community toward those whom they perceived to be enemies, but also the manner in which the mass media chose to suppress important news that—in a shocking and definitive way—reflected negatively upon Israel and its American supporters. How could anyone doubt that the Jews did control the mass print and broadcast media in America?

In any event, the Connally campaign came to an end, and shortly thereafter, beginning on June 8, 1980, I began working part-time (and then ultimately full-time, even as a student) on the staff of Liberty Lobby on Capitol Hill in Washington. And with Liberty Lobby being an unabashed critic of the Jewish lobby and of the insane U.S. policies in the Middle East—which had attracted me to the populist institution in the first place—I once again got a first-hand, on-the-scene course in hard-core political realities.

And, during that same time frame—on an even more personal level—I also got an "inside" view of the Jewish world and its outlook toward "The Other." And this was a revelation, even for someone (me) who had schooled himself in the Middle East question.

During the summer of 1980 (at the time I began working for Liberty Lobby) a college friend of mine invited me to share a house on Capitol Hill with another student, one Steve Israel, who was then working as a legislative assistant for a Jewish congressman from New York.

Steve was a likeable sort and he and I had been in a class together, one on foreign policy, conducted by a rambunctious old professor, Ralph Purcell, who was a friend of the Saudi ambassador and (not surprisingly) a very big critic of Israel (the nation) and U.S. policy thereto.

I recall one particular class where the professor drove Steve and the other (largely Jewish) students in the class crazy with a fervent critique of U.S. Middle East policy.

And although Steve knew my views on his favorite foreign nation, that didn't interfere with our casual friendship.

And, for whatever it's worth, it just so happens that the university I attended had a reported on-campus population of Jewish students numbering nearly 40%, a consequence of which was that I had a number of Jewish friends with whom I socialized, even discussing my views on Israel, much, of course, to their distaste. But I pulled no punches and, I suppose, they respected me in a grudging way for my candor. And I dis-

covered, too—and not incidentally—that there were many other non-Jewish students who shared my views but they were (not surprisingly) less forthright in discussing the topic in the manner that I did.

In any case, while rooming on Capitol Hill with Steve Israel, I learned two things (at least):

1) that Jews, according to Steve, referred to African-Americans as “schwarzers” (a term I later discovered was the Yiddish equivalent of what we know as “the ‘n’ word”) and that Jews used that word, according to Steve, “so that they [that is, African-Americans] don’t know we [that is, Jews] are talking about them”; and

2) there was a secret “Jewish world” on Capitol Hill that non-Jews were not really supposed to know about.

Let me explain. One evening, after work, Steve came home and excitedly told me that he had just been promoted in the office of Rep. Richard Ottinger. He told me that his new title was “legislative assistant for foreign affairs.” Later, I heard Steve talking on the telephone with his mother, describing his promotion. He stopped speaking for a moment and then, in apparent response to something his mother said, he replied: “legislative assistant for *Jewish* affairs.” (My emphasis.)

In other words, Steve’s *real* title—in that Jewish congressman’s office—was “legislative assistant for Jewish affairs” but for the consumption of the public it was something less direct. Steve was not just “bragging” for the benefit of his Jewish mother. He was simply telling her *the truth about what his title really was*.

In short, the Jewish elements on Capitol Hill were running what might be called a “secret” government—call it a “parallel” government, if you will—that was supposed to be isolated from the knowledge of “the Goyim”—that ancient term of Jewish tradition referring to Gentiles (non-Jews) that Steve Israel used in conversations with me quite freely and regularly, with no shame whatsoever, despite the fact that the word is not exactly a term of endearment. Roughly translated, as we’ve seen, “Goyim” is the equivalent of “beast” (more specifically, “cattle”). And that says something about what Jews believe about non-Jews, to say the least.

All of this—you see—was very much a learning experience and, to tell you the truth, it actually gave me a chill down my spine. It was as though what I suspected for so long was indeed the truth: Jewish folks were different. They thought differently from non-Jews and, in their own realm, they were conducting a covert agenda for their own ends.

My other room-mate and I parted ways with Steve who was conniving (for his own reasons) to break the lease on the house and it came to a bitter end with Steve refusing to return our security deposits. However, thanks to an ingenious measure by my other room-mate—

who remains my best friend to this day—Steve was convinced that the return of the security deposits was in both his interests and ours.

After college—by the way—Steve went on to work for the American Jewish Committee and later founded a partially-publicly-funded Institute on the Law and the Holocaust. Ultimately he was elected to Congress, as a Democrat, from a district on Long Island and emerged as one of the most powerful members of the House of Representatives.

Following the Democratic defeat in the 2010 elections he was a serious candidate to replace Nancy Pelosi as Democratic leader (had she declined to seek the post) and, in the end, Pelosi appointed him as chairman of the Democratic Congressional Campaign Committee, responsible for raising money and recruiting Democratic House candidates across America. Described by an unnamed source on *The Washington Post*’s Internet blog as being “cold-blooded,” Steve is considered a “moderate” but the state of Israel is very much his most heart-felt concern.

In light of Steve’s current status—in conjunction with his very correct decision to return our security deposits (mentioned above)—this is why I have been known to say that “Steve Israel is the only congressman I’ve ever blackmailed.”

Needless to say, I learned quite a bit from my association with this young man who rose to the heights of American (and Jewish) power. Just another of those experiences that brought me to where I am today.

In the years that followed, working for Liberty Lobby (and then later *American Free Press*) I immersed myself in the topic of U.S. policy toward Israel and focused extensively, in my writings, on the intrigues of the pro-Israel lobby, during which time I assembled a personal library of some 10,000 books, many of which were related to those issues, and most of which, it might be added, were written by Jews and by those sympathetic to the interests of Israel.

I learned quite a bit, and much of what I learned went beyond the issue of Israel and extended into the realm of Jewish history and teachings. And all of what I learned confirmed my deepening feeling that things were not just right; that Jewish power was an unpleasant reality that must reckoned with if the American system was to be reformed.

Now in 1985 I learned something else that must be mentioned. At that point in time I was engaged in what had been an ongoing feud with my former friend, the aforementioned educator, Ruth Cramer Waters, the same lady who was the first adult (aside from my Uncle Bob) to talk to me about Jewish power in America. The conflict between Ruth and me had even become a bit of a *cause celebre* in my hometown and it continued even after I had moved on to Washington, D.C. and, having finished college, was working permanently and full-time for Liberty Lobby.

What happened was this. In an unguarded moment—I learned from a reliable source—Ruth had mentioned (perhaps even bragged) that “The Jews came up here to find out more about Mike Piper,” and evidently Ruth had provided them at least some information that they wanted to know. When Ruth said “the Jews” I knew exactly whom she meant: the Anti-Defamation League (ADL) of B’nai B’rith.

Just a year before that, the ADL had publicly mentioned me, for the first time, in one of their unending “exposes” of “anti-Semitism.” In this case, it was in a report on the Populist Party, a third party that Liberty Lobby, my employer, had set in motion and in which I had been a key player, working in the national office in Washington.

I had first seen the ADL report mentioning me when it was personally handed to me by one Roy Edward Bullock who—it was revealed, some seven years later in 1992, by *The San Francisco Examiner*—had been a longtime undercover informant for the ADL.

Roy had visited Liberty Lobby on a number of occasions and I had met him elsewhere at public events in Washington where (I subsequently realized) he was doing ADL dirty work.

Now while I personally liked Roy, I had come to suspect that he was an ADL operative—pretty much at the time he presented the ADL document to me—and later, in 1986, I wrote an article in *The Spotlight* exposing him as such, after having been tipped off to Bullock’s ADL status by my employer, Willis Carto.

However, although Roy denied his ADL affiliation at the time, he was subsequently exposed (in the course of a major scandal involving ADL spying operations) as the intelligence operative he was. And I have to pat myself on the back for having figured him out, which is what led me, in the first place, to ask Willis about Bullock. Willis was surprised when I told him I knew Bullock and you can imagine my surprise when Willis said flatly: “He’s ADL,” confirming my own concerned suspicions.

And for more on those adventures with Bullock you’ll find the whole story in Chapter Twenty-Nine in this book and for a full-length report on the ADL spy scandal itself you might check out my book *The Judas Goats: The Enemy Within*.

In any case, obviously, I knew that my life and work had been under the scrutiny of the ADL, but when Ruth Cramer Waters confirmed it in a private conversation that came to my attention, you can certainly understand how much it did rattle me, to put it lightly.

Here I was—just 25 years old—and the most loathsome Jewish group in America was putting me under surveillance, to the point that they had even gone to my little home town and interviewed one of my former teachers who also happened to be one of my personal enemies!

If there is any doubt about the nature of the ADL’s operations, that story alone should demonstrate precisely how vile (and to be honest, how thorough and well-informed) they really are.

Well, time passed and—believe it or not—Ruth and I eventually buried the hatchet at a public gathering (to the point that several photographers even captured the historic moment on film) and I never brought the ADL matter up to her. I knew that the ADL was just “doing its job,” so to speak, but it was at that point that I realized, for absolutely certain, that I had crossed the Rubicon and that whatever I did in the future I truly had to commit myself—full force—to taking on the Jews and their New World Order agenda.

I could not turn back, even if I wanted to do so. I was a marked man and, in a sense, it was a certain relief to know that what I had always believed to be true about the ADL and the Jewish agenda was precisely what I had suspected. They were my enemy and they were watching me closely and I resolved to be their worst enemy, never shying away from tackling them head on. It actually gave me energy and inspiration to do my best to defeat them and in the years that followed, I have dedicated myself to doing just that. It’s a dirty job but somebody has to do it.

While much more could be written about the past thirty years in which I have found myself exploring Jewish intrigues, the publication (in 1994) of my first book—*Final Judgment*—was the pivotal event in my career, establishing me, to a small degree, with some prominence. That book contends that, as a result of John F. Kennedy’s energetic efforts to stop Israel from building nuclear weapons of mass destruction that Israel’s intelligence service, the Mossad—acting in concert with sympathetic elements in the CIA and the Jewish crime syndicate—had played a front-line role in the assassination of John F. Kennedy.

That I even wrote the book is ironic inasmuch as—some years before I commenced writing it—my mother suggested to me that, as a result of my long-standing interest in the assassination (going back to my grade school years) that I should write a book on that topic. However, at the time, I told my mother that I didn’t see the need for any such book. As far as I was concerned, the case was closed: JFK had been killed as a result of a conspiracy by elements of the CIA in concert with “the Mafia” (as I naively referred, then, to the international crime syndicate dominated by Jewish mob chief Meyer Lansky).

However, as a consequence of my interest in the Middle East, I discovered there was one aspect of JFK’s foreign policy that was not explored at all in published material on the subject of his assassination: the fact of JFK’s secret war with Israel over the nuclear bomb. It was not until 1991 that I first became aware of the conflict between JFK and

Israel. It was at that time that Seymour Hersh's book, *The Samson Option*—a history of Israel's nuclear weapons program—and Andrew and Leslie Cockburn's *Dangerous Liaison*—an account of U.S. relations with Israel—were published.

These books detailed JFK's struggle with Israel that had otherwise been ignored in not only the many thousands of works relating to his assassination but also in those many other volumes relating to JFK's foreign policy. And in the period that followed, I began to explore the matter, discovering that—in fact—as far back as 1984 author Stephen Green, in his book, *Taking Sides: America's Secret Relations With a Militant Israel*, had already delved into that topic, a point I had missed when I read the book (and actually interviewed Green) at the time.

All of this—taken together with the entanglement of Liberty Lobby in a lawsuit filed against the populist institution by ex-CIA figure E. Howard Hunt (objecting to an article in *The Spotlight* which linked him to the circumstances surrounding the JFK assassination)—stimulated my interest in the matter further.

Then, with the concurrent release in 1991 of the book *Plausible Denial*—by veteran JFK assassination investigator Mark Lane (who successfully represented Liberty Lobby in the Hunt case and who detailed the history of that case in that volume)—and the widespread frenzy over Oliver Stone's film, *JFK*, which brought new interest in the assassination, I started taking a new look at the events of November 22, 1963.

And so it was that—even to my surprise—*Final Judgment* materialized, quickly establishing itself as a proverbial underground best-seller, ultimately being published overseas in Arabic and Japanese and in English in Malaysia and thus setting the stage for my own wide-ranging travel to places such as Russia, Malaysia, Japan, Abu Dhabi and Iran where audiences were not loathe to discuss the possibility that JFK fell victim to Israel's perfidy as a result of his efforts to stop that country from acquiring a nuclear arsenal.

In fact, my many experiences that came about as a result of my writing of *Final Judgment* and the efforts to publicize it had a further impact of increasing my knowledge of Israel and the problems relating to immense Jewish power in America.

It is—I assure you—no coincidence that Oliver Stone's film on the JFK assassination ignored JFK's conflict with Israel over nuclear weapons. It wasn't even until after *Final Judgment* was first published that I learned that the "money man"—the producer—behind Stone's film was Arnon Milchan, not only one of the biggest arms dealers in Israel but also a key player in Israel's nuclear weapons program.

So *Final Judgment* laid the groundwork for my future book-length

writings on a wide-ranging array of topics that, in the end, were all related quite directly to the topic of Israel and Jewish power in America.

The tragedy of September 11, 2001—needless to say—further intensified my involvement in the matter of U.S. policy in the Middle East. Like millions of other Americans, my first reaction on the morning of September 11, upon learning of the events that were taking place in New York City and at the Pentagon—just a few miles from my home on Capitol Hill in Washington—was to "reach out and touch someone." So I called my brother at his home in Pennsylvania—not far, in fact, from the location of where United Airlines Flight 93 was soon to come to an untidy end. My sister-in-law answered the phone and I blurted out what was foremost in my mind. "Well," I said, "they did it."

At this juncture I was assuming that Arab or Muslim terrorists fed up with U.S. favoritism toward Israel were responsible for the attacks. I was suggesting to my sister-in-law that it was essentially the fault of the Israelis—and their powerful lobby in America—that the tragedy had happened. Had it not been for U.S. policy, I was asserting implicitly, the attacks would never have taken place.

However, my sister-in-law didn't read my comments that way. She responded, laughing, and said, "Oh, you think the Jews did this?"

Knowing that, for many years, I had been considered a somewhat "notorious" critic of Israel and of the Jewish lobby in America, my sister-in-law was assuming, perhaps, the worst—or rather, the most likely.

And it was then that it hit me.

What my sister-in-law had presumed were my suspicions was precisely what I did believe, although, until that moment—surprisingly, in retrospect—I never realized it myself.

And I responded, "No, what I meant was that America's all-out pro-Israel policies resulted in a backlash by the Arabs and that Arab terrorists did this.

"But," I continued, "the more I think about it, I do believe that Israel is behind this. They did this to turn America against the Arab world. This is precisely the kind of thing Israel would do. And mark my words, there's going to be evidence that Israel was behind it, even if they cover up the truth, just as they did with the Kennedy assassination."

We closed our conversation and later, along with the rest of my colleagues at the Capitol Hill office of *American Free Press*, I was glued to television and radio for the rest of the afternoon—with an occasional glance at the Internet—and waiting, wondering what was to come next. Certainly, the whole world was watching.

I heard local news reports about a car bomb exploding near the Pentagon. Now, today, the official story is that "it was only a rumor." And

I heard the local news reports describing a fire at the Old Executive Office Building, next to the White House. Today, again, that's just "another rumor." It seems that everything and anything that didn't ultimately match the official version of events was a "rumor"—more often than not, they said, "a rumor from the Muslim world."

But this was just the beginning. That historic day, I watched thousands of frightened federal workers streaming down Pennsylvania Avenue on Capitol Hill, on foot and in their vehicles, fleeing Washington into the suburbs, not knowing whether further attacks lay ahead.

This was quite a chilling sight, made all the more unsettling because it was a bright, sunny, really beautiful day, one of the most lovely days we had all summer—hardly a day (one would think) that could mark the first day of the last days of mankind.

That evening, as the sun was going down and I was making my way back up Pennsylvania Avenue—going in the very direction of the U.S. Capitol now said to have been one of the original terrorist targets—I surveyed the eerily empty street before me and I turned to my colleague, Willis A. Carto, who was walking with me, and I commented, with a sigh, "Well, if there's one thing for certain, it's this: the world will never be the same again."

Carto nodded his head and remarked with a notably somber look on his face, "You can say that again."

And although many others did say that same thing over and over again, probably few realized how uncannily correct and profound that assessment turned out to be . . . in many more ways than one.

Based on my own study—and certainly on the diligent research of so many others—I do believe (beyond any question) that Israel was the driving force behind the 9-11 tragedy, a point I have driven home in everything I have written about the topic beginning with the first issue of *American Free Press* published in the days following the tragedy. I have never veered from that belief nor do I expect to do so. Victor Thorn's pivotal work on the topic of Israeli involvement, *9-11 Evil*, is the best and most succinct summary of the subject available today.

Even granting, for the sake of argument, the conventional view that the 9-11 conspiracy was the work of "them Moozlims," the bottom line still (relying on that theme) is that the 9-11 tragedy was a direct outgrowth of the U.S. involvement in the Middle East, specifically, U.S. favoritism for Israel.

But, as I said, I do not believe that "them Moozlims" did it. At the least, any involvement by genuine Muslim fundamentalists angry at U.S. policy was ultimately directed from behind the scenes by Israeli intelligence in collaboration with pro-Israel traitors on American soil.

And the irony here is that (even today) there are those pro-Israel voices in the media who will insist that U.S. foreign policy had nothing to do with stimulating angry Muslims to attack America. No, they say, "them Moozlims" don't like the American way. They don't like women wearing short skirts and revealing blouses. They don't like McDonalds. They don't like democracy. And on and on and on.

I recall that on the day after the 9-11 attacks an innocent caller to a local radio station in Washington, DC was berated by a self-righteous talk show host for offending the listeners for actually suggesting that Muslim opposition to U.S. foreign policy—some call it "blowback"—may have triggered the 9-11 attacks. That was beyond the pale, according to the host, and an insult to the 3,000 Americans who died.

And even more so, I remember that same day hearing even Washington area radio talk show host Diane Rehm—who happens to be an Arab-American—suggesting (in response to a caller) that she had never heard of the concept of "Christian Zionism" (which the caller had suggested was a critical factor in U.S. support for Israel, which, he contended, probably played a part in causing the 9-11 attacks).

It was clear to me that—although Ms. Rehm is a very smart lady—she simply didn't have the guts to bear the responsibility of lending any of her own considerable public credibility to allowing even the hint of a discussion of U.S. support for Israel being linked (in any way) to the subject of the 9-11 terrorist attacks. So she claimed total ignorance and denied ever having even heard the term "Christian Zionism." Seriously.

And since 9-11, of course, the United States has dived ever more deeply into the Middle East. And no matter how hard I might try, it is absolutely impossible—now more than ever—to ignore the topic of Jewish power. My critics say I am "obsessed" with the subject. And that is absolutely true. I make no apologies or excuses whatsoever.

I simply see no need for the American people to sacrifice their sons and daughters in what the late British nationalist, Arnold Leese, referred to as "Jewish Wars of Survival." These wars are not in America's interests and are a threat to America's survival. They are bankrupting my country and bringing it to disgrace in the eyes of the world.

And the unswerving allegiance to Israel by the United States—dictated by the Jewish lobby—is setting the course for what can only be future war (even nuclear war). All of this, in the end, poses a danger to all of the people on this planet.

The one thing which is consistent about U.S. Middle East policy is the fact that it is based on lies, bullying and double standards. This policy must be cast to the winds. Jewish power must be vanquished—before it's too late. Of that one thing, I tell you, I am certain.

Of course, much more could be said, but I won't belabor the point. So this has been my very long (and very personal) answer to the question as to how I have come to be immersed in (and identified with) the Problem of anti-Semitism, the Jewish Question, the Jewish Problem—call it what you will.

Having traveled all over the world and meeting so many fine people who share my concerns and having had the opportunity to study this matter on so many levels, I am convinced that, ultimately, there will be a final solution to the problem.

For the present, though, it is our responsibility to consider the matter of anti-Semitism in all of its many complex facets, and that's the goal I have sought to achieve in the pages of this book.

I would like to think that perhaps I've brought some peace of mind to some people in so doing, helping them understand that what is often called "anti-Semitism" is not "anti-" anything, but, often times, simply what we might call "Gentile self-defense"—a reaction to Jewish attitudes and actions that, on a broad range of issues, have created situations which Jewish people have found to be "anti-Semitism."

In no conscious way have I ever sought to offend or upset any Jewish person through my writings—except, of course, the likes of those creatures such as Abe Foxman of the ADL and others of his ilk who deserve no respect. I have always treated all people as human beings as long as they have acted as such—and it's safe to say that Mr. Foxman cannot be considered a member of the human race. If anything, I reserve a certain amount of pity for those Jews who are obsessed with "anti-Semitism" and who refuse to come down to earth and join the community of mankind.

And on that note, I will conclude this extended exposition on my own journey in this realm by relating to you my personal encounter with no less than Abe Foxman himself.

It took place several years ago, right on Capitol Hill in Washington. I happened to be dining at one of my favorite spots, the Taverna, a deservedly-popular Greek restaurant (now sadly closed). I was sitting at the front of the restaurant and in the rear, talking loudly, were a man and a woman. I heard one of them make reference to "B'nai B'rith" and this captured my attention. Their voices carried over the din of the late afternoon crowd and it became apparent to me that the two had some association with B'nai B'rith and that they were talking about some lucrative real estate deal involving that powerful Jewish agency.

In any case, as I awaited the arrival of my meal, I happened to look up and into the restaurant came a plump, full-faced older man who stopped just several feet from me. He looked to the rear of the restau-

rant in the direction of the B'nai B'rith duo, smiled brightly, spread his arms as if to say, "Here I am," and then proceeded to join the couple. It was at that moment I realized the new diner was no less than Abe Foxman himself. I determined, then and there, that I would definitely speak to him, but I was not about to interrupt his dinner and possibly cause a scene. However, I did not intend to approach him in a negative fashion (although I certainly had reason to do so).

So I finished up my meal, rushed to my nearby apartment to put on a nice sportcoat and returned back to Pennsylvania Avenue and took up a spot at an outdoor coffee shop a door away from the restaurant. And not much more than an hour later I saw Foxman and his companions leave the restaurant and part company. I moved.

Approaching Foxman as he casually strolled past me, I stepped up and said in a friendly voice, "Aren't you Mr. Foxman?" He barely stopped—if at all—and instead tried to push ahead through the dinner-time after-work crowds there on Pennsylvania Avenue near the Capitol complex. His eyes flashed and he said, "No, no, no," as he sought to disengage from me. I asked, "You're not Abe Foxman?" (again in a friendly and gentle voice), and—as he literally scurried on up the street—he repeated, in a harried, insistent tone: "No, no, no."

But it *was* Abe Foxman. I don't think he knew who I was. But what I do know is that here was this powerful Jew, who has always relished public attention rushing to the microphones and news cameras to grab his much-more-than-five-minutes-of-fame, denying his own identity.

It was very simple, I realized: Although Foxman feels free and clear to defame people and wage covert campaigns against them, using his considerable power to do so, when—in a simple moment on the street—someone knew who he was and he was not surrounded by his bodyguard and entourage—he didn't even have the guts to acknowledge he was indeed that same Abe Foxman who is a familiar figure in the global print and broadcast media.

I'm not an ogre in appearance or manner—most people say I'm very friendly and some even say I'm quite handsome—and I bathe daily. But Abe Foxman was not in control of the situation and he was absolutely terrified about that fact.

So this loud-mouthed, pushy, threatening, arrogant thug—who has the murderers of Israel's Mossad at his disposal, not to mention the vast resources of the Jewish-controlled media and the slavish support of bought-and-paid-for politicians—didn't have the guts to face a stranger.

At that moment I knew then, if I had never known it before, that I had made the right decision to confront the lies, bullying and double-standards that this one creature so ably represents. And that says it all.



Shown above are some of the internationally-published foreign language editions of various works by Michael Collins Piper. Clockwise: The Malay edition of *The New Jerusalem*; the Arabic edition of *Final Judgment*; the Japanese edition of *Final Judgment*; the Japanese edition of *The High Priests of War*; the Malay edition of *The High Priests of War*; and the Arabic edition of *The High Priests of War*.

CHAPTER NINE

Not for the Feint of Heart: Confronting the Secret (And Not-So-Secret) History of the Jewish Role in American and World Affairs

All of the books that I have written have, in one context or another, emphasized the point that Jewish influence in our world today—most especially the role of the Jewish lobby in Washington and its allies in the mass media and their combined intrigue in misdirecting U.S. foreign policy (not to mention, of course, the grand schemes of Israel itself—could (and will) bring a nuclear conflagration to our planet if their pernicious influence is not soon brought to an end.

Writing about such troublesome issues is, to be honest, no way to “win friends and influence people.” Quite in contrast it is a sure guarantee of accumulating a lot of very powerful enemies. But it has been a remarkable process through which I have learned so much about how the world really works and, more so, about why America is in the perilous state of affairs in which it finds itself.

Now what I have always found particularly amusing is the fact that some of my critics—and not all of them Jewish, by the way—have suggested that I have been “obsessed” with The Jewish Question.

Well, I cheerfully plead guilty to the charge, for I believe Jewish influence is the paramount American (and world) political issue of our times. But I hasten to point out—in response to the suggestion my so-called obsession is somehow out of bounds—what a Jewish writer, Adam Garfinkle, cited earlier, wrote in his book *Jewcentricity: Why the Jews Are Praised, Blamed, and Used to Explain Just About Everything*:

If it's about Jews, it's news. From celebrities, conspiracy theorists, to American presidential candidates railing against anti-Semitism to the occasional news factoid that some person of interest has just discovered heretofore unknown Jewish relatives, nearly everyone wants to talk about it. Are the Jews God's Chosen People? Many, Jews and non-Jews alike, think so. And about what other group is that question even asked?

In short, Jews are News—and if truth be told, they love it. Likewise, Jewish writer Phyllis Chesler—in her aforementioned 2003 rant—*The New Anti-Semitism: The Current Crisis and What We Must Do About It*—stated flatly that “The Jewish Question is that perpetual elephant in the living room of the world.”

So with such esteemed Jewish writers acknowledging the widespread interest in subjects related to Jewish affairs, I feel no need to apologize for having used my capacity (however prolix) to put words onto paper toward the purpose of trying to understand the nature of anti-Semitism and other questions surrounding the Jewish role in American and world affairs—both past and present.

In that regard, at this juncture, an overview of some of my earlier works is probably in order, inasmuch as it provides us a framework upon which to reflect further upon the issue of “Anti-Semitism” as we have been examining it (especially from my own unique—I think—perspective) as put forth in this present volume.

More importantly, though, the record of my book-length writings is—and I suggest this most humbly—a fairly good accounting of not only the secret (and not-so-secret) history of the Jewish role in American and world affairs (today and yesterday) but also of how this influence (which I believe to be most malign) will play out in the future course of mankind—however unfortunately limited that future may be.

In fact, I would go so far as to say that it will be the issue of Jewish power that, when ultimately decided, one way or the other, will be *the very issue that determines the survival of mankind*.

Earlier in the opening pages of this volume I referenced my book, *The New Babylon: Those Who Reign Supreme*. This book was a broadly-expanded and considerably more historically-based exposition of the theme of an earlier work *The New Jerusalem: Zionist Power in America*, which focused almost exclusively on cold, hard facts and figures (taken from Jewish sources) providing a solid look at the massive extent of Jewish political and economic influence in the United States.

Many people who read *The New Jerusalem* told me that they had long known Jewish power in America was immense, but until they read this book, they never had any idea of precisely *how* immense it was.

The New Babylon, however, worked back through world history to the era when the Jewish religion (as we know it today) first began emerging into the historic record and demonstrated, most readers would say conclusively, that the origins of what we now call the New World Order had its beginnings in the Jewish teachings known as the Talmud that today underscore the Jewish agenda.

The book explored the first stirrings of the Jewish money power and its utmost culmination in the rise—and rise—of the House of Rothschild which ultimately captured control of international finance and, most especially, came to dominate what is known in history to be the “British” empire but which—as *The New Babylon* demonstrated—was really, in fact, a “Yiddish” empire, so to speak.

And from that point, of course, the Rothschild Empire—the New Pharisees—expanded onto American shores, to the point that, in many very real respects, the United States has emerged as the imperial engine of the global Jewish elite—operating in the Rothschild sphere of influence—in the drive for the New World Order: the Jewish Utopia.

The other books that I have written have all considered—in one form or another—various aspects of how the New World Order influence of the Rothschild Empire has impacted on American and world affairs, focusing on different facets of this malign force.

- *Final Judgment* explained how President John F. Kennedy was assassinated for having the fortitude to stand up to the government of Israel and its powerful lobby in America, working relentlessly to prevent Israel from assembling nuclear weapons of mass destruction.

Had JFK not been removed from office, he might have succeeded in his goal and, consequently, prevented Israel from emerging as the black-mailing global super-power that this tiny entity is today.

And, at the same time, Israel’s American lobby would have been effectively checkmated, with a determined president standing in the way of the Zionism’s now-virtually-unquestioned drive to achieve absolute power over our political system.

The fact that Israel played such a critical—really, primary—role in the assassination of John F. Kennedy is not as well known today as it should be. There is no doubt that if more and more Americans became aware of how and why JFK died that there would be a major reassessment (at least by the American people) of their attitudes toward unswerving U.S. support for the international Zionist cause. So *Final Judgment* is there with the facts that need to be told.

- *The High Priests of War* was the first full length (and, I might add, only totally candid) assessment of the history of the so-called “neo-conservative” network and how it accumulated so much influence to the point that it was able—with the fanatically willing support of an American president, who is almost certainly mentally unbalanced—to direct the United States into a war that need not and should not have been fought. This war that doesn’t seem to have any end in sight and Americans are (rightly) becoming restless with the calamity in Iraq, despite their efforts to “be patriotic and support the president.”

Many Americans are now realizing that the war is not in America’s interests and never was, that it was based upon horrendous lies, and that there is, in fact, another agenda behind the war: namely the demands of Israel (and Zionism at large) on the American system. Growing recognition of this reality, in the end, will play a major part in helping create a mindset among the American people who finally will be able to reflect

upon what the war really means and who made it happen—and why. *So The High Priests of War* is there with the facts that need to be told.

As long as Zionism has a stranglehold on the American media (and the political power that arises as a consequence), the people of the United States can expect to see more and more American boys and girls being dispatched around the globe to fight wars and be killed or horribly wounded fighting on behalf of Zionist interests that are shamelessly and deceitfully hiding behind the American flag.

We can expect higher taxes to pay for these wars, and more and more political repression at home designed to silence the dissidents who dare to say “no” to Zionism’s demands on the American people. The list of likely consequences of all of this is frightening indeed. However, as more and more Americans come to learn of the immense Zionist influence, there will be a corresponding increase in public (not just private) discussion of this dangerous phenomenon.

• *The Golem*—subtitled “Israel’s Nuclear Hell Bomb and the Road to Global Armageddon”—constituted a study of the “Israelization” of American foreign policy and its consequences for the future of mankind in the context of the frightening reality of the existence of Israel’s unchecked nuclear arsenal of weapons of mass destruction. The choice of the title was by no casual chance.

In Jewish lore, a top rabbi magically conjured up out of clay from the earth a brutish creature—“the Golem”—that the rabbi unleashed upon the world to vanquish the enemies of the Jewish people. According to the legend—which later inspired Mary Shelley’s *Frankenstein*—the Golem got out of control and proved even a threat to Jewish survival. In fact, a most real (and dangerous) Golem exists on our planet today.

Cast out of the element uranium, this Golem is—as Israel’s founding father, David Ben-Gurion, described it—Israel’s “sacred” nuclear weapon, the primary source of trouble in the realm of atomic proliferation. Our world is thus held hostage, facing untold danger as a result of American collaboration with nuclear-armed Israel, a nation which has an open historical record of religious-based hostility to non-Jews—a philosophy upon which Israel—since its earliest days—has worked relentlessly to construct an atomic arsenal, its Golem, the very foundation of Israel’s national security strategy known as “The Samson Option.”

In other words, like Samson of the Bible, Israel is willing to bring down the temple—in this case, the temple of mankind—in an act of suicide, nuclear suicide, that is.

• *The Judas Goats*—subtitled “The Shocking Story of the Infiltration and Subversion of the American Nationalist Movement”—demonstrated that since World War II there has been a fervent drive by

the Zionist movement to eviscerate the nationalist movement in America and other nationalist forces around the globe and that, in America at least, since the middle half of the 20th century, those who called themselves “conservatives” have seen the conservative movement (the traditional base of American nationalism) infiltrated and destroyed from within. The process was long in the making, but ultimately successful, as history and current events demonstrate.

While many writers thoroughly explored the tentacles of the Rothschild empire as it encircled the planet, creating war, economic havoc and revolution (profiting therefrom), there had never been—until the advent of *The Judas Goats*—a comprehensive review of the manner in which this dynasty (and the Zionist movement which it nurtured) worked to destroy the American nationalists who stood in the way of their ultimate goal of achieving their New World Order.

However, the process of infiltration and destruction of the “conservative” movement—which, historically, at least until the mid-20th century, was the foundation for American opposition to the intrigue of the international plutocratic elite—involved much more than the corruption of the conservative philosophy.

In fact, this ugly scenario also included the utilization of U.S. government-paid *agents provocateurs*, acting in concert with professional infiltrators and subversives working for “independent” (that is, foreign) intelligence agencies operating on American soil.

What effectively took place was a classic “pincer movement” scenario that left traditional American nationalism gutted and eviscerated. A vibrant guiding philosophy—first set forth by American giants such as George Washington, Thomas Jefferson, Andrew Jackson and a others who followed in their footsteps—was thus cast to the winds.

The Judas Goats was the first-ever study of its kind, providing a framework for understanding the tactics of these Enemies Within, and how and why they were able to advance the Jewish dream goal of claiming dominance of the American system and making it their military and economic tool for world conquest.

So while the traditional “conservative” movement was subverted and made into a force for internationalism as opposed to nationalism, there are still stalwart nationalists—even including some self-described “progressives” and “liberals”—who continue to fight the good fight.

Ultimately, if there was one thing this book should have made absolutely clear, it is precisely this: the old labels of “left” and “right” and “liberal” and “conservative” must be abandoned forever.

These archaic labels are not only divisive and troublesome, but they are part and parcel of a Grand Design to split the American people—and

the peoples of the world—and ensure the continuing control of our America—and the nations of this planet—in the hands of a grasping, greedily, self-interested global plutocracy.

- *Target Traficant*—the shocking story of how sordid elements inside the Justice Department (allied with the Jewish lobby) conspired to bring down an outspoken populist congressman—Jim Traficant of Ohio—by convicting him on trumped-up “corruption” charges was an unsettling account of real-life-power politics inside our so-called “justice” system, demonstrating the extraordinary lengths to which Jewish forces have gone in order to silence their critics and those who have questioned the one-sided U.S. policy in favor of Israel.

The very fact that a member of Congress—wildly popular in his home district and well-known across America for his much-heralded “one minute rants” on the House floor (viewed with enthusiasm by millions over C-SPAN)—could be subjected to flagrantly illegal prosecution for crimes he clearly did not commit is proof positive that Jewish power has run amuck in America.

And it should be noted, too, that the mass media—and yes, at the highest levels, the media is Jewish-controlled—played a major part in putting forth the false claims surrounding the Traficant affair.

Jim Traficant—sad to say—is not the only figure (prominent or otherwise) who has been railroaded into prison or otherwise persecuted in one form or another for raising questions about U.S. policy in the Middle East, nor will he be the last, unless Americans take hold of the reins of power in this country and break the back of Jewish power.

- *Best Witness: The Mel Mermelstein Affair and the Triumph of Historical Revisionism* told the little-known story of how high-powered Jewish lawyers, the Jewish lobby, and the mass media joined to support a self-described “Holocaust Survivor”—one Mel Mermelstein—in waging a relentless campaign of smear-and-fear through the legal system to destroy a group of diligent and open-minded historians and publicists who had dared to raise questions about many of the popular stories and legends surrounding the events of history known as “the Holocaust.”

Although few Americans know it, one can be jailed in at least fourteen nations of “the democratic West” for even suggesting that less than six million Jews were exterminated by “the Nazis.” That is an unpleasant truth, particularly as Jewish forces in America would like to see such draconian thought-control legislation instituted in the United States today.

And while Mr. Mermelstein and his backers have loudly defamed those who have raised questions about the history of the Holocaust as “holocaust deniers,” that label represents anything but the truth. Mermelstein and company would have the world believe that these so-

called “deniers” even deny the existence of the concentration camps of World War II—an astounding and flagrant lie—and, as such, many well-meaning people have recoiled in horror at the very idea that anyone would think such a horrible (and non-sensical) thing.

As we saw earlier, “The Holocaust”—as represented in popular perception, at any rate—is very much an underlying theme in the propaganda of the New World Order. Mr. Mermelstein was but one relatively small player in the big picture surrounding the never-ending talk about “The Holocaust” in the mass media, but his story underscores precisely the manner in which “Hitler and the Nazis” have become a central part of the Jewish onslaught, through the media and the courts of the world, to put their agenda in line to ultimately reign supreme.

Thanks to the efforts of my long-time friend, Willis Carto (with whom I’ve been privileged to work on an intimate basis since 1980 and who has been responsible for publishing all of which I have written), the truth about “The Holocaust”—as opposed to the myths and the lies—has been preserved in millions of words appearing in hundreds of books and magazines and other material that has stood the test of time.

Today, in the pages of *The Barnes Review* (of which Willis is the publisher), one cannot only find the facts about the Holocaust but all manner of remarkable hard-to-find truths that have been suppressed by those whom the late historian, Dr. Harry Elmer Barnes—in whose memory *The Barnes Review* is dedicated—referred to as “the Court Historians,” those bought-and-paid-for shills and propagandists who have done so much to bend history in order to advance the New World Order agenda.

- *Dirty Secrets: Crime, Conspiracy & Cover-Up in the Twentieth Century* (edited by Victor Thorn and Lisa Guliani) constitutes a compendium of various writings of mine (as well as the transcripts of a number of interviews conducted with me by Thorn and Guliani) discussing a wide range of topics, ranging from the truth about the Federal Reserve money monopoly, FDR’s foreknowledge of the impending Pearl Harbor attack, the Oklahoma City bombing, political assassinations, the Holocaust, U.S. Middle East policy—a gamut of “controversial” material that challenges the lies and disinformation put forth by the media monopoly in America about so many matters that have been ignored or distorted in a relentless fashion by the Jewish media lords.

All told, over the years, I’ve probably written more than 4,000 different articles published in such newspapers as *The Spotlight* and *American Free Press* and in *The Barnes Review* and engaged in five years of nightly Internet radio broadcasting, so this book is but a small sampling—very small, to say the least—of my work. But I think it represents an important array of little-known information that demonstrates

the need for independent media to exist and prosper. For it can only be through such media that the people of America and the world can finally bring the New World Order to its knees.

There are so many good writers today that it's impossible to name them all. Many have written on the same topics I have. A bibliography of their material could fill up a volume itself and there are so many other areas of discussion that need to be pursued. But I believe my own contributions have added—sometimes considerably—to the debate.

As I have mentioned before, the work that I do is something that I enjoy, but it is not always a pleasant task, considering the extensive name-calling and brickbats that accompany it. But I intend to pursue the work as long as God permits me—and to Hell with my enemies, because I know that is exactly where they are going.

And now, in the pages that follow, I want to bring you further along on my own journey in the murky and often ugly world in which I have found myself immersed. As I promised, it will be interesting.

My first published article was on “anti-Semitism” . . .

Aside from letters to the editors of local newspapers, my first-ever “real” newspaper article actually dealt with “anti-Semitism.” Published in Liberty Lobby’s newspaper, *The Spotlight*, on Dec. 28, 1981, the article—entitled “Foreigners Read Your Mail,” was bylined “Richard V. London.” At the time—just 21 years old—I guess I wasn’t brave enough to append my own name to the story.

What a story it was! I had gone with Lois Petersen, my good friend from *The Spotlight*, to a conference in Washington sponsored by the Anti-Defamation League (ADL) and there we learned that 72 U.S. Senators had given the ADL privileged access to examine the actual letters the senators received from constituents supporting the Reagan administration’s sale of AWACS planes to Saudi Arabia, despite opposition from the Israeli lobby. The ADL wanted to find out if the letters contained comments that were “anti-Semitic.”

This was indeed a story. My article emphasized the point that members of Congress had literally turned private mail from American taxpayers over to a lobby for a foreign nation: Israel. If I had never written anything else, I would have been proud of just that single accomplishment, for the story described in that one brief article pinpoints precisely the immense behind-the-scenes influence of organized Jewry in America. And that was 30 years ago! Since then, I’ve written thousands of articles—not to mention multiple books—related to the topic, but *that article alone said it all.*

CHAPTER TEN

An Urgent Plea to the Jewish People to Join the Community of Mankind . . .

Although the fact is that I have had many fond acquaintances, even friendships, with Jewish folks over these many years—and many of them were fully versed in my complaints about the intrigues of Israel (that foreign nation that so many Jews in America love so much more than they love America, I’m sad to say)—I have never shied away from expressing my views about Israel and about the pernicious influence of the Israeli lobby in America. On the same token, I’ve encouraged Jews to abandon their steadfast support for Israel (over America) and gently chided them for their devotion to the much-talked-about theme of Jewish “chosen-ness” above all others.

In fact, on one occasion—during the dirtiest days of the Iraq war (and even as the Jewish proponents of that war were already calling for the United States to then invade Iran)—I issued an “Open Letter” to a Jewish American businessman, Phil Panitch, with whom I had become acquainted my years working for Liberty Lobby in Washington.

A friendly and energetic fellow, Phil has long been a popular figure in the restaurants and watering holes on Capitol Hill, near the old Liberty Lobby headquarters, and he was well aware of my work and of my concerns regarding inordinate Jewish power in America.

My Open Letter, republished here, expresses well my point of view in this regard. Readers of the non-Jewish faiths will be particularly interested in Phil’s candid description (from a Jewish point of view) of the underlying nature of the Jewish faith. My letter to this Jewish-American businessman reads as follows . . .

A Plea for Jewish Tolerance for Non-Jews and an Invitation for the Jewish People to Join the World Community of Nations.

Dear Phil:

Having known you for some years now, I have found you to be a man of integrity—kindly, humorous and gentle, intelligent and likeable, an entertaining personality indeed.

Although, as you well know, I have been an outspoken human rights and social justice advocate, a no-holds-barred progressive, fiercely critical of the monstrous and terroristic policies of the Middle East militarist state of Zionist Israel, you and I have remained friends nonetheless.

Despite the fact you are a committed Jew, trained in Hebrew schools and devoted to Talmudic Jewish teachings that—as an advocate of equality for all peoples—I heartily and most vociferously reject, I have always held you in high personal regard.

Despite the fact that your Jewish teachings hold that all non-Jews constitute “Goyim”—that non-Jews are essentially “cattle” and less than human—I believe that the Jewish people are free to accept these teachings so long as they do not use that freedom to harm other peoples.

Although I realize your religious teachers told you that we “Goyim” are aliens—the proverbial “other,” the “outsider”—you have never displayed a Talmudic-based bias against me or other Goyim in my presence. And this is to your credit, Phil!

So it is that—despite my knowledge of this Jewish philosophy—never have I allowed my personal disdain for these hostile and dangerous teachings of Judaism to color my view of you as a human being. Nor would I.

However, Phil, there is a very serious problem that must be addressed—and for the sake of the survival of humankind—we must address this problem.

I once asked you to describe the foundation of the Jewish faith to me and you promptly responded: “Self-worship.” I said: “That’s a very truthful answer. I appreciate that. Most Gentiles don’t understand that. I do.” You chuckled.

In other words, you were admitting to me that Judaism worships the Jewish people—NOT GOD as many Christians mistakenly believe.

Sometime later I reminded you of what you had told me and you said, with obvious concern, “Did I tell you that?”

I responded, saying “Yes, and it was, as I said at the time, a very truthful answer.” And you replied: “You know too much.” I said, “I study your people very carefully.” You said, “Yeah, I know you do, and that’s what worries me.”

Phil: It is precisely this “self-worship” that has led the Jewish people and the state of Israel to where we are today . . . On the brink of a devastating world war.

Hard-line Jewish Zionism—support for the state of Israel—threatens to bring America and our planet into a loathsome global conflagration, a true Holocaust in the very sense of the meaning of the word.

This is why I am writing you: The bottom line, Phil, is that

the American Jewish community must now cease and desist in its unending and relentless demand that the “Goyim” of America continue to support Israel.

I implore you:

Please use your influence within the Jewish-American community to ask—no, demand—that the Jewish lobby cease and desist in its efforts to embroil the United States in a disastrous and un-necessary foreign war that is not in America’s interests.

There are many manifestations of anti-Semitism in America today. The president of Harvard has pointed out that even progressive intellectuals are publicly making statements perceived to be “anti-Semitic.” This should be of immense concern to Jewish-Americans.

The Jewish people will be the ones who will suffer if there is a grassroots rebellion in America against the Jewish war-hawks who are demanding that American boys and girls be used as Israel’s cannon fodder in a Hellish war against Iraq and the Arab and Muslim world. [This was written before the attack on Iraq.]

This American rebellion is in its burgeoning stages.

Even now, as this is written, high-ranking elements in the American military are rising in opposition to the efforts by the Jewish lobby to control the Pentagon and thereby force America into a war for Israel.

Phil: The Jewish people are now at a crossroads in their history: Will the Jewish people come down on the side of social justice and human rights or will the Jews be remembered in history as bullies, ogres, tyrants—a plutocratic elite who used their influence at its 21st century pinnacle to advance their own power and influence at the expense of mankind?

The choice is before the Jewish people.

Please make the right choice—for everyone’s sake!

For the Survival of Humankind, I am

Sincerely yours,

MICHAEL COLLINS PIPER

So that letter expressed my wishes for the future of mankind in general and for the future of the Jewish people specifically. And I am pleased to say that my friend Phil—although he remains a devout Zionist—has since said, “I don’t need the state of Israel to keep me free.” Perhaps my letter had some impact after all!

Jewish Suicide Bombers on 9-11 . . .

Perhaps the most "explosive" newspaper article I ever wrote appeared in *American Free Press* on Dec. 24, 2001, later picked up and republished on December 31 in *Arab News*—a journal of the Saudi Arabian government. The article asked "Were the 9-11 Hijackers Really Arabs?" and suggested they could have been Israeli-sponsored fundamentalist Jewish fanatics who adopted "false flag" identities of "bin Laden Arabs" in order to instigate a U.S. war against the Arab world. After *Arab News* published the article, the U.S. government made an official demand that the Saudis repudiate any suggestion the hijackers were anything other than Arabs. My article apparently hit too close to the mark (and to this day, I think it may very well have been a bulls-eye).

"Jewish suicide bombers? Impossible!" cried critics. However, the fact is there is a "suicide tradition" much-revered in Jewish history, going back to the legendary mass suicide at Masada by Jewish zealots. But in modern times, Israeli suicide missions have been undertaken. Former Mossad officer Victor Ostrovsky described one 1989 venture: the participants were "all volunteers" advised there was "no possibility of rescue should they be caught."

My article noted that in 1986, Victor Vancier, the New York-based leader of the terrorist Jewish Defense League, declared: "If you think the Shiites in Lebanon are capable of fantastic acts of suicidal terrorism, the Jewish underground will strike targets that will make Americans gasp: 'How could Jews do such things?'" Vancier said his allies "don't care if they live or die."

What about the Arabic language heard on one airplane's black box on 9-11? Consider a formerly secret CIA assessment, *Israel: Foreign Intelligence and Security Services*, dated March 1979, which reported that it is a long-standing policy for Israeli intelligence to disguise Jews as Arabs:

One of the established goals of the intelligence and security services is that each officer be fluent in Arabic. . . . Many Israelis have come from Arab countries . . . and appear more Arab than Israeli . . . By forging passports and identity documents of Arab . . . countries and providing sound background legends and cover, Mossad has successfully sent into . . . Arab countries Israelis disguised and documented as Arabs The Israeli talent for counterfeiting or forging foreign passports . . . ably supports the agent's authenticity.

For those who doubt Israel would endanger American Jews via terrorism, consider this: hard-line Israelis are willing to sacrifice Jews if it means assuring Israel's survival. Rabbi Meir Kahane, a spiritual mentor of Israeli fundamentalists, wrote that Jews who refused to "go home" were expendable. The CIA report on Israeli intelligence said this widely-held view mirrors "the aggressively ideological nature of Zionism."

Israeli scholar Ehud Sprinzak said these views are "a major school" of modern Zionist thought and wrote of the powerful rabbi, Israel Ariel, who would risk massive loss of Jewish lives to achieve the "elimination" of the Arab countries to guarantee Israel's survival. The rabbi proclaimed:

A war is permitted as long as no more than one-sixth of the nation be killed. And this was stated in relation to an ordinary war, a fight between neighbors. A war for Eretz Israel does not depend on the number of casualties. The command is 'Ase!' ('Do it!'), and you may be sure that the number of casualties will thus be minimal.

CHAPTER ELEVEN

JFK, 9-11, and the *U.S.S. Liberty*: Why the Jewish Problem Directly Impacts on America and the Whole World Today . . .

In the course of conducting an internationally-broadcast forum on the Internet (now at michaelcollinspiper.podbean.com) I became known—perhaps infamous—for focusing most particularly on the issue of Israeli influence on U.S. foreign policy and of the problem of Jewish power in America. And if there is anything I've learned it is that even if you have a devoted audience of listeners, one thing for certain is that none of them agree on everything.

On one occasion I had a listener chime in by saying, essentially, that "Americans needs to forget about the JFK assassination and the Israeli attack on the *U.S.S. Liberty* and focus on the 9-11 terrorist attacks. When Americans finally learn what happened on 9-11, that will be the key to turning American politics upside down and breaking the back of the Jewish lobby."

Now as much as I am interested in the JFK assassination—particularly, of course, because of the fact that I've written a reasonably popular book on the topic—I am still nonetheless able to step back and look at the issues of the JFK assassination, the attack on the *Liberty*, and the subsequent 9-11 terrorist tragedy (which I do believe can be traced to Israel) and still conclude that—of these three issues—the attack on the *Liberty* is the one that (perhaps) has the most resonance in trying to bring the issue of inordinate Jewish power in America to the forefront of the American political arena.

What follows is an edited transcript of one of my broadcasts in which I discussed this matter.

There have been three major attacks on America in the last 50 years that are directly traceable to Israel, the so-called "ally" of the United States. In each case, these attacks have changed the course of American (and world) history for the worst.

The first, of course, was the assassination of President John F. Kennedy precisely because JFK stood in the way of Israel's drive to develop nuclear weapons. Had JFK succeeded in stopping Israel from building "The Jewish Hell Bomb," that would have prevented, almost certainly, the U.S. debacle in Iraq and the impending war against Iran both of which have been founded falsely on the theme that Iraq and Iran had, or have, or are or were trying to build a nuclear weapon. The fact is that the only reason why these countries (and others in the Middle East) would have an interest in such weapons was because Israel already had such weapons.

The second event which took place during the last 50 years which can be traced to the intrigues of Israel is the 9-11 terrorist attack on America.

There are those—including some self-styled “patriot” broadcasters and others in the alternative media—who say there’s “no proof” of Israeli involvement, that there’s only suspicion of Israeli involvement.

But we do know that Israel was a beneficiary—in fact, the prime beneficiary—of those attacks. There is a lot of evidence, nonetheless, which points toward Israeli involvement in and orchestration of those attacks.

And that is why there are those who believe that Israel was the ultimate sponsor of those crimes on 9-11.

However, at the very least, for the sake of argument—if we accept the lies of the Bush administration about 9-11 and the lies about 9-11 that have been bandied about in the Zionist-dominated so-called “mainstream” media in America—that the 9-11 attacks were carried out by a group of Muslim extremists who were led (or directed or inspired) by Osama bin Laden, the fact remains that if those Muslims committed the crime, they did it precisely because of the nature of U.S. policy, precisely because U.S. foreign policy is dominated by the Jewish lobby in this country, a lobby which is bankrolled by a handful of pro-Israel Jewish billionaires and who, at the same time, control the mass media in this country at all levels and who use that control to promote their agenda vis-à-vis the state of Israel and their worldwide design on this planet that we refer to generally as “the New World Order,” but which is specifically—as the record shows—the product of an age-old Jewish dream of a global imperium, a dream spawned in the Jewish holy teachings known as the Talmud.

But then we have that third historical event of the last 50 years, the attack on the *USS Liberty* on June 8, 1967 by our ally, Israel: the deliberate murder of American sailors and intelligence officers and military men who were aboard that vessel as it sailed peacefully in the Mediterranean.

In the end, there is one thread that ties together these three pivotal tragedies—other than the fact that they were all Israeli-sponsored—and that is that if somehow even a significant minority of Americans were to know the truth about these events, any single one of these events, properly publicized, would be enough to turn the American political process—specifically in regard to U.S. Middle East policy—upside down.

That is, were enough Americans to know the truth about any single one of these events, there would be—at least one would hope—an all-out revolution in this country against the domination of our U.S. foreign policy by the Jewish lobby.

But there’s another important point here that must be emphasized: there is one thing about the attack on the *USS Liberty* that is unique, absolutely certain, one thing which makes the attack on the *Liberty* so

remarkably relevant; and that is this: although we had an American president killed in 1963 that resulted in a major revolution in U.S. Middle East policy, an absolute 180 degree turnabout in that policy, and despite the fact that on September 11, 2001 we saw the assassination of some 3,000 Americans—resulting in a major change in America at home (the set-up of a functional policy state in the name of “homeland security”) and the involvement in a seemingly endless “war on terrorism” that led not only to the war in Afghanistan and then the war on Iraq and which is now being expanded, in intent, to a war against Iran and possibly other Muslim states—the big difference between the assassination of President Kennedy and the murder of 3,000 Americans and the attack on the *USS Liberty* is this: we really can’t prove that Israel played a role in the JFK assassination or the attack on the World Trade Center.

However, it is abundantly clear that Israel did attack the *USS Liberty*. There’s no question about that. Israel has admitted that it attacked the *USS Liberty*. Israel has not admitted its involvement in the JFK assassination or that it was involved in the 9-11 terrorist attacks. That will never happen.

Why is this important? There is where the issue becomes of paramount significance for the United States and the world today. We do know that the survivors of the *Liberty*—men such as my friends Phil Tourney and Gary Brummett—aren’t making things up out of the whole cloth. We have their testimony. We have the testimony of other sources in the U.S. military, diplomatic and intelligence communities—people from within even the administration of President Lyndon Johnson at the time of the *Liberty* attack—who say that the evidence is unquestionable that Israel’s attack was deliberate, that it was not, as Israel and its defenders claim, a case of mistaken identity, an unfortunate case of “friendly fire during wartime.”

There are those who have suggested that the JFK assassination and the attack on the *Liberty* are in the distant past and that we must focus instead only on the 9-11 attacks if we want to curtail Israeli power over America and over the world itself.

And—ironically—there are likewise those Israelis and defenders of Israel who say we must “move on” and forget about the *USS Liberty*, saying it is “in the past,” who still, at the same time, say we must “never forget” about the Holocaust, those events that took place during World War II—more than 60 years ago.

However, when it comes to the bottom line, it is this: in the case of both the JFK assassination and the events of 9-11, we have major mountains to cross, hurricanes to surpass, blinding dust storms to penetrate. We face a mass media that has convinced millions of Americans of a fraudulent story surrounding 9-11. And although many Americans do believe there was a conspiracy—and a big one—behind the murder of President

Kennedy, the nature of the Israeli connection to the Kennedy assassination still remains largely hidden. Most people find it easier to believe that Lyndon Johnson was behind the conspiracy or simply that "the CIA did it" or that "the Mafia Killed JFK." Or that "the military-industrial complex" was the force behind the JFK assassination and, later, behind the 9-11 attacks.

But what we do know, beyond question, is that Israel did carry out that treacherous attack on the *Liberty*.

We are told by the mass media to "support the troops" in Iraq and Afghanistan and to rally behind the troops if we go to war against Iran, but that same media refuses to support the troops who were aboard the *USS Liberty* and who insist, to this day, that the attack was deliberate; that the Israelis knew that the *Liberty* was an American ship.

Americans, by and large, do support our troops and admire our military and if more and more Americans learn what happened to those troops on the *USS Liberty*, just the simple fact that Israel attacked the *Liberty* and knew that it was an American ship, it would lead to a major revolution in American attitudes toward Israel.

To their credit there have been some former high-ranking military figures—ranging from Admiral Thomas Moorer, longtime chairman of the Joint Chiefs of Staff to my friend, the late Colonel Donn Grand Pre—along with an eminent host of independent journalists such as Peter Hounam and Jim Taylor and my friends Mark Glenn and Mark Dankof and Tito Howard (among so many others) who have worked relentlessly to bring the truth to the American people.

There are no complex theories involved surrounding the attack on the *Liberty*. Americans have been distracted and mis-directed by many of the theories surrounding the JFK assassination (how many assassins were involved, where the shots came from, how many bullets were fired) and by many theories surrounding the 9-11 attacks (for example: how the World Trade Center was brought down, whether there were actually hijackers on the planes, etc). In many respects, I suspect, much of that mis-direction, is deliberate, designed to confuse the matters even further.

But it is not so complicated when one discusses the attack on the *Liberty*. The fact is that Israeli warplanes and torpedo boats deliberately and without provocation tried to sink an American ship and kill all of the men on board for the very simple reason that they wanted the crime to be blamed on the Arabs and thereby provoke a nuclear attack on the Arab world and give Israel the opportunity reign supreme in the Middle East.

It's that simple.

That's why the *USS Liberty* is so important: not only for the men of the *Liberty* to finally see justice but—even more critically—so that we can turn American foreign policy around, before it's too late.

CHAPTER TWELVE

The Amazing, Silly and Nonsensical Efforts To Excuse Israeli Crimes and the Intrigues of the Jewish Lobby in America

Over the years, as a critic of Israel, I have been amazed—time and again—how otherwise intelligent people would be rendered absolutely useless intellectually when confronted with cold, hard facts about Israel and its misdeeds (and the word "misdeeds" is a rather mild way of describing Israel's outrageous behavior).

On one occasion, on my nightly radio broadcast on the Republic Broadcasting Network, I reflected on this pathetic phenomenon and actually gave my listeners a run-down on some of the rather bizarre responses I had received from friends and associates when I had pointed out some of Israel's crimes and provocations.

Here are some actual statements of fact regarding Israel that I made and actual excuses made on behalf of Israel that I received in response. They are certainly worth recounting. You'll be alternately amused and horrified by some of the idiotic and nonsensical responses—and every single one of these responses is rendered precisely as I heard it . . .

FACT: Israeli forces deliberately attacked the U.S.S. Liberty and murdered 34 Americans and wounded 171 others . . .

EXCUSE: Well, you know, the Jews are God's Chosen People . . .

FACT: Israeli intelligence knew in advance there were going to be the terrorist attacks on September 11 and never warned America . . .

EXCUSE: Well, the Jewish people really suffered during the Holocaust . . .

FACT: Israel staged terrorist attacks on U.S. installations in Egypt during the 1950s and tried to blame those terrorist attacks on Muslim extremists . . .

EXCUSE: When I was at Penn State, I had a room-mate who was Jewish and I get a Christmas card from her every year . . .

FACT: The Israelis have defied all international nuclear arms treaties and continue to build nuclear weapons, causing Saddam Hussein and other Arab nations to seek nuclear arms . . .

EXCUSE: I have a Jewish doctor and he and his wife are wonderful people. They've come to our home for dinner on several occasions. If you'd meet them, you'd see what nice people they are ...

FACT: Israeli intelligence plays a major role in the international drug trade, bringing heroin and cocaine into the United States . . .

EXCUSE: Some of my clients are Jewish people ...

FACT: Israel has a policy of torturing political prisoners . . .

EXCUSE: A lot of fine doctors and scientists and actors and writers and musicians are Jewish ...

FACT: Israel is a major player in the worldwide trafficking of women for use as sex slaves and in prostitution . . .

EXCUSE: Well, you know, Empire Kosher Poultry is owned by Jewish people and they've provided a lot of jobs for people in Central Pennsylvania ...

FACT: Judaism teaches hatred for all non-Jews . . .

EXCUSE: A nice Jewish couple used to own Schott's Department Store here in town. They were very friendly to Christians.

These were actual responses—excuses—that came from the mouths of otherwise intelligent human beings. But they certainly reflected the brainwashing that had been imposed upon them by the Zionist-controlled media in America. What madness!

Why is the media covering up the fact that the Jewish religion teaches that Jesus Christ is now in Hell boiling in his own body fluids?

If that's not "hatred," then I don't know what is!

If we're going to declare war on Islam for "hating Christianity" (which it doesn't, by the way), then we sure as Hell had better declare war on Judaism!

That's right. Let 'er rip!

CHAPTER THIRTEEN

Confronting Big Shot Politicians in Washington Over the Issue of Israeli Crimes & Jewish Intrigues

Now, at this juncture, as one famous American politician used to say: Let me make one thing perfectly clear: I don't buy the idea that American politicians are gods, people who—as some say—"must" be respected and treated with dignity "because they represent us in Washington"—or Harrisburg or Sacramento or wherever. No, these politicians are our paid public servants—or rather they are supposed to be "public" servants—and they are supposed to be answerable to the American people. And, of course, the fact is that these politicians often disregard American interests precisely because they are at the beck and call of the Jewish lobby.

It is rare that a politician will ignore the demands of the Jewish money interests and their well-heeled political action committees in favor of the general interests of the people at large. Money talks. It is as simple as that, and that constitutes a core of the Jewish problem in the American political arena. Jews have an immense amount of money at their disposal and do not hesitate to use it to advance their own political, religious and ideological agenda.

In any event, on a number of occasions over the years, living on Capitol Hill in Washington, when I had the opportunity to confront a number of American politicians for their subservience to Israel, I took those opportunities with relish. The politicians whom I victimized, so to speak, no doubt remembered those confrontations—perhaps as unexpected as they were—for a long time after.

Yes, I've had a little bit of experience taking on some of the bigshot politicians on their own turf, talking to them in ways that I am relatively sure that few others have.

The first such incident took place at Roland's, a well-known Capitol Hill grocery store on the corner of Fourth Street and Independence Avenue, SE. At Roland's, I often had occasion to see politicians various and sundry.

One of those in question happened to be Sen. Paul Simon (D-III.) who had been elected to the Senate with overwhelming Jewish support from across the country in defeating for reelection Sen. Charles Percy, a liberal Republican, who had been targeted by the Jewish lobby for his relatively mild criticisms of Israeli policy toward the Palestinians.

Senator Simon and I happened to be standing in line at the grocery store as I was buying *The Washington Post* which featured a headline relating to some Israeli atrocity in Lebanon. I laid the newspaper on the counter and speaking to the clerk—a Pakistani Muslim with whom I had

had previously had a number of lively conversations about Zionism—I said, “Look at this. These damned Israelis will never stop. But the only reason they get away with it,” I added, turning and staring down at Senator Simon, who stood about a head shorter than me, “is because all of these criminals over in Congress let them get away with it.” The clerk nodded his agreement and laughed, probably not recognizing his distinguished customer standing next to me whom I was staring straight in the eye. The senator looked perturbed.

But it was only years later that I discovered another reason why the senator probably was indeed perturbed. In a chance conversation with a Washington cabdriver—another Pakistani Muslim—the cabdriver mentioned to me (in a discussion of Jewish power on Capitol Hill) that he had once had Senator Simon as a passenger in his cab.

He asked the senator why he had declined to run for reelection and Simon told him, “You want to know the real reason. I’ll tell you why. It’s because of the Israeli lobby. I was always a firm friend of Israel and I was elected with strong Jewish support. But after I got elected to the Senate, I found that they simply wouldn’t let up. They were always coming to me and essentially demanding that I do things that they wanted done. And I just got tired of it.”

So perhaps—just maybe—that little incident at Roland’s grocery store remained in the senator’s mind. I’d like to think that it did. Even by that time, I would guess, Senator Simon—always hailed as a man of integrity (and now I do believe he was)—had probably had his fill of his erstwhile friends in the Jewish lobby.

On another occasion, right out in front of, again, Roland’s Grocery I saw none other than Sen. Bob Kerry (D-Mass.) who, many years later, became the Democratic presidential nominee in 2004. The senator was getting out of a convertible sports car and I said, “Hello, Senator Kerry. How much longer are you and the rest of Congress going to continue to do the bidding of the Jewish lobby?”

Kerry was surprised, needless to say, but he did a dramatic double-take and attempted to feign “shock” at my question, perhaps perceiving that this was the “required” response, especially, of course, in case there were any hotshot Jewish campaign contributors standing nearby! He said nothing and I saluted and went on my merry way. (Later I learned that Kerry himself is of partial Jewish extraction.)

On yet a third occasion, yes, right outside Roland’s Grocery, I encountered Sen. Carl Levin (D-Mich.), a Jewish devotee of Israel. Ironically, I had just returned from a giant protest meeting outside the Washington Hilton Hotel where the American Israel Public Affairs Committee, the lobby for Israel, had been holding its annual meeting.

At the protest, a friend of mine and I had attracted quite a bit of attention as my friend, a tall, lanky African-American, was holding high above the crowd (in a box labeled “Ariel Sharon”) a stuffed boar’s head which had adorned the wall of my office at the Liberty Lobby headquarters on Capitol Hill. The boar’s head had amused many of the anti-AIPAC protesters, particularly since many of them were Muslims and, as you know, boars—pigs—are considered unclean by both Muslims and Jews alike. So having given the boar the moniker of the then-Israeli Prime Minister was a particularly vicious double-whammy.

In any case, you guessed it, I just happened to have the boar’s head with me and as I passed by Senator Levin, I held it up and said, “Hello Senator Levin. Here’s Ariel Sharon.” He looked at the boar’s head and then nodded his own head, as if to say, “Yeah, yeah, I get your anti-Semitic rub, you Goy bastard!” And he moved on. Standing nearby was Reid, the popular attendant at the Capitol Hill Exxon. “You’re bad. You’re bad,” he said, shaking his head and laughing.

Another “project,” so to speak, involved Sen. Daniel Patrick Moynihan of New York, long known as a strident and aggressive voice on behalf of Zionist Imperialism and Jewish interests during his DIS-service as so-called “American” Ambassador to the United Nations and later in the Senate, during which he sounded more like “The Senator From Tel Aviv” than the Senator from New York.

Moynihan’s dressing down took place outside the rear entrance to his penthouse apartment at elegant Market Square in downtown Washington. As a friend of mine was driving me past the building, I spotted Moynihan coming down the street. He seemed to be walking upright, which was remarkable, since Moynihan often showed up drunk on the Senate floor—a fact well known in official Washington. I assumed that he was relatively sober at this time.

Seizing the opportunity and without explaining why, I directed my driver to “pull over. Right now.” My driver, Gregory Garnett—the same African-American lad who had hoisted the boar’s head at the AIPAC rally, by the way—was a bit surprised at the urgency of my tone and he did so, soon realizing what was afoot.

Leaning out the car window I addressed the senator who was walking hardly more than ten feet away: “Senator Moynihan!”

The senator stopped, turned and proceeded to tip his hat.

“I’m an Irishman—” I said, at which Moynihan smiled—but then I proceeded to strip the senator bare, telling him in sharp, but measured, tones: “However, Senator, I consider you a traitor to the Irish people. You are a long time shill for the Israelis. You are a Zionist warmonger, sir. I hold you responsible for the troubles that are facing the United States in

the Middle East and for what happened in New York on September 11. You should be ashamed of yourself, living safely here in Washington while your fellow New Yorkers died."

Moynihan's jaw fell.

As a "public servant" he felt he was beyond any form of criticism, never expecting that someone would dare to publicly upbraid him for his criminal betrayal of America's interests. Moynihan was not accustomed to having anybody ever speak to him in less than fawning tones, so it came as a particular shock that a well-dressed, and clearly intelligent and articulate American was giving him a public whipping.

Standing nearby, a young Black woman, dressed quite professionally, overheard the whipping of the senator and nodded at me, smiling, and saying, "You've got it right." Passing also was a young African-American male who gave me thumbs up saying, "Give 'em Hell!"

The senator proceeded to scamper away as we pulled away. I was chuckling, frankly, and my driver remarked with a grin, "The poor old man grabbed his heart," and I responded, "Good," and then declared bombastically (but sincerely): "He needs to feel the pain that thousands of innocent Christian and Muslim Palestinian men, women and children have felt the last 50 years. Maybe he will learn something. That's why life is all about: learning." (I explained to my driver the context of my remarks, referring to Israel's mistreatment of the Palestinians.)

Ironically, I told my driver, Moynihan had been a longtime friend of the Kennedy family. I went on, saying, "The truth is that the Kennedys hated Jews and had none in their inner circle. They only allowed a few Jewish hangers on. So Moynihan knows better. That's why his betrayal of his heritage is so shocking. He knows who did in the Kennedy brothers and he energetically serves the Jews in the most slavish fashion."

For all intents and purposes, I had given the old lush an intellectual version of the tried-and-true Israeli strip-and-whip torture treatment—the same kind of treatment that Moynihan endorsed the Israelis levelling against Arab men, women and children for years.

I stripped the old fool down bare and exposed him for the big fat floppy drunken phony that he was—nothing but a buffoonish clown who spent the last half of his life shilling for the Jews and the state of Israel—and making a pretty penny doing it.

As I told another friend, reflecting upon this amusing event: "We've got to take these politicians to task for selling out to the Jews. If we strip 'em and whip 'em good and hard, maybe the politicians will start looking out for the people. The politicians think we're afraid of them, but we're not. We've got to cut them down to size and let them have it. Otherwise they'll continue to shill for the Jews just like Pat Moynihan."

To hand-wringers and limp-wrists who were shocked to hear how I had addressed the senator, I noted that I did nothing illegal, made no threats, and spoke to Moynihan in a normal tone of voice. There were no implied threats. "It's called the First Amendment," I reminded them. However, I know Moynihan's Jewish masters would have liked to put an end to that, too. They didn't want Americans to be able to object to their misdeeds or to chasten their pet terriers like Moynihan.

Incidentally, it's probably worth nothing, in reference to the Kennedy family and the Jews, a story that was told to me by my late friend, veteran journalist William J. Gill.

A very-well-connected American of Irish extraction, Gill had been a good friend of a well-known Irish American labor union leader in Pennsylvania who was, in turn, a close personal and political associate of the Kennedy family. For several years in the mid-1960s, the labor leader had continually said to Gill—a hard-line traditional conservative who frankly hated the Kennedys because of their liberalism—that he would dearly love to get Gill together with Bobby Kennedy.

"Bill, you and Bobby would hit it off big-time," the labor leader told Gill. "Bobby hates the Jews as much as you do. In fact," he said, "anytime we're out in public, in a restaurant or whatever, and Bobby is talking about the Jews, he refers to them as 'the liberals.'" In retrospect, Gill told me with a laugh, "Maybe the Kennedys weren't so bad after all."

True story. Not something that the Kennedy family would like memorialized, but very true.

The collective point of this assembly of anecdotes relating to my various encounters with politicians is that, given the opportunity, I've exercised every chance I've had to openly and candidly and discuss controversial issues not just in letters to the editor and in newspaper articles and on radio broadcasts, but directly with the politicians who have been responsible for some of the disastrous and tragic policies that I have so loudly objected to.

The lesson to be learned for all Americans from my own experiences described here is that we should have no fear of OUR public servants. They are responsible to us. If they are not, we will use all means at our disposal to make them responsible to us.

Otherwise the politicians can expect the American people—in the end—to rise up in their righteous might and set things straight. And that is the way it should be.

No single special interest group—no matter how powerful or wealthy—should have the right to determine America's future, even if that special interest group perceives itself to be "God's Chosen People."

America's Generals Speak Out . . .

Although many have written and spoken about Jewish power in our world today, those who understand it best are those non-Jews who move in the higher circles. Among them have been respected American military leaders whose views on these matters have been hidden from the American public. In that regard we refer to the remarkable 2000 book, *The Jewish Threat: Anti-Semitic Politics of the U.S. Army* by Joseph W. Bendersky. Some relevant quotations from the book follow:

General George V. Strong, Chief of Military Intelligence (1942-1945) was the most powerful intelligence figure in Washington and an influential opponent of opening Palestine to Jewish refugees. Strong even attempted to get the secretaries of state and war to prevent meetings and demonstrations by American Jews on the Palestine issue.

Between the 1930s and 1980s [General Albert C.] Wedemeyer believed that Jews constituted a serious threat to America's national interests. His "Top Secret" reports in 1948 strongly opposed the creation of Israel as endangering national security and condemned an insidious Jewish manipulation of the American government and public.

Generals Charles A. Willoughby, Edward M. Almond, [General Douglas MacArthur's top commanders] belonged to the clique of retired prominent generals known as the "Secret Americans" struggling against alleged insidious Jewish forces undermining America and the West. . . . Stratemyer became a prominent promoter of Jewish conspiracy theories in the 1950s.

Marine Corps General Pedro del Valle believed that an "invisible government" of international Jews controlled America and worked in conjunction with their co-conspirators in Russia. As late as 1962 he still emphasized the significance of *The Protocols of the Elders of Zion*.

General George S. Patton, Jr. believed that Jews were conspiring to undermine him and implement Communism in Europe. [For more on the little-known story of Patton's struggle with the Jews after World War II, see Ladislas Farago's 1981 book, *The Last Days of Patton—MCP*]

CHAPTER FOURTEEN

What One of the World's Richest and Most Powerful Individuals Told Me About the Reality of Jewish Power . . .

It is one thing to read and write about Jewish power but it is another thing altogether to experience it, at its highest levels, first hand. While, in my own limited career in the public arena, I have tangled with Jewish agitators—representatives of such anti-American (really, anti-human) outfits as the Anti-Defamation League and the Simon Wiesenthal Center, among others—the truth is that there have been powerful public figures (politicians among them first and foremost) who have dealt directly with the intrigues of the international Jewish elite. In 1987 I heard—in person—from one of the most famous people on the planet her own description of the impact of Jewish power on her own considerable power. Here's the story . . .

This story, in some respects, will come as a shock to those who prefer to worship the myth that Jews are no more influential politically and financially than other groups on our planet today. However, this is first-hand testimony as related to me by someone who truly knew the score.

In the late 1980s, the weekly populist newspaper for which I was a correspondent, *The Spotlight*, featured a series of disturbing articles detailing how the international plutocratic interests—working through the Reagan administration and the CIA (and Israel's Mossad)—were working to dislodge Ferdinand Marcos as ruler of the Philippines. The reason was that Marcos was refusing to knuckle under to the plutocratic elite, refusing to allow his national policies to be dictated by the powers-that-be. In addition, Marcos was in control of a massive gold treasure that these interests wanted for themselves.

In fact, as *The Spotlight* reported, Marcos' vast personal wealth was as a consequence of his having procured a substantial portion of a gold hoard accumulated by the Japanese during World War II, as the Japanese looted the Asian nations that they conquered. In short, Marcos' wealth did not come—contrary to reports by the Jewish-controlled "mainstream" media—from embezzling money from his nation's treasury or from U.S. foreign aid to the Philippines.

As it was, Ferdinand Marcos became aware of the truthful reportage by *The Spotlight* and its chief correspondent, the inimitable and unrivaled Andrew St. George, and later invited St. George to visit with him at the Marcos family home in exile in Hawaii.

Not only did Andrew have the pleasure of spending time with the Marcos family at their villa in Honolulu, but our publisher, Willis Carto, and I myself—on other occasions—did likewise.

In fact, I spent an entire very memorable day at the Marcos home, mostly in the company of Imelda, who is quite the charmer and who was justly known as "the most beautiful woman in Asia." And although the president was quite busy, he took time off to stop by for a few minutes and said, quite pointedly, "Thank you for all of the good work that *The Spotlight* is doing. We have appreciated it very much."

And it was for good reason that Imelda told me—in utmost candor but quite casually and with some reflection—that "As long as we were in good standing with the Jewish people in New York, everything went well for us. But when they turned against us, everything fell apart."

This is *exactly* what she said to me that day in April of 1987 as we sat on her veranda overlooking the Pacific sharing a box of chocolates.

And I can tell you that although I certainly knew of the immense power of international Jewry, her comment sent chills down my spine.

Here was one of the wealthiest and most powerful people on the face of the planet telling me in no uncertain terms that it was—well—the Jews, who had brought about the demise of the Marcos regime.

When Imelda referred to "the Jewish people in New York," she didn't mean the diamond district rabbis, or the Fifth Avenue furriers, or the Orthodox butchers in Brooklyn or the pawnbrokers in Harlem. No, she meant the international banking houses of the Rothschild Empire.

And it should be pointed out—in light of the ongoing financial scandal that is creating such havoc in the American system—that *The Spotlight* specifically named Maurice "Hank" Greenberg, the now-infamous figure behind the AIG insurance giant, as one of the key behind-the-scenes players in the conspiracy to destroy the Marcos family.

And it likewise is no coincidence that Zionist hard-liner Paul Wolfowitz, who later rose to fame as one of the "neo-conservatives" in the George W. Bush administration, pushing for the war against Iraq, was also one of those acting against Ferdinand and Imelda Marcos.

One final note about Mrs. Marcos and her famous "shoe collection." Contrary to the lies of the Zionist-controlled media, the fact is that most of the many thousands of shoes held in her famous closets at Malacanang Palace in Manila had actually been gifts to her from the Philippine shoe industry. She told me this herself.

It seems that virtually every time one of the shoe companies brought out a new line, they would send the First Lady samples in every color. Many of the shoes didn't even fit! But it would have been unseemly, of course, for the First Lady of the republic to be discovered dumping the shoes in the palace trash, so consequently they were put away—only to be discovered when the palace was over-run after the CIA- and Mossad-directed *coup d'état* that forced the Marcos family into exile and



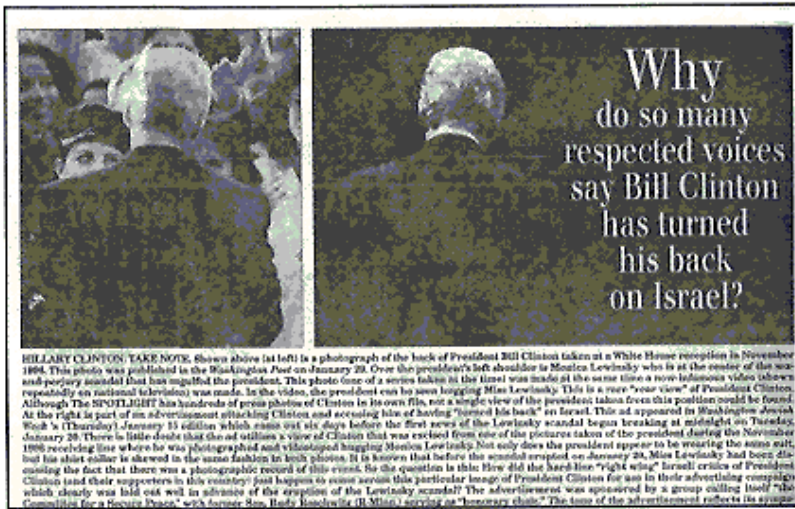
During his visit with former Philippine President Ferdinand Marcos and his wife Imelda in exile in Hawaii, Michael Collins Piper learned from Mrs. Marcos that the CIA station chief in Manila had tried to trick the Marcos into allowing their grandchildren to leave the Marcos palace when it was under siege. Mrs. Marcos refused to allow the children to depart, for she was convinced that when the children left that the CIA would have given the signal for the assassination of her and the president. These are just some of the realities of global affairs that only highly-placed people such as the Marcos can fully understand.

made into a sensational cause celebre by the worldwide media, which used as "evidence" the claim that somehow the Marcos's had embezzled billions from their nation's treasury, when nothing, as we have seen, could be further from the truth.

And just for the record, the day I visited Imelda she laughingly pointed out to me that she was wearing a \$10 pair of sandals she had purchased at a chain discount store.

So although Imelda's now-legendary shoe collection was well known to every man, woman and child who opened a newspaper or a magazine everywhere across the globe, the subject of countless comic monologues on television and caricatured in cartoons for weeks on end, hundreds of millions of people all over the world knew absolutely nothing about the vast gold treasure that was the real source of their wealth.

Thus, utilizing lies and disinformation, the American media made villains of the Marcos family just as they have made villains of so many others who have stood up to the Jewish elite, in one form or another, for the past century. It is a fact of political life that cannot be denied, any more than one can deny the preeminent role of Jewish influence in the mass media—and in our world—today.



Shown above is a reproduction of a display that Michael Collins Piper prepared for the February 23, 1998 issue of *The Spotlight* (a copy of which was later privately given to Bill and Hillary Clinton, as described in the chapter which follows). At left is a photograph of the back of President Bill Clinton taken at a White House reception in November 1996. This photo was published in *The Washington Post* on January 29, 1998. Over the president's left shoulder is Monica Lewinsky who was at the center of the sex-and-perjury scandal that had engulfed the president. This photo, one of a series taken at the time, was made at the same time a soon-to-be-infamous (but never publicly-seen) video of the president, hugging Lewinsky (shown repeatedly on television) was made by the White House staff. These images both feature a rare "rear view" of Clinton. Although *The Spotlight* had hundreds of press photos of Clinton in its file, not a single view of the president taken from this position could be found. At the right is part of an advertisement attacking Clinton and accusing him of having "turned his back" on Israel. This ad appeared in *Washington Jewish Week's* (Thursday) January 15 edition which came out six days before the first news of the Lewinsky scandal began breaking at midnight on Tuesday, January 20. There is little doubt that the ad utilizes a view of Clinton that was excised from one of the pictures taken of the president during the November 1996 receiving line where he was photographed and videotaped hugging Lewinsky. It is known that before the scandal broke on January 20 that Lewinsky had been discussing the fact that there was a photographic record of this event. So the question *The Spotlight* raised was this: How did the hard-line "right wing" Israeli critics of Clinton (and their supporters in the United States) just happen to come across this particular image of Clinton for use in their advertising campaign which clearly was laid out well in advance of the eruption of the scandal. The advertisement was sponsored by a group calling itself "the Committee for a Secure Peace" and reflected the views of the forces surrounding neo-conservative publicist William Kristol who was the first journalist to have publicly mentioned that there was an impending scandal involving the president and a White House intern. It is no wonder that President Clinton and First Lady Hillary Clinton privately admitted to a friend that they believed that *The Spotlight's* expose was very much on target and that it was indeed the "right wing" supporters of Israel who were responsible for generating the Lewinsky scandal.

CHAPTER FIFTEEN

Bill and Hillary Dare to Speak Out (Although Privately)

Considering the fact that Ferdinand Marcos and Imelda were one of the great "power couples" of the 20th Century, it's probably appropriate to memorialize here (for the record) my own indirect experience with one of the other great power couples—Bill and Hillary Clinton—as it relates directly to the same topic: Jewish power.

My "encounter" (as it were) with the Clintons came about at precisely the time when the infamous Monica Lewinsky scandal was raising havoc with the Clinton administration. Needless to say, I was watching the story closely.

The direct consequence of it all was that, in the end, I had the satisfaction of knowing that Bill and Hillary Clinton personally agreed with me (and what I had written about the topic).

Bill and Hillary are not likely to acknowledge the factual foundation of this story, but then, again, I understand why. They are still both very much in the forefront of the global political arena and still very much reliant upon a large degree of Jewish influence (and money) to advance their own personal agendas. In any event, here is the story . . .

The record shows that at least six days before the first news of the Lewinsky scandal began breaking in the broadcast media at midnight on Tuesday, January 20, 1998, an advertisement appeared in the January 15 edition of the respected *Washington Jewish Week* newspaper accusing President Clinton of having "turned his back on Israel."

What made the advertisement so striking was that it used a rear view of President Clinton (first captured on video in 1996) that had never been published but which, in the wake of the Lewinsky scandal, became very familiar. It was a view of the president, his back to the camera, clearly taken from the video in which he was seen hugging the soon-to-be infamous Miss Lewinsky when she was in a receiving line at the White House some two years before. Miss Lewinsky had known of the existence of this video and bragged about it among her associates prior to the time that the scandal broke.

So clearly, Clinton's critics among the pro-Netanyahu forces in the United States—who sponsored the advertisement—were already aware of the fact of the Lewinsky-Clinton liaison and, more significantly, of the fact that it was soon to be unleashed upon the president.

That it was one of Netanyahu's key American partisans, the aforementioned William Kristol, who was first to announce the impending scandal is clearly no coincidence.

At the time, I published the story of the evidence of the Likudnik role in the Lewinsky scandal in the February 2, 1998 issue of *The Spotlight* newspaper, reproducing the “rear view” of Clinton from the videotape (as published in newspapers all across the United States) side-by-side with the same rear image as utilized in the Likudnik propaganda campaign against the president.

This *Spotlight* story came as a follow-up to an earlier story by this author in that newspaper’s issue of February 9, 1998, outlining other previous indications of Israeli-Likudnik orchestration of the scandal.

Shortly after the publication of these stories that critics labeled as “conspiracy mongering,” a friend of the author—who also just happened to be an old Arkansas political friend of President and Mrs. Clinton—passed on the *Spotlight* stories to persons whom he described as “my friends” and then—after those friends reviewed the material—told the author: “I think you’re right. And my friends think you’re right. But we’ve never had this conversation.”

And in case you haven’t figured it out, those “friends” who saw my writings and concurred with them were . . . Bill and Hillary Clinton.

It’s probably appropriate to mention, too, that during the Lewinsky affair I ran into the Clintons’ old friend, James Carville, who was one of my neighbors on Capitol Hill. There was nobody nearby so I felt comfortable in making a few remarks out of the carshot of the press. “Mr. Carville,” I bellowed, hailing the man, who turned, smiling. I then declared: “Everybody knows that the right wing in Israel and its allies in this country are promoting the Lewinsky affair and the impeachment of the president. You know it and I know it.”

Carville looked around to make sure no one was listening and then he giggled. He was clearly startled that someone had said such a thing publicly. I continued: “Why isn’t anybody saying this? Why aren’t Bill and Hillary standing up to the Israelis and bringing this into the public arena?” And Carville giggled again. But he wouldn’t comment, for obvious reasons. He simply continued to giggle and I dismissed him with a wave of my hand, shaking my head as he scurried away.

Imagine it: James Carville—Mr. Motormouth—speechless for the first time in history. Now anyone who knows Carville from television knows he is one who is ready to argue and relishes it. But he wouldn’t argue. He knew the facts were right on the mark.

And so it was that several weeks later I learned that at precisely the time I had met Carville he was actually preparing to go to Israel to fight the forces opposing Israel’s right-wing prime minister, Binyamin Netanyahu, on behalf of Bill and Hillary Clinton. No wonder my remarks unnerved him so. I had hit too close to home!

CHAPTER SIXTEEN

Today’s Russia and the Jewish Problem: An “American Nationalist Anti-Semite” Gets a “Big Hello” in Moscow

To be perfectly honest, as an old-fashioned anti-communist out of the Cold War (not having known any better, in retrospect, I suppose), I never had any desire to visit Russia. But in January of 2002—well after the collapse of the Soviet regime—I was invited to come to Russia.

And I must say that I left that country with a full understanding of what the character in the film, *The Russia House*, played by the inimitable Sean Connery—portraying a British expatriate long ensconced in Russia—meant when he declared with fervor: “I love Russia.”

That trip to Russia was remarkable, to say the very least, and considering the fact that Moscow was once the global capital of the Jewish Communist Internationale, the experience was one that will live with me to my dying days. And it ended, as you’ll see, on a particularly interesting note . . .

On that visit to Russia I had the distinct honor—and unique opportunity—of being one of a handful of Americans to address some 200 people who convened in Moscow for the First International Conference on Global Problems of World History.

The conference was co-sponsored by the Moscow-based Encyclopedia of Russian Civilization, chaired by Dr. Oleg Platonov—one of Russia’s most distinguished nationalist theoreticians—and by the Washington, D.C.-based bimonthly journal of nationalist thought and history, *The Barnes Review*, of which I was one of the founding editors.

Quite an assembly it was: among the speakers with whom I was privileged to share the platform were some of Russia’s most highly regarded intellectuals, along with a host of others representing nations from Bulgaria to Serbia to Austria to Switzerland and beyond to Morocco and even Australia. My longtime friends, Dr. Fredrick Toben of the Adelaide Institute, famed American political maverick, Dr. David Duke, and revisionist scholar, Juergen Graf, a good and decent man—a Swiss national who had been forced into exile after being convicted of “Holocaust Denial” in his native land—were among those on hand.

Scholars and gentlemen all—learned academics and researchers who dared to stand up and speak out on hotly controversial political topics—even including the long-hidden ethnic origins of Bolshevism—in a global capital in which terror once ruled the day, just a few miles from the site of the dreaded Lubyanka prison where dissidents were tortured and murdered for doing precisely what we were doing in Moscow

that winter weekend. And I should note this: the conference was held on the campus of the Humanitarian Social Academy—the school where, for generations, Russia's long-ruling Communist Party elite sent their children for training and indoctrination.

Imagine what a remarkable experience that was, and honestly chilling, quite frankly, to consider what others before me—standing in perhaps the same place, speaking out—had suffered as a consequence.

Never will I forget that moment when those assembled remained in silence for a full minute—a very long and highly emotional minute—prayerfully, and yes, tearfully—remembering and honoring the victims of the Bolshevik monsters who tried, but failed, to destroy the spirit of Russia and her people. Scholars, scientists, academicians and a few simple wordsmiths such as myself gathered together to stand in united opposition to “Globalism”—an age-old term that refers to the Jewish would-be construct for world supremacy: the New World Order.

Concluding the conference, the assembled delegates unanimously and enthusiastically approved a resolution—drafted by famed Russian international legal scholar Mikhail Kouznetsov—identifying Zionism and Talmudic Judaism as the driving force behind Globalism, urging worldwide unity among peoples in opposition to this insidious cancer.

In the end, we all convened for a wonderful banquet of great fellowship—hands across the water. There, many of us stood up and gave energetic toasts. Here was the precise wording of my toast on January 27, 2002, as I wrote it down and passed on to my friend, that titanic revisionist historian, Juergen Graf, for translation into Russian:

During the 20th century, Jewish plutocrats, Jewish communists, Jewish arms dealers and Jewish war-mongers divided the peoples of Russia and America and Germany and Britain—the entirety of civilization—unleashing a devastating global conflagration in which tens of millions died.

During the 21st century, let the Russian people join with the American people and all of the West and together hold out our hands to the peoples of Africa, Asia, the Middle East and Latin America and with them stand united against those satanic monsters who created such misery for us all.

Let the 21st century bring an end to Jewish tyranny!

And I must tell you my toast was greeted with an energetic roar, particularly from the dynamic Boris Mironov, former press secretary to ex-Russian President Boris Yeltsin, with whom he had broken. I was delighted by his energetic “Da!” (that is, “Yes!”) in response to my toast.

After the conference I journeyed to downtown Moscow where I settled in for several days at the Hotel Moscow, once the hotel where visiting Communist Party functionaries from across Russia and around the world stayed when visiting the Soviet capital. The grand old hotel was near Red Square where I visited the tomb of Lenin—a remarkable memory for me for all time.

And I cannot help but recall when I came across an old lady selling books near Red Square—including a Russian translation of Adolf Hitler's *Mein Kampf*, which I secured as a souvenir. I had met the very nice lady at our conference and we recognized one another and exchanged friendly smiles and greetings, although neither of us spoke the other's language. Several folks—Russians—were speaking with the lady as she and I had exchanged our regards and they were looking over their shoulder at me, eyeing me somewhat suspiciously.

But I heard the lady, speaking in Russian (of course) to her friends, evidently explaining who this burly American was. And then she used the phrase, referring to me, smiling at me as she spoke, describing me, reverting to English, as an “American nationalist anti-Semite.”

At that instant the faces of her friends exploded in bright smiles and several of them came over to me, shaking hands and saying, in English, “Welcome to Russia.”

What a moment!

When I returned from Russia I was accused by Jews of being a “Stalinist” and a “Russophile” when, for the previous twenty years they had been calling me a “Nazi” and an “anti-Communist extremist.”

Actually, my views hadn't changed at all.

I was still the same supporter of social justice and human rights and the critic of both Communism and Super Capitalism and Corporate Imperialism I had always been.

Now, not surprisingly, the war-mongering Jews were mad as Hell that I—and other free-thinkers from around the world—participated in an international peace and social justice conference in Moscow.

The Jewish Elite simply could not stand the thought of a phenomenal and ground-breaking international conference such as this taking place: like-minded peace advocates and patriots from all the face of the planet gathering under one roof.

It scared them.

And it should have.

People of all races, creeds and colors were reaching out and joining hands—united—against the International Money Power. We declared in no uncertain terms that we wanted to smash the would-be Jewish Imperium that is popularly known as the New World Order.

CHAPTER SEVENTEEN

Israel lobby behind Iraq war plan

Khaleej Times 3/12
By Syed Qamar Hasan

ABU DHABI — Prominent American journalist Michael Collins Piper has said that there is sufficient evidence to confirm the fact that the Israeli lobby was the major force driving Americans to war against Iraq. Speaking at the Zayed Center for Coordination and Follow-Up in Abu Dhabi, Mr Piper warned the international community that the Israelis would take advantage of the war and would possibly deport Palestinians, in pursuance of their policy to create 'Greater Israel.' Author of the acclaimed 'Final Judgment' which



MICHAEL COLLINS PIPER

assassination of John F Kennedy, Mr Piper denounced what he described as the policy of double standards being followed by the US government in dealing with the Iraqi issue. He called upon the interna-

tion inflicted upon the Palestinians by Israel. He said that the Americans were now convinced that any cooperation Saddam Hussein offered to the United Nations in getting rid of weapons of mass destruction would not satisfy President George W. Bush. Criticising the American bias in favour of Israel, Mr Piper said: "President Bush seems to be driven by Christian fundamentalism and strong influence of the Jewish lobby."

He cited the 1983 Capitol Hill incident when a 22-year old Israeli Jew strapped himself with explosives and threatened to

section," he said. He also said that the Anti Defamation League was being in glove with Mossad and was functioning as an information gathering outfit for the Israeli spy agency. "Several of the harsh reports in the US media about Saudi Arabia were taken verbatim from a 49-page White Paper issued by the League. He blamed Israel for the three major crises US politics faced during the latter half of the 20th century. He said the assassination of John F Kennedy, the Watergate scandal and the Monica Lewinsky affair had all been consequences

U.S. scribe urges concern for Palestinians

Piper denounces U.S. double-standards in dealing with issue of mass destruction weapons.

By A Staff Reporter

ABU DHABI — A prominent American journalist has called upon the international community to show more concern to the deprivation, indignity and destruction inflicted upon the Palestinian people. In a lecture at Zayed Centre for Coordination and Follow-up, Michael Collins Piper, described Israel as a "self-destructive" nation. On the possibility of deporting the Palestinians outside their homeland, he said this "is likely to be the Israeli policy if American attacks Iraq." This is a part of the Israeli strategy for building Greater Israel, he added. Piper provided enough evidence to show that the Israeli lobby is playing the major role in the

destruction weapons issue. He said the "American citizen is convinced that whatever be the cooperation of Saddam Hussein, it will not satisfy President Bush." Regarding the notorious book on Protocols of Zion's Elders, he said the "Jewish conspiracy is not a mere theory but a real fact." Piper criticised the American bias towards Israel and suggested that the "President Bush seems to be driven by Christian fundamentalism." He added that no mention was made on the efforts of Israel to develop a bomb which would eliminate the Arab race. Piper demonstrated in detail the Zionist influence on the American media through a handful "elite of rich and super rich Jewish families." Among the



Michael Collins Piper

1983, who was found to be an Israeli Jew, 22-year-old Israeli Rabinowitz. This story, headlined, was buried in the local news sec-

tion. He also said that the Anti Defamation League was being in glove with Mossad and was functioning as an information gathering outfit for the Israeli spy agency. "Several of the harsh reports in the US media about Saudi Arabia were taken verbatim from a 49-page White Paper issued by the League. He blamed Israel for the three major crises US politics faced during the latter half of the 20th century. He said the assassination of John F Kennedy, the Watergate scandal and the Monica Lewinsky affair had all been consequences

في محاضرة بمركز زايد مفكر أمريكي يتهم اللوبي الصهيوني بالهيمنة على العالم

وكان ان رابطة محاضرات التي تعتبر اليوم جزءا من الامانة الموالية لاسلام أمريكا في وراء الحملة التي قادت فيها كثير من الامم الامريكائية ضد العربي وشكل خاص العربية السعودية في احداث 11 سبتمبر مثل انه وعلى الرغم من ان العنقري لجمهوريات الشرق وقراء الصحف لا يعرفوا العديد من الهيمنة السعودية في وسائل



المتكلمة وذات الصالحات المتكلمة تسيطر على وسائل الاعلام الكبرى في الولايات المتحدة وتسيطر على الشائعات على وسائل الاعلام عبر لوظائفها لاراعاء وسلي عدة ائمة حول تخصيص الامم الامريكائية جانب اسرائيل مستقلا في هذا السياق بالتفجير الذي وقع سنة 1983 في مبنى التايبينول الامريكائي وهو الخبر الذي ذكر بشكل عاجل في كتوري الصحف الامريكائية ولم يعرف معظم الامريكائين ان المكسب في ذلك

المؤامرة اليهودية ليست نظرية بل امر واقع متفكها الانصياح الامريكائي لاسرائيل قاتلا ان ما يقوم به الرئيس الامريكائي جورج بوش يدفع الى الاعتراف بأنه صهيوني متخصب حذونه الامريكائية المسيحية وانما حكم يهودها السياسة الامريكائية والامسك له لا لخدمة في الامارة الامريكائية يتره ان الامم الامريكائية تقسو عليه هذه الامم الامريكائية متخبرا الى اثناء مؤامرات اسرائيل تقوم بتطوير التقنية العنقوية التي

تطالب الفكر امريكائي متابعين اجتماع لثبات الامريكائية قبل وتعتبر سماع التسوق اسرائيل تهيم الامريكائية في امريكائي مركز زايد رابطة امريكائية خطط لرحيل امريكائيين او الامم الامريكائية في امريكائي

No, They Don't Hate Us: My First Visit to the Arab World

During the first week of March, 2003—just before the U.S. invasion of Iraq—I journeyed to the farthest corner of the Arab world where, on March 10, I was the featured lecturer at the Abu Dhabi-based Zayed Center for Coordination and Follow-Up, the scholarly international public affairs forum established in 1999 under the auspices of the 22-member League of Arab States.

I traveled to Abu Dhabi, the capital of the United Arab Emirates, as the invited guest of the Zayed Center, which was chaired by Sheik Sultan Bin Zayed Al Nahyan, deputy prime minister of the UAE and son of the nation's president, Sheik Zayed Bin Sultan Al Nayhan whose family has been prominent in the region since the 1700s.

The Center's executive director was the noted author, Mohammed Khalifa Al-Murrar, who supervised a large, highly professional staff drafted from throughout the member states of the Arab League.

Although the Zayed Center had hosted a wide-ranging array of speakers from throughout the world—more than two hundred at this juncture—only a handful had been Americans; they included: Former US Congressman Paul Findley (R-Ill.), two retired US ambassadors, former Secretary of State James Baker, former Vice President Al Gore, and ex-President Jimmy Carter.

Of the Americans, I happened to be the first American journalist accorded the honor of speaking at the Center.

Among those attending my lecture were leading Arab world diplomats and intellectuals, as well as figures from the international diplomatic community in Abu Dhabi, including the ambassador from Germany who greeted Piper following the lecture.

Coverage of the lecture appeared in such major English-language Arab world publications as *Gulf News* and *The Khaleej Times*, and in Arabic-language newspapers throughout the Middle East and Europe.

Evidently word about the lecture spread fast: the day following my lecture, numerous foreign embassies contacted the Zayed Center requesting transcripts of my address.

Many Americans have never heard of Abu Dhabi. Abu Dhabi is the chief province (and the capital) of the United Arab Emirates (UAE), the federal of seven small oil-rich sheikdoms at the southeastern tip of Saudi Arabia on the Persian Gulf. Hardly more than a small town even just 30 years ago, Abu Dhabi is now one of the most modern cities on the face of the planet. It's a remarkable sight to behold and in many ways it's quite reminiscent of our own San Diego in California!

When Michael Collins Piper was in Abu Dhabi, the capital of the United Arab Emirates (UAE), as the invited guest of the Zayed Center for Coordination and Follow-Up, the official think tank of the League of Arab States, Piper's lecture, on the topic of American media bias in favor of Israel, received highly favorable news coverage in the Arabic and English-language press in the Middle East.

A very popular ruler, Sheik Zayed, used Abu Dhabi's immense oil riches—which imperial Israel would love to claim for its own—to not only build a world showplace, but also to advance his nation's domestic economy, providing social services and educational opportunities for his people. Abu Dhabi and the UAE are also leading foreign aid donor to nations of the developing world, particularly in Africa, and key players in the affairs of the Arab world. In fact, it was the UAE that made the controversial suggestion that Saddam Hussein of Iraq step down in order to forestall the second American war against Iraq.

Although Abu Dhabi's culture is very conservative and adheres to the traditions of Islam, the nation is "wide open" to Western consumer goods and even to Western broadcast and print media and not hostile to America or Americans, contrary to the image that the American media monopoly might parlay. Although, of course, I would temper that by pointing out that the people of Abu Dhabi—as in the rest of the Arab world—do have (and rightly so) serious concerns about U.S. policy toward the Palestine problem and the Arab world in general.

Many Americans will be particularly interested to know that even in the Arab world there is knowledge of—and concern about—the power and intrigue of the privately-controlled U.S. Federal Reserve money monopoly. Following my lecture at the Zayed Center, one young researcher actually quoted a famous American study of the Federal Reserve and asked for my comments. I can't imagine being asked such a question by an American student.

This was an auspicious time for an American to travel to the Arab world, just days before George W. Bush launched the invasion of Iraq. But my reception was tremendous. It was the journey of a lifetime. From the highest-ranking diplomats and government officials to the taxi drivers, the people were warm and friendly. The Arab people take great pride in their hospitality, and, frankly, they are especially pleased to be able to play host to Americans whom they know are sympathetic to their cause.

The Arabs know that Americans who dare to speak out about the power of the Israeli lobby are subject to smear, boycott, harassment and intimidation, so they have a particular respect for those Americans who risk being subjected to the consequences. At no time did I sense any hostility from anyone anywhere. I felt quite comfortable.

The people I met with during my trip were delighted to learn that there is an independent media voice such as *American Free Press*, one which brings an "alternative" point of view to that which appears in the big media in America. They were very interested in sample copies of AFP and the special "mini" AFP that I brought along for their review. The Arabs are most conscious of the control of the big media by Zionist

financial influences and of the impact on the media by groups such as the Anti-Defamation League (ADL) of B'nai B'rith. So they are pleased that there is an intelligent slice of free thought in America today.

During the time I was in the UAE, the American government issued a warning to Americans not to travel in that country due to possible "dangers of terrorism." Many people asked me if I was afraid to be there. Actually, not at all. In fact, the only threat of any definitive kind that I know that I faced while in Abu Dhabi came from the U.S. government—my own native country.

Following my presentation at the Zayed Center, some intellectual thug from the U.S. Embassy in Abu Dhabi called the Center and complained about my appearance there, demanding to know why they had invited somebody from that infamous American newspaper, *American Free Press*, to speak and express my opinions.

At the time, the Center laughed off the complaint, particularly since the Center itself had been subjected, in the past, to heavy-duty media smear campaigns orchestrated by the ADL and the Simon Wiesenthal Center. (But, as you'll see, that wasn't the end of the matter.)

So here's the point: I find it telling that the rulers of the United States—my country—who were on the verge of launching a brutal war against the Arab people of Iraq in the name of "fighting for democracy and freedom," yet an official of my own nation would dare tell my Arab hosts that they had no right to sponsor a speaker such as me.

This was not only an insult to the national sovereignty of my hosts, but it was also an affront to my First Amendment right—as an American—to speak out and exercise a liberty that American authorities were constantly saying was being violated by Saddam Hussein and other leaders of the Arab world.

Despite all the lip service by the American government to the concept of "freedom," that freedom seems to stop when criticism of Israel or U.S. policy toward Israel is concerned. What utter hypocrisy.

And consider this: you will recall that, earlier in these pages, I recounted my own mother's concern for my safety while in Abu Dhabi. In fact, the danger I faced was not from the native people, but from the very government that purports to represent me. And that's another reason we need a Second American Revolution—to free the people of the United States from the grip of these bastards.

(You'll forgive my lapse into vulgar Talmudic-style language, but that relatively innocuous term is probably the most gentle way to describe the criminals who control the nation that I love so much.)

Earlier I mentioned that the vile action by the U.S. Embassy was the only "definitive" threat that I faced while in Abu Dhabi, but, for the his-

torical record, I did have a strange experience while there which suggested to me that my hotel room had been entered, on at least two occasions. To go into the details (which I have outlined both publicly and privately on a number of occasions) would probably confuse the matter, but suffice it to say that I am fairly certain that my hotel room was illicitly entered and that I was subjected to a subtle threat. And I don't think it was from some "evil Muslim."

Pointing out the fact that the Israeli intelligence services have been known for their intrigues in Abu Dhabi (not to mention elsewhere in the Arab world), I will leave it up to the reader to guess whom I believe was responsible for what happened.

In any case, while in Abu Dhabi—which is a very international city, in the classic sense—I encountered people from all over the Arab world, not just residents of the UAE. So was able to get a good solid sampling of international opinion within the Arab world.

Although there are now and always have been, differences of opinion between various Arab leaders and Arab states, one finds one thing which, I think, is consistent in their point of view (both then and now, some eight years later): that is, that the "new" United States—as it ventured on a course of global imperialism—had proven to be a big disappointment to the people and leaders of the Arab world.

Despite the long-standing so-called "special relationship" between the U.S. and Israel, which Arab leaders have always had to contend with, they had still nonetheless worked to maintain good relations with the U.S. It's been a difficult balancing act for them, in many respects, and it's now proving even more thankless than ever in light of the immense anti-Arab and anti-Muslim bias in the American media.

Unfortunately, the Arab leaders now recognized that the growing strength of the hard-line "neoconservative" Zionist bloc within the Bush administration (exemplified by Paul Wolfowitz and Richard Perle) and within the ranks of the Republican Party itself—represented by the likes of pro-Israel publicists such as William Kristol and the well-funded "neo-conservative" circles that follow his lead—had a fundamental impact on restructuring the U.S. relationship with the Arab world in a way that leaves the Arab leaders, in particular, feeling most unsettled.

One high-ranking Arab leader with whom I spoke, Sheik Sultan, the deputy prime minister and second son of then-ruling Sheik Zayed, told me this: "After the Cold War came to an end, I expected the United States to emerge as a true world leader—but not as imperial power. I never expected the United States to begin acting as an imperial power. I have been shocked by what has happened."

I spent four hours alone with Sheik Sultan—the chairman of the

Zayed Centre—at his remarkable palace in Abu Dhabi and engaged in a lively give-and-take with the London-educated prince who very much made the point that he had always admired the United States.

However, he pointed out that the American media and U.S. government policy makers were now promoting the idea of a "clash of civilizations"—something that he never dreamed possible. Following the Cold War, he said, he believed that there was now a genuine opportunity for world cooperation. Instead, the Arab and Muslim world has now become the new "enemy"—a new foundation, a new excuse, for U.S. military adventurism abroad.

Many Arabs with whom I spoke—leaders, intellectuals and commoners alike—went out of their way to emphasize the great respect for Jesus Christ that is inherent in the Muslim faith, pointing out that, in reality, there is much more in common between Islam and Christianity than there is between Judaism and Christianity, the popular mythology of a "Judeo-Christian tradition," notwithstanding.

It is also important—vitaly important—to note that the treatment of the Palestinians by the Israelis is a festering sore on the body politic of the Arab world.

Although, for example, the Arab people in Abu Dhabi and the UAE, are far removed—geographically—from the plight of the Palestinians, the sympathy for the Palestinians (and the corresponding disgust for Israel's policies toward them) is intense and heartfelt.

While the people of Abu Dhabi, for example, are thriving, living comfortably, enjoying a lifestyle that the average Palestinian victim of Israeli occupation could only dream of, the people of Abu Dhabi—like the rest of the Arab world—consider the Palestine problem to be a major affront to all Arabs, and rightly so.

Although the Arab states reach from the Atlantic to Asia, varying widely in terms of government, population, even in forms of cultural diversity, the Arabs look upon themselves as one people—however divided—and an attack on one group of Arab people is viewed as an attack on all Arabs.

It might be viewed as similar to the way Americans responded on Sept. 11. Although New York City, for a variety of reasons, has never been held in particularly high regard by many Americans, the entire nation rallied behind New York City and its people in the wake of that tragedy.

Contrary to what the major media in America would have us believe, neither the people—nor the leaders—of the Arab world hold the American people responsible for the crimes and misdeeds in policy making by those in the United States government, either in the current Bush regime or in previous regimes.

Be assured that when you see massive rallies in the Arab and Muslim world protesting U.S. policy toward Israel or attacking U.S. plans for invading Iraq, those angry voices and sometimes inflammatory signs are not meant as an affront to the American people—only to those elite masters of manipulation who are pulling the levers of power at the highest ranks of the United States government.

The Arabs, as a people, have no more disregard for the American people than do America's distant cousins in the nations of Europe where massive "anti-American" protests—that is protests against U.S. government policy—have become a regular phenomenon. Yet, as part of the campaign against the Arab world—promoting that so-called "clash of civilizations"—the American media would suggest that "they" (that is, the Arabs) "hate us" and "hate our way of life." Nothing could be further from the truth.

As my friend, Dr. Issa Nakhleh, a Christian (by the way) and the long-time voice of the Palestine Arab delegation at the United Nations, has said time and time again to Americans who cared to listen: "The Arabs are not your enemies. They are your friends."

And needless to say, there were quite a few people interested in my perspective on the tragic events of September 11, 2001.

First of all—and this will be no surprise—there doesn't seem to be any question in the mind of either most Arab leaders or grass-roots citizens that Israel's intelligence service, the Mossad, played an enormous role in the 9-11 affair. At the least, there's a general feeling that even if the 9-11 terrorists were genuine "Muslim fanatics," then they were certainly being monitored by Israel and that Israel did know of the impending attack and chose not to warn the United States.

As Sheik Sultan of Abu Dhabi put it in the course of our private meeting: "The crime of September 11 could not have come about without the support of a state apparatus. The militant training camps of Osama bin Laden's al-Qaeda simply did not have the capacity to carry off a crime of this magnitude." The implication, of course, is that the 9-11 terrorists were assisted by others.

The answer to who the "others" might have been reaches in a number of directions. The most likely culprit, obviously, is Israeli intelligence. However, there is a very real feeling among many in the Arab world that Osama bin Laden is actually a veritable creation of the CIA and that his actions are even now being directed by the CIA and the Mossad or otherwise perhaps manipulated, for a purpose.

The same Arab leader, Sheik Sultan, who expressed the idea that others were using bin Laden commented "We all remember the *Liberty*," referring, of course, to the American ship that was deliberately and bru-

tally attacked in the Mediterranean by the Israelis on June 7, 1967, resulting in the deaths of 34 Americans and the wounding of 172 others.

The sheik pointed out that if the *Liberty* had been totally destroyed, as the Israelis certainly intended, this would have been used as a major provocation for a U.S. attack on Egypt and the Arab states which would have been blamed for Israel's crime. Only the dedicated efforts by the wounded men on the *Liberty's* crew saved the ship.

Otherwise, the United States would have become embroiled in the 1967 war on the side of Israel, fighting to avenge the deaths of American sailors who would have been wrongly believed to have been murdered by Arab attackers.

The Arab leader's point was that the Sept. 11 terrorist tragedy was of a similar nature to the tragedy that befell the *Liberty*. That, in his view, the Israelis were indeed behind 9-11 and that it was for the purpose of setting the stage for U.S. war against the Arab world.

And, indeed, that has been the consequence. We did see the Bush administration trying rhetorically, at least, to connect Iraq to the events of 9-11, despite the fact that there is simply no evidence whatsoever that Iraq played any role at all.

During my presentation at the Zayed Centre, I was asked directly as to whether I viewed bin Laden as a tool of the CIA.

Noting that this was, as I said, a "very complex" question, I pointed out that whether bin Laden was a knowing or un-knowing tool of the CIA and the Mossad—and there's much evidence to suggest that he was—the fact remains that U.S. policy toward the Arab and Muslim worlds would have ultimately caused the creation of a bin Laden-type character even if bin Laden himself had never existed.

As Sheik Sultan pointed out to me, quite notably, that "Here in the Middle East, we never knew bin Laden until after Sept. 11. We only heard of him, and he only gained great recognition, as a result of the publicity he received in the American media."

In other words, bin Laden was never of any consequence—he was a virtual unknown, with no significant following—until after Sept. 11. The Arab leaders clearly felt that there was much more to bin Laden than meets the eye. It was only after Sept. 11 that many people in what the American media calls "the Arab street," ever heard of bin Laden.

In fact, the popularity that bin Laden did have was largely because he was seen as a counterbalance to the power of Israel.

It is not—as the average American might think—because bin Laden's Islamic fundamentalism holds such a spell over the Arab world. If anything, bin Laden was a very real threat to the traditional Arab world as we have known it.

That might confuse the average American who perceived bin Laden to be a major player in the Arab world. The average American may find it hard to understand why Israel and the CIA might have an interest in building up a hard-line Islamic fundamentalist leader in the region.

The truth is, of course, that bin Laden was as certainly hostile to the ruling regimes in Saudi Arabia, the UAE, Egypt, Libya—and even Iraq—along with the other Arab states as he was to the United States. Despite that, thanks to the Jewish-controlled media, Americans wrongly perceived bin Laden to represent the attitude of the entire Arab world toward the United States and the West.

With that in mind, Arab leaders know full well that it has been a long-standing policy on the part of Israel to keep the Arab world destabilized—“Balkanized”—to put a European twist on the concept. Thus, bin Laden and his Al-Qaeda operations played a major part in fulfilling that geopolitical aim on the part of Israel and its American allies.

By keeping the Arab states off balance, this provides Israel the opportunity to continue to expand its influence, if not its very borders.

The concept of a “Greater Israel” is perceived as a very real aim on the part of the Israelis and the policies of the Bush administration are viewed in the Arab world as a mechanism working to bring that about.

What is “Greater Israel”? How does that concept apply to the current drive by the United States to launch a war against Iraq? Greater Israel is the age-old Zionist dream of establishing an Israel that reaches from the Nile to the Euphrates. Anyone who looks at a world atlas will see that an Israel stretching from the Nile to Euphrates reaches considerably beyond the borders of the state of Israel as we know it today, encompassing a major portion of the Arab world.

While we are constantly told by the American media that the Arabs want to overrun Israel and wipe it off the map, Americans do not know that the situation is quite the opposite: it is Israel that dreams of redrawing the map of the Middle East and eliminating the Arab states that we know today.

Anyone who thinks that “little Israel” is content with its current borders has a sad lack of knowledge or understanding of the ideology that drives Israel and its leadership. Hard-line Zionist fanatics, who now rule the roost both in Tel Aviv and Washington, see the war against Iraq as a first step toward dismantling the Arab states and expanding Israeli influence throughout the Middle East, fulfilling the dream of a Greater Israel.

Those Americans who are protesting the war against Iraq and saying that the war is “only about oil,” are missing a much bigger point, perhaps in an effort to avoid pointing a finger in the direction of Israel and thereby being accused of “anti-Semitism.”

While it is true that there is nothing that the multinational oil companies would love more than to be able to dislodge the Arab rulers and have control of the Arab world’s mineral natural resources, the truth is that, even the oil companies—with all of their considerable clout—could not enforce such a policy (using American military might) were it not for the willing collaboration of the Israeli lobby in America.

What this means—at the bottom line—is that if the ephemeral dream of a Greater Israel is ultimately fulfilled, in a more and quite literal “down-to-earth” sense—and this is critical, from a geopolitical standpoint—it will also be the first time in history that Zionism has effectively achieved control of a significant portion of the world’s oil supply. Never underestimate that crucial fact.

Although Zionist power in the media, in education, in culture has been spiraling to a degree in the United States unlike at any time in any nation in history, the control of oil has always been outside the hands of the Zionist power bloc.

And by sheer accident of history, it just so happens that the Arabs sit on the oil—at this time. That’s something that the Zionists hope to rectify. Make no mistake about it.

In my address to the Zayed Center, I pointed out that, writing in *Time* on Feb. 17, Charles Krauthammer—one of the most widely-touted pro-Zionist fanatics in the American media today—announced that the proposed war against Iraq “is not just to disarm Saddam. It is to reform a whole part of the world.”

“What the U.S. needs in the Arab world,” he said, “is not an exit strategy but an entry strategy. Iraq is the beckoning door . . .”

Krauthammer and his like-minded colleagues in the media and in the “neo-conservative” circles surrounding Richard Perle and others who were guiding the Bush administration’s Middle East policy are intent upon waging war on the entire Islamic world. Krauthammer frankly named their targets: “Iran, Saudi Arabia, Syria and beyond.”

Note those ominous words, I told my audience: “And beyond.” Those words mean a lot.

In that regard, I turned to the Prophet Muhammad, who once said that, “One learned man is harder on the devil than a thousand ignorant worshippers.” I told my Arab audience that Charles Krauthammer and those of his ilk do represent the devil and not until there is a truly free press in America will we be able to turn so many ignorant Americans into learned men.

Upsetting the establishment

Author publishes and is damned

MAKING Collins Piper is an independent American writer, author and commentator who is well known for his criticism of the US establishment.

He is a "conservative" figure for some because he believes the important issues which come in the US center to power are being researched. Typically, American Shabbay talks between Israel and Israel comes in US history, making the US official history a continuation. He has a page book, "The Judgment: A Tale of the American Empire" which is a collection of his essays and the continuation of his work. He is known for his work for the Zionist cause in Washington, D.C. and for apparently making certain policy moves that are not in the US.

Piper's more recent work, "The High Price of War," shows the background of the massive spending which is not mentioned in the US history. It is a book which is not mentioned in the US history. It is a book which is not mentioned in the US history.

In following a part of a conversation with Michael Collins Piper, which began at an extensive interview in Kuala Lumpur and went into an extensive discussion of the US which spanned several weeks. There are many facts that are not mentioned in the US history. It is a book which is not mentioned in the US history. It is a book which is not mentioned in the US history.

At one time event in Abu Dhabi, the Arab League in which Piper spoke was disrupted by Israel.

Most recently in Malaysia, where he often speaks, he was prevented by the Zionist cause in Kuala Lumpur was prevented by a Zionist cause in Kuala Lumpur. He was prevented by a Zionist cause in Kuala Lumpur. He was prevented by a Zionist cause in Kuala Lumpur.

During that time, Piper avoided that a Zionist cause in Kuala Lumpur. He was prevented by a Zionist cause in Kuala Lumpur. He was prevented by a Zionist cause in Kuala Lumpur.

Piper is a former editor of "The American People" and has written in the Zionist cause in Kuala Lumpur. He was prevented by a Zionist cause in Kuala Lumpur. He was prevented by a Zionist cause in Kuala Lumpur.

Some of my friends have been contacted in my home state of Pennsylvania and had an impact on an interview in that state. My book "The High Price of War" is a book which is not mentioned in the US history. It is a book which is not mentioned in the US history.



NO OTHER author has been so widely criticized by the American establishment.

It is a book which is not mentioned in the US history. It is a book which is not mentioned in the US history.

Free speech can be costly, author finds

THROUGH 20 years of writing and speaking, US author and journalist Michael Collins Piper has accumulated opponents along with fans. His work often touches on some point in US politics — the slide in US policymaking as a result of the powerful Israeli-Zionist lobby. But far from shying away from his detractors, Piper identifies them to face them, like an opponent, often with established ideological opposi-

Behind the Headlines
BY BENN HAGARA



establishments. They tend to be more candid in their personal opinions, particularly about Israel. But elsewhere, rejection of Piper's



When Michael Collins Piper spoke at multiple venues in Malaysia in 2004 (and later, again, in 2006) his comments were treated respectfully by the independent-minded media in that thriving Asian republic. Shown above are two examples of the coverage accorded Piper's visit to Malaysia in 2004. This was in stark contrast to the harsh treatment that Piper (and other like-minded Americans) have received in the Zionist-controlled media in the United States, the topic of which Piper had thoroughly addressed when, in 2003, he lectured before the Zayed Centre—the official think tank of the Arab League—in Abu Dhabi. The complete, unabbreviated text of Piper's comments before the Zayed Centre is published here in this volume, beginning on the next page.

CHAPTER EIGHTEEN

Zionist Influence on the American Media: Its Impact on Media Coverage of the Middle East

What follows is the text of my presentation, on March 10, 2003, before the Zayed Center for Coordination and Follow-Up in Abu Dhabi in the United Arab Emirates.

I would like to thank His Highness Sheikh Zayed Bin Sultan Al Nahyan, the Arab League, the Zayed Centre and its staff, and all of those gathered here for honoring me with this opportunity to speak to you today.

My topic—the reason for the failure of the U.S. media to accurately portray the conflict between Israel and the Palestinian people and the resulting impact on U.S. Middle East policy—is certainly a timely one, more so than ever.

However, I would note this: The policies toward Israel and the Arab world being pursued by those who control the United States government today are not policies that would be endorsed by the American people if the American people had a full understanding of the history of the Middle East during the past century.

And this speaks directly to the question of media bias. It is precisely because of this media bias that Americans have failed, for so long, to understand the improper nature of the policies being pursued by their government.

The American mass media tells Americans, time and again, that in totalitarian states the governments control the media. Americans are told that this is wrong.

However, what Americans are NOT told is that in the United States today, the small group of tightly-knit families and financial interests who dominate the major media use that power to control the government and its policies.

Americans view television news as some form of entitlement—a public utility, much like water or electricity. The average American has no idea that the media is actually a tool for those who control it to use for the exercise of political power. Americans are good people, really, but are in many respects, very, very naïve.

I am here to tell you—very proudly—that for the last 23 years, more than half my life, I have been one of the few independent-minded American journalists who have attempted to provide balance and truth in reporting on the Middle East conflict. In fact, it was precisely because of this concern I entered into journalism in the first place: to combat the anti-Arab and anti-Muslim bias on the part of the media in America.