

It hasn't been easy, needless to say, but it has been satisfying for I know that I have been on the side of truth and justice. Frankly, very few journalists in America can say that.

For many years, my good friend, Dr. Issa Nakhleh—the longtime representative in New York at the United Nations for the Arab Higher Committee for Palestine—sought to drive home to Americans a very simple thesis: “The Arabs are your friends. The Zionists are making them your enemies.”

So with that in mind, I am also here to bring you some good news: although the Zionist influence over the American media—and over American government policy making—is certainly greater than at any time in history, thanks to the expansion of the Internet and other independent media, the numbers of independent journalists in America who are now daring to speak out are growing by leaps and bounds.

And, as a direct consequence, more and more Americans—really, by the millions—are beginning to understand that there is more than one side to the story of the Middle East conflict and that the very cause of the ongoing crisis with Iraq—not to mention the tragic events of September 11, 2001, whomever may be responsible—is the ill-founded U.S. bias against the Arab (and Muslim) worlds.

So while, in some respects, I was very much a pioneer in the field of honest, accurate reporting about the Middle East—working alongside a relative handful of other like-minded Americans—I can say with satisfaction: I was ahead of my time. And now others are finally catching up.

All of that having been said, let me begin the formal part of my presentation by a very simple example that illustrates the pro-Israel bias on the part of the American media.

Did you know that on October 18, 1983 a suicide bomber—strapped with explosives and threatening to blow up the U.S. Capitol—was captured by police in the crowded spectators' gallery of the House of Representatives in the U.S. Capitol in Washington, DC?

If none of you assembled here today were aware of this incident, I would not be surprised—if only for the simple reason that most Americans themselves are—to this day—unaware of this very real threat against the U.S. Capitol and members of the U.S. Congress.

The truth is that this terrorist threat hardly made the news at all.

The reason, I contend, that this particular event—a would-be suicide bombing—did not reach a broad-ranging national and international audience is for one reason and one reason alone:

The individual who attempted this suicide bombing was an Israeli Jew—22 year old Israel Rabinowits.

To the best of my knowledge, this remarkable event was mentioned

just once in *The Washington Post*—the so-called newspaper of record in the American capital—and only once, in passing, in *The New York Times*.

And for the record, even though it was certainly qualified as “big” news, even *The Washington Post* buried the story in its local news section—across from the obituaries.

Evidently an attempt to by a suicide bomber to destroy the U.S. Capitol wasn't worthy of the front page in 1983.

Today, in fact, if you bother to check on the Internet you won't find even a mention of this event.

Wayne Todd, editor of the National Legislative Service & Security Association noted in the Nov. 1983 issue of his report that the story about the Israeli's attempt to bomb the Capitol was “virtually ignored by the media.”

Imagine—dare I say it—if the suicide bomber had been a Palestinian Arab. The story would have been on the front page of every newspaper in America. Every major network and newsmagazine would have devoted additional time and space to the topic of “Arab terrorism.” The Israeli lobby would have a field day. By this time there would have been a Hollywood film about the event. The officer who caught the would-be terrorist would have been on the cover of *People* magazine.

But the would-be terrorist was not an Arab. He was an Israeli. And therefore, the story disappeared into the classic Memory Hole.

Now this has been just a simple example of media bias, but it illustrates my point all too clearly.

And before anyone might suggest that accusations of media bias in favor of Israel are somehow rooted in so-called “rumors from the Muslim world” or the work of “Arab propagandists,” please allow me to note this:

While Americans didn't read about it in their daily newspaper or hear Dan Rather talking about it on CBS, on June 1, 2002 *Civiltà Cattolica*—an influential Jesuit journal sanctioned by the Vatican—actually fired a volley at the American media for its obsessive coverage of the ongoing Catholic Church sex scandals.

What is significant, for our context here, is that in tracing the media's interest in the church's troubles, the Vatican hinted at the behind-the-scenes power of the inter-connected handful of powerful pro-Israel families and financial interests who dominate the media monopoly in shaping the media's news coverage.

The Vatican-approved article flatly asserted that—at least in part because the Catholic Church refused to support the Persian Gulf War against Saddam Hussein in 1991—the controllers of the American media monopoly had nursed a grudge against the church.

And while the Vatican didn't say it directly, it is absolutely beyond question that it was the pro-Israel lobby that was the prime mover behind the war against Saddam—then, as today.

Given that—as the record indicates—the media's sudden and intense interest in the church's problems did, in fact, evolve after Sept. 11, it is interesting to note that Civiltà Cattolica also cited the aftermath of 9-11 in its dissection of the media's attacks on the church:

The journal suggested that the Catholic Church's appeals against "vendettas" against the Arab and Muslim world in the wake of 9-11 also offended the media, which has been heavily promoting an anti-Arab and anti-Muslim agenda.

Now while no one excuses either the Vatican or other church officials for misfeasance, malfeasance or non-feasance in handling the travesty of sexual abuse by priests, the truth is that the problem has been one of long-standing and has really been no secret whatsoever.

It was only after Sept. 11—as any content analysis of daily news coverage will affirm—that the American media began devoting so much space to the problem.

It is no exaggeration to conclude that much as the media has almost made the terms "Muslim" or "Arab" virtually synonymous with the word "terrorist," the term "Catholic" is now almost synonymous with the term "pedophile."

In fact, the Vatican's criticism of the media giants is not a new development. Several years ago, speaking before Corallo—the consortium of independent local radio and television channels in Italy, Pope John Paul II cited the rise of global media monopolies and emphasized the need for "local information"—that is, media voices outside the hands of the powerful media barons.

The Pope said that "communication has become the soul which shapes the culture of our time" and stressed what he called the "dignity" of independent media. And it is the independent media—of which I have been a part for my entire career—that has provided an alternative to the pro-Israel propaganda and disinformation that has so permeated the self-styled "mainstream" media in America today.

What then, is the source of the problem? Why is the media so skewed in favor of Israel?

In 1937, American muckraker Ferdinand Lundberg created a stir with a book entitled *America's Sixty Families*. His book was the first comprehensive look at the rising accumulation of vast wealth and influence by a small group of Americans—many of them inter-married families or otherwise connected through business relationships—who had come to dominate the American republic.

Lundberg opened that volume by making an assertion that—while quite true—opened the eyes of the American reading public to a reality that perhaps few had recognized:

The United States is owned and dominated today by a hierarchy of its sixty richest families, buttressed by no more than ninety families of lesser wealth.

This de facto government is actually the government of the United States—informal, invisible, shadowy. It is the government of money in a dollar democracy.

Under their acquisitive fingers, and in their possession, the sixty families hold the richest nation ever fashioned in the workshop of history . . . .

At the time Lundberg was writing, there was a solid core of substantial Jewish wealth among the "Sixty Families" listed. Times did change, however, and Jewish wealth and influence was on the ascendency. However, except in limited circles, the discussion of Jewish wealth and power remained largely a topic very much unspoken.

In this context, about the media, Lundberg noted: "The journalism of the United States, from top to bottom, is the personal affair—bought and paid for—of the wealthy families. There is little in American journalism today, good or bad, which does not emanate from the family dynasties." Lundberg called this phenomenon "the press of the plutocracy" and what he wrote about in 1937 continues to exist today—but more so.

In 1968 Lundberg came back with a sequel to *America's Sixty Families*. This new volume, *The Rich and the Super-Rich*, was an overview of the then-existing state of affairs in the secret world of the super-rich in America. In that second book, Lundberg made the rather interesting assessment of the situation, concluding that, in his choice words: "a relative handful of Americans are extravagantly endowed, like princes in the Arabian Nights tales."

Although Lundberg was quite right in his overall assessment about the accumulation of wealth and media power in a few hands, he fell down on one key point: Today's elite in America: Princes they are—but they are not Arabian.

While the major media tells Americans about the wealth of the Arab sheikhs and of the oil riches of the Middle East, Americans have no idea that the accumulated wealth of the American Jewish community—and the political influence that comes with it in every major city (and certainly in small cities and towns across America)—dwarfs that of those Arabian princes that so concerned this Jewish-American author.



America's "New Elite" today are unquestionably the wealthy and powerful Jewish families who—unlike the Rockefellers, the Morgans, the Roosevelts, the Kennedys, the Vanderbilts and the other "princes" of previous eras—have a considerably lower public profile than the non-Jewish American elite of the past.

American Jews are indeed the modern-day equivalents of the princes in the tales of the Arabian Nights.

And while the Jewish elite may not constitute a majority, per se, of the billionaires or the super-rich on the famous "Forbes 400," list, their combined wealth certainly rivals (most likely surpasses) that of the non-Jewish elite.

As such, the Jewish elite have used their wealth to amass a great deal of media control—and that is putting it lightly.

Pro-Israel Jewish families and/or financial interests control all three of the major news magazines: *Time*, *Newsweek*, and *U.S. News & World Report*, not to mention both major national daily newspapers—*The Washington Post* and *The New York Times*. [And since the time that I spoke those words at the Zayed Center, even *The Chicago Tribune* and *The Los Angeles Times* now bear the distinction of being Jewish-controlled, both publications previously known as bastions of "WASP" publishing power in America—MCP.]

Even in the field of tabloid journalism—although most Americans don't know it—every single one of the sensational super-market tabloids is owned by one media outlet, a tightly-controlled corporation organized by an influential American Zionist figure, former Deputy Treasury Secretary Roger Altman.

In addition, every one of the major television networks is dominated by Jewish financial interests.

These media voices shape the American perception of the Middle East conflict. And aside from the high-level control of the networks, the newspapers and the newsmagazines, there remains the significant Jewish presence within the editorial and news staffs of these media outlets. In that regard, I will refer, exclusively, to the comments made by American Jewish writers who have touched on the subject.

Jewish-American writer Joel Kotkin, in his book, *Tribes*, asserts:

Although not in control of the media and the arts, as some anti-Semites suggest, Jews clearly possess a disproportionate influence in movies, publishing, advertising and theater. In the media, according to one survey in the 1970s, one quarter of the leading figures were Jewish, more than ten times their percentage in the general population.

J. J. Goldberg, writing in his book, *Jewish Power: Inside the American Jewish Establishment*, declared:

It is true that Jews are represented in the media business in numbers far out of proportion to their share of the population.

Studies have shown that while Jews make up little more than 5 percent of the working press nationwide—hardly more than their share of the population—they make up one fourth or more of the writers, editors, and producers in America's "elite media," including network news divisions, the top newsweeklies and the four leading daily papers (*New York Times*, *Los Angeles Times*, *Washington Post*, *Wall Street Journal*).

In the fast-evolving world of media megacorporations, Jews are even more numerous.

In an October 1994 *Vanity Fair* feature profiling the kingpins of the new media elite, titled "The New Establishment," just under half of the two dozen entrepreneurs profiled were Jews.

In the view of the magazines editors, these are America's true power elite, "men and women from the entertainment, communications and computer industries, whose ambitions and influence have made America the one true superpower of the Information Age."

Goldberg cites Eugene Fisher, the director of Catholic-Jewish relations for the National Conference of Catholic Bishops. Mr. Fisher has commented:

If there is Jewish power, it's the power of the word, the power of Jewish columnists and Jewish opinion makers. The Jewish community is a very literate community, and it has a lot to say. And if you can shape opinion, you can shape events.

Goldberg adds, referring to the Jewish predominance in the Hollywood film industry:

Hollywood at the end of the twentieth century is still an industry with a pronounced ethnic tinge. Virtually all the senior executives at the major studios are Jews.

Writers, producers, and to a lesser degree directors are disproportionately Jewish—one recent study showed the figure as high as 59 percent among top-grossing films.

The combined weight of so many Jews in one of America's

most lucrative and important industries gives the Jews of Hollywood a great deal of political power.

Pointing out, in the mid-1980s, that "Jews play an increasingly important role in journalism," Charles Silberman noted that:

In 1982, for example, Jews made up a little less than 6 percent of the national press corps as a whole but 25 to 30 percent of the "media elite"—those working for *The New York Times*, *The Washington Post*, and *The Wall Street Journal*; for *Time*, *Newsweek*, and *U.S. News & World Report*; and for the news divisions of CBS, NBC, ABC, and the Public Broadcasting System and its leading stations. (A 1971 study put the number of Jews in the media elite at 25 percent.) When one looks at the key decision-making positions, the Jewish role appears to be even larger.

Silberman adds:

Jews are equally influential, if less well known, in the management of television news. It is the network correspondents, of course, who have become household names, among them Jews . . .

The greatest concentration of Jews, however, is at the producer level—and it is the producers who decide which stories will go on the air, and how long, and in what order they will run.

In 1982, before a shift in assignments, the executive producers of all three evening newscasts were Jewish, as were the executive producers of CBS's "60 Minutes" and ABC's "20/20." And Jews are almost equally prominent at the "senior producer" and "broadcast producer" levels as well as in senior management.

In his 1995 book, *Assimilation and Its Discontents*, Jewish author Barry Rubin also emphasizes how Jewish concerns permeate American popular culture in the print media. He pointed out how, for example, on just one single day—Oct. 18, 1992—the reviews section of *The Washington Post*:

[Was] full of books by or about Jews: on sports and the American Jewish experience; a biography of Bill Graham, a

Holocaust survivor and leading rock & roll impresario; the story of an upper-class New York family infected by antisemitism; a South African woman's group portrait of her set of Jewish friends; a Jewish couple's volume on foreign investments in America, analyzing problems of multiple loyalties and foreign influence parallel issues in assimilation; and a Jewish author's book on politics in higher education, discussing multiculturalism in terms drawn from the integration of Jews into American society.

Forgive me if I have belabored an all-too-obvious point. There is a very strong Jewish presence in the media. That presence bends the American media in a bias in favor of Israel and against the Arab world.

Professor Ben Bagdikian, a prominent media critic and author of the book, *The Media Monopoly*, has pointed out the dangers of a select few controlling the mass media:

The [media] lords of the global village have their own political agenda. All resist economic changes that do not support their own financial interests. Together, they exert a homogenizing power over ideas, culture and commerce that affects populations larger than any in history.

Neither Caesar nor Hitler, Franklin Roosevelt nor any Pope, has commanded as much power to shape the information on which so many people depend to make decisions about everything from whom to vote for to what to eat . . .

Monopolistic power dominates many other industries and most of them enjoy special treatment by the government.

But media giants have two enormous advantages:

They control the public image of national leaders who, as a result, fear and favor the media magnates' political agendas; and

They control the information and entertainment that help establish the social, political and cultural attitudes of increasingly larger populations . . .

In 1989, there were 11 major media giants emerging as the most powerful names in the global media monopoly. Since that time, those numbers have decreased even as the various media holdings of the smaller number of media monopolies have increased.

The comments of Bagdikian regarding the growing concentration of media ownership summarize the matter well:



When 50 men and women, chiefs of their corporations, control more than half the information and ideas that reach 249 million Americans, it is time for Americans to examine the institutions from which they receive their daily picture of the world.

Theirs is a strategy of total control. They buy every possible means of delivery (print, broadcast, films, etc). They strive to use their own rather than independently produced material. Then they convert it to as many forms of media as they control. Even the world's scholarly, scientific and technical journals are now largely controlled by the big media barons . . .

Based upon all of this, it is absolutely precise and fair to say that—largely because of its influence over the media, not to mention the vast accumulation of wealth and power in other realms—Zionist Power in America Today Is Greater Than in Any Country at any Time in Recorded History . . .

Jewish-American Professor Norman Cantor has encapsulated this immense power. In his controversial book, *The Sacred Chain*, widely criticized for its candor, Cantor wrote of Jewish power and affluence in America today:

Nothing in Jewish history equaled this degree of Jewish accession to power, wealth and prominence. Not in Muslim Spain, not in early 20th century Germany, not in Israel itself, because there were no comparable levels of wealth and power on a world-class scale in that small country to attain.

According to Cantor: "The Morgans, the Rockefellers, the Harrimans, the Roosevelts, the Kennedys, the titans of bygone eras, they have been superseded by the Jew as flawless achiever . . ."

So the media itself is largely dominated and substantially influenced from within by pro-Israel forces.

What happens in America when some independent journalist, some maverick political figure, or even a newspaper reporter devoted to the truth dares suggest something unpleasant about Israel?

It is then that a powerful force all its own swings into action. This organization is known as the Anti-Defamation League of B'nai B'rith—or, "the ADL" for short.

The ADL, as many of you probably know, maintains close ties to Israel's Mossad and functions as an information gathering outlet for the Mossad.

The ADL also functions as a very aggressive public relations agency on behalf of Israel and against any and all critics of Israel.

Of particular interest is the ADL's use of undercover operatives to infiltrate and spy upon critics of U.S. favoritism toward Israel. The ADL maintains massive spy files on critics of Israel and doesn't hesitate to use those files in the most pernicious ways possible.

In late 1992, a major scandal erupted in San Francisco, California when—for reasons which remain murky to this day—both the FBI and the San Francisco Police Department raided the office of the ADL as well as the home of its top undercover operative, one Roy Bullock. The ADL was being investigated for illegal domestic spying and also the unauthorized use of police intelligence files.

I am proud to say that some seven years before Mr. Bullock was officially exposed as an ADL spy, I was the first journalist in America to expose Bullock as an ADL undercover operative, although, at the time, Bullock vehemently denied the charges.

I am also proud to say that when the FBI formally unmasked Bullock, the ADL said under questioning by the FBI that it was my expose of Bullock as an ADL undercover operative that set in motion the chain of events that ultimately led to the FBI-police raid on ADL headquarters in both San Francisco and Los Angeles.

The case proceeded so far that it was reported that the authorities were planning to seek criminal indictments of top ADL officials. The case was only dropped after pressure on the San Francisco District Attorney's office by the Jewish community.

And I should note this: During the ADL scandal, *The San Francisco Weekly*, a small progressive, alternative weekly, reported something that had never before been reported and which will be of particular interest to our audience here today:

This is the fact that, according to a former ADL employee in Manhattan, during the 1960's, prior to his assassination, the late Dr. Martin Luther King was viewed as a "loose cannon" by the ADL and was the target of its spying operations. In fact, the ADL turned the fruits of its "fact finding" over to J. Edgar Hoover of the FBI.

Suffice it to say that there have been reports (from sources close to Dr. King and his family) that prior to his assassination Dr. King was moving toward taking a public stand that Zionism is a form of racism.

In that regard—without pursuing the matter any further than this, I will tell you that Dr. King's alleged assassin, James Earl Ray—whose bid for exoneration was supported by King's own family, said early on that he believed that Israel's Mossad was behind Dr. King's assassination. And that, of course, is not something the American media ever reported.

In any case, despite such revelations, the ADL remains very much a part of the Zionist power bloc in America and the American media eagerly reports anything—repeat ANYTHING—that the ADL asserts without question.

The ADL (a unit of the Mossad) is a virtual adjunct of the pro-Israel media force in America today. You cannot discuss the American media bias in favor of Israel without discussing the role of the ADL.

In fact, since the Sept. 11 attacks, as you well know, the major media in the United States—particularly the broadcast media—has waged a continuing propaganda campaign against the Arab world, and Saudi Arabia in particular.

Hardly a week has gone by that there haven't been commentaries or questions raised along the line: "Are the Saudis really our friends?"—Or more, directly, it is often stated: "The Saudis are really not our friends. They are our enemies."

The media continues to put forth what is actually the Israeli opinion and propaganda line (disguised as "news") regarding Saudi Arabia.

The media campaign against the Saudis has been so intense that even the courtly and urbane Prince Bandar, the otherwise soft-spoken longtime Saudi ambassador to the United States, recently and correctly described much of the anti-Saudi propaganda by using a choice word that refers to barnyard droppings.

Although the overwhelming majority of the television audience and newspaper readers don't know it, many of the attacks on Saudi Arabia in the major media come practically verbatim from a 49-page "white paper" issued by the Anti-Defamation League (ADL), a key public relations arm for the Israeli lobby.

Hidden behind the deliberately ambiguous and indifferent title *The U.S.-Saudi Relationship*, the ADL has circulated perhaps tens of thousands of copies of this propaganda screed to newspaper editors and reporters throughout the United States over the past twenty years.

In doing so, the ADL discreetly suggests that the document be used by editors and reporters as "background" in preparation of stories relating to Saudi Arabia.

Finding a handy "capsule" document at their disposal, reporters—who generally have no particular axe to grind one way or the other, or who otherwise know it is in their best interests to promote the Israeli propaganda line—quote the document freely and regularly, never revealing the ADL as the source.

Now, because of the pro-Israel bias within the media as a whole, coupled with the additional pressure from the outside, the work of such groups as the ADL, the media's failure to address all aspects of the

Middle East question has had a significant impact in a very broad historical sense.

The secret Israeli connection to at least several major political events in recent American history—often the real key to understanding these events—has been deliberately suppressed or ignored by the mass media in America.

What I am about to say will be controversial. But I will say it.

The three most talked-about and most serious political convulsions that rocked the American system of government during the last half of the 20th century can all be traced most directly and definitively to the continuing conflict over Palestine and the aggressive imperial role of Israel in Middle East affairs. I refer, of course, to:

- The assassination of John F. Kennedy,
- the Watergate scandal and the toppling of President Richard M. Nixon, and
- the Monica Lewinsky affair and the impeachment trial of President Bill Clinton.

And, needless to say, despite all the media uproar over each of these crises, the Middle East connection—that is, the Israeli connection—has gone unreported, except in independent media, such as, for example, my own newspaper, *American Free Press*.

Unfortunately, of course, I don't have the time to go into all of the details here, but I would like to attempt a brief overview.

Regarding the Kennedy Assassination—a topic of special interest to me, as you will see.

In 1992, former U.S. Congressman Paul Findley made the little-noticed but intriguing comment that "in all the words written about the assassination of John F. Kennedy, Israel's intelligence agency, the Mossad, has never been mentioned, despite the obvious fact Mossad complicity is as plausible as any of the other theories."

What Findley did not know was that, at that very moment, I was in the process of assembling a book, to be titled *Final Judgment*, which did indeed contend (and document) that the Mossad role alongside certain Mossad-allied elements inside the America CIA was the big secret—the "missing link"—that explained the entirety of the JFK assassination conspiracy.

Although my book *Final Judgment* has never been in any major bookstore, some 30,000 copies are in circulation—more copies than more widely-publicized books on the topic. It is truly an "underground best-seller." And I'm pleased to say that an Arabic-language translation has been published by the distinguished firm of Dar El Ilm Lilmalayin, based in Beirut. [As of 2010, some 50,000 copies of the book are circulating.]



*Final Judgment* documents that in 1963 JFK was embroiled in a bitter secret conflict with Israeli leader David Ben-Gurion over Israel's drive to build the atomic bomb; that Ben-Gurion resigned in disgust, saying that because of JFK's policies, Israel's "existence [was] in danger." Then upon JFK's assassination, U.S. policy toward Israel began an immediate 180-degree turnaround.

Israeli historian Avner Cohen's new book, *Israel and the Bomb*, confirms the conflict between JFK and Israel so powerfully that, Israel's Ha'aretz, declared Cohen's book a "bombshell" saying its revelations would "necessitate the rewriting of Israel's entire history."

Ethan Bronner, reviewing Cohen's book in *The New York Times*, called Israel's drive to build a nuclear bomb "a fiercely hidden subject," and indeed, at the time of the JFK assassination, it was.

And this, of course, explains why JFK researchers never considered an Israeli connection until my book, *Final Judgment*, supplied the missing pieces, assembling what I have called "the hidden picture on the other side of the jigsaw puzzle."

Although the American media has promoted a wide-ranging and often confusing variety of theories blaming various power interests for the JFK assassination, the very real Israeli connection was never once mentioned.

The *Ha'aretz* review of the book by Avner Cohen is quite interesting. It reads in part:

The murder of American President John E Kennedy brought to an abrupt end the massive pressure being applied by the U.S. administration on the government of Israel to discontinue the nuclear program.

Cohen demonstrates at length the pressures applied by Kennedy on Ben-Gurion. He brings the fascinating exchange of letters between the two, in which Kennedy makes it quite clear to the Israeli prime minister that he will under no circumstances agree to Israel becoming a nuclear state.

The book implied that, had Kennedy remained alive, it is doubtful whether Israel would today have a nuclear option.

I couldn't put it better myself.

According to historian Stephen Green:

Perhaps the most significant development of 1963 for the Israeli nuclear weapons program, however, occurred on November 22 on a plane flying from Dallas to Washington, D.C.,

Lyndon Baines Johnson was sworn in as the 36th President of the United States, following the assassination of John F. Kennedy.

And as Green summarized it: "In the early years of the Johnson administration the Israeli nuclear weapons program was referred to in Washington as 'the delicate topic.' Lyndon Johnson's White House saw no Dimona, heard no Dimona, and spoke no Dimona when the reactor went critical in early 1964."

Thus it was that the critical point of dispute between John F. Kennedy and the Mossad-dominated government of Israel was no longer an issue. The new American president, Lyndon Johnson—so long a partisan of Israel—allowed the nuclear development to continue. This was just the beginning.

Now while all of this presents a strong motive for Israel to strike against JFK, my book *Final Judgment* also documents what even maverick Israeli journalist Barry Chamish has admitted is "a pretty cogent case" for Mossad collaboration in the assassination conspiracy.

The fact is that when New Orleans District Attorney Jim Garrison prosecuted trade executive Clay Shaw with conspiracy in the assassination, Garrison had stumbled upon the Mossad link.

Although (after his acquittal) Shaw was revealed to have been a CIA asset, in 1963 also Shaw served on the board of a Rome-based company, Permindex, which was actually a front for a Mossad-sponsored arms procurement operation.

A primary shareholder in Permindex, the Banque De Credit Internationale of Geneva, was not only the fiefdom of Tibor Rosenbaum, a high-level Mossad official, but also the chief money laundry for Meyer Lansky, "chairman" of the American organized crime syndicate and long-time Israeli loyalist.

The chief executive of Permindex was Louis Bloomfield of Montreal, a top figure in the Israeli lobby and an operative of the Bronfman family, intimate Lansky associates and leading patrons of Israel.

Permindex was clearly the Israeli link to the JFK assassination, so much so that Jim Garrison later circulated the manuscript for a never-published novel in which he fingered the Mossad as prime mover behind the conspiracy.

The Permindex link also explains the often-discussed "French connection" to the JFK assassination.

However, only my book, *Final Judgment*, has explained precisely what the French connection really was:

That is, that Perminex was also involved in assassination attempts against French President Charles DeGaulle by the French "Secret Army Organization" (OAS) which itself had close ties to the Mossad.

Like the OAS, the Israelis hated DeGaulle not only because he gave independence to Algeria, a major new Arab state, but also because DeGaulle, who had assisted Israel, had withdrawn support, objecting (as did JFK) to Israel's drive for an atomic arsenal.

A French intelligence officer revealed to me that the Mossad contracted out one of JFK's assassins—probably a Corsican hitman—through a French intelligence official who was disloyal to DeGaulle and who hated JFK for supporting Algerian independence.

JFK was also planning a strike against Red China's nuclear bomb program—a plan scuttled by Lyndon Johnson within a month of JFK's assassination. During this same period, in fact, Israel and Red China were involved in joint secret nuclear bomb research with a key player in the Perminex web, Shaul Eisenberg, serving as the Mossad's liaison with China.

And again, I should note: the American media has been loathe to mention the fact that Israel and Red China's nuclear arms collaboration goes back to the early 1960s—another big secret kept from the American people.

My book *Final Judgment* was first to point out that James Angleton, the CIA liaison to the Mossad, was a devoted partisan of Israel who not only orchestrated the scenario linking accused assassin Lee Oswald to the Soviet KGB but who later circulated disinformation to confuse investigations into the assassination.

I would submit to you here today that Hollywood's Oliver Stone failed to mention these details in his famous film *JFK* because that film was financed by Arnon Milchan, an Israeli arms dealer linked to smuggling of materiel to Israel's nuclear program—the point of contention between JFK and Israel.

Although Israeli diplomat Uri Palti called the thesis of my book "nonsense," and pro-Israel columnist George Will declared it "vicious intellectual licentiousness," *The Los Angeles Times* grudgingly admitted that *Final Judgment* was "novel indeed," saying it "weave[s] together some of the key threads in a tapestry that many say is unique."

The very week in 1997 the American Library Association sponsored "Banned Books Week," the aforementioned Anti-Defamation League (the ADL) created an uproar, forcing cancellation of a college seminar on the JFK assassination because I had been invited to speak.

The ADL feared "impressionable" students might take my thesis seriously. That same ADL feels that American college students are quite pre-

pared, on the other hand, to fight and die for Israel.

The very strength of my book, according to many readers who are familiar with other data on the JFK assassination, is that it shows how all of the more familiar theories about the assassination are connected—and that connection is indeed the Israeli connection.

To this day, eight years after the release of the book:

- No one has been able to rebut the thesis, misquoted any of my sources or quoted any of my sources out of context.
- No one has been able to demonstrate where any of the key points in my thesis are refuted by other information.
- No one has cited any specific errors (relevant to the thesis) that would contradict my thesis.

Considering the energetic and very public efforts of the ADL to defame this book, one would think that the ADL would assemble a crack team of researchers to tear the book apart. And bear in mind that if the book were so much nonsense, the ADL would not pay *Final Judgment* the attention that they do.

In light of Israel's unhindered production of weapons of mass destruction—and the apparent role of Israel's Mossad in the assassination of the one president who tried to stop it, I would ask those assembled here to give the Arabic edition of my book the widest distribution and firmest endorsement possible.

The world does need to know who really killed John F. Kennedy and why. The evidence demonstrates that there is a very strong foundation for my thesis. It is a scenario that does make sense, much to the dismay of my critics. *Final Judgment* encapsulates a thesis that they can't discredit. The genie is out of the bottle and neither *Final Judgment* nor its thesis are about to go away.

So much for the JFK assassination.

What about the media-orchestrated assassination of Richard M. Nixon—remembered today as Watergate? Again, we find an Israeli connection but one that the major media prefers to keep under wraps.

In March of 1974 President Nixon sent General Vernon Walters, who was then deputy director of the CIA, as his special representative for a secret meeting with two PLO leaders, Khalad Hassan and Majed Abu Sharar, who represented, respectively the so-called "right" and "left" wings of Fatah, the largest and most influential of the Palestinian factions that made up the PLO.

Although the meeting evidently ended with great promise of working out a comprehensive Middle East settlement, British journalist Alan Hart reports that not long afterward, Henry Kissinger sabotaged that back-channel effort by President Nixon to achieve peace.



Although the details are spelled out clearly in Hart's biography of Yasser Arafat, few Americans know—although they should know—that Chairman Arafat and the two Hassan brothers told Hart, in Hart's words, "that they were convinced that the government of Israel and the Jewish lobby in America had made use of the Watergate affair to break Nixon before he forced Israel to make the necessary withdrawals for peace."

Khalad Hassan also told Hart that he (Hassan) had discussed Nixon's continuing back-channel peace initiatives with then-King Feisal of Saudi Arabia who had played a part in the effort. Evidently, according to Hart's rendition, President Nixon himself told King Feisal this:

If [Nixon] found his way blocked by Israel and the Jewish lobby, he would throw away his prepared text when he made his next State of the Union report [in January of 1975] and that he would tell the people of America, live on TV and radio, the whole truth about how Israel and its friends in America were the obstacle to peace.

In other words, Nixon was preparing to expose the way in which the Government of Israel and its supporters in America controlled American foreign policy.

President Nixon never had the opportunity to make such a bold move. The media focus on the burgeoning Watergate scandal drove him from office. Thanks to an inside source today remembered as "Deep Throat," *The Washington Post* led the drumbeat for Nixon's removal from office.

In that regard it is interesting to note that former American diplomat Richard Curtiss, executive editor of *The Washington Report on Middle East Affairs*, stated frankly in 1995 that "it's long been our opinion that whoever played the role of 'Deep Throat' was in fact only a conduit for information collected by Israel's Mossad and used to discredit Nixon," and that Nixon's attempt to reassess U.S. relations with Israel was "the catalyst that led directly to his downfall."

There is, in fact, evidence that the enigmatic source "Deep Throat" was, at the least, an indirect operative of Israel's Mossad. In her book, *Katharine the Great*, a critical biography of Katharine Graham, the late publisher of *The Washington Post*, Jewish-American journalist Debra Davis has almost certainly provided the real key to Watergate.

Miss Davis presents a solid case that the *Post's* famed Watergate source—"Deep Throat"—was most likely Richard Ober, the right-hand man of James Angleton, the CIA's counterintelligence chief and longtime and Israeli-allied liaison to the Mossad.

Miss Davis revealed that Ober was in charge of a joint CIA-Israeli counterintelligence desk established by Angleton inside the Nixon White House.

From this listening post, Ober (at Angleton's direction) provided inside information about Watergate that helped bring down the Nixon administration.

So despite all that you—and the American people—have heard from the major media about Watergate, this information is not something that is in widespread distribution. Suffice it to say, based on what we have discussed here today, I think you understand why.

*[Although, in subsequent years, Watergate reporter Robert Woodward has claimed that his source was actually a former FBI official named Mark Felt, there are many—including yours truly—who doubt Woodward's words regarding this matter—MCP]*

Now . . . what of Bill Clinton's impeachment affair—the third great political crisis to rock the American system of government during the last quarter of the 20th century?

Where in the world could anyone ever divine an underlying Israeli involvement in that sordid business?

Of course, Bill Clinton's problems were very much of his own making. However, bear in mind that the Israelis and their powerful lobby—in league with pro-Israel forces in the major media—took great advantage of the affair.

As a starting point, note that it was none other than William Kristol who was one of the first individuals to float the Monica Lewinsky story publicly.

Many of you are probably familiar with William Kristol, now a prominent media figure who is perhaps the leading media publicist for the misdeeds of the now-infamous Richard Perle, the leading Arab-hating fanatic advising the Bush administration today.

Not only is young Kristol the front man for media tycoon Rupert Murdoch—a major ally of Israel's hard-line Likud—but Kristol himself is the son of journalist Irving Kristol and historian Gertrude Himmelfarb, major "neoconservative" figures with long-standing close ties to Israel's right wing. Like his parents, Kristol is a "Likudnik" and during the Clinton years he emerged as a prominent and harsh critic of President Clinton's decision—as the hard-line Likudnik's perceived it—to "turn his back" on the state of Israel.

It should not be forgotten, in this context, that on January 26, 1998, just as the Lewinsky affair began escalating and engulfing Clinton, Kristol released a letter to Clinton, pressuring the president to launch a military attack on Israel's hated enemy, Iraq.

Signing the letter along with Kristol were a bevy of other famed American supporters of Israel's "right wing" including notably, Richard Perle, a former deputy secretary of defense and highly-paid consultant for Israeli arms interests who now serves as a top advisor to the Bush administration.

Rupert Murdoch's Fox News Channel carried the story almost non-stop around the clock. Even when other features were telecast, they were subject to interruption for any breaking developments in the Clinton scandal, regardless of how mundane they might be.

One daytime Fox tabloid show even brought in a reported specialist in "body language" to view a videotape of Clinton and Miss Lewinsky meeting in a receiving line after which the so-called specialist declared Clinton was treating the young girl as though she were "the first lady."

And please note also that on the eve of the first major wave of stories linking Clinton to Miss Lewinsky, even prior to his official meeting with President Clinton, the Israeli prime minister, Benjamin Netanyahu had already met with (and appeared at a pro-Likud rally in the company of) Rev. Jerry Falwell, one of Clinton's most vociferous critics.

Even *The Washington Post* itself revealed on January 22, 1998 that "a senior Netanyahu official had said the Israeli leader was prepared to respond to opposition from the White House by demonstrating his 'own ammunition' in U.S. political circles"—namely Falwell and the boisterous pro-Zionist "Christian right."

In fact, the Lewinsky scandal forced the president into retreat as far as pushing Israel was concerned—much to the delight of Israel's right.

*[Some years later, just before his death, Jerry Falwell admitted in an interview with Vanity Fair magazine that, in fact, he and Israel's Netanyahu had deliberately orchestrated the aforementioned meeting at precisely that time for the very deliberate purpose of putting pressure on the Clinton administration.*

*And that was an interesting admission, inasmuch as, later, when the Anti-Defamation League of B'nai B'rith and other Jewish lobby forces were denouncing my presentation at the Zayed Center, they suggested that my claims regarding Falwell and Netanyahu were a sordid "conspiracy theory" of anti-Semitic intent—MCP]*

Clinton, of course, survived the impeachment and the Senate trial that followed, but there is no doubt that his ability to pursue any policy that might have stunted Israel's hard-line Likud government had been thoroughly sabotaged.

The Lewinsky scandal—manipulated as it was by the American media—put the Clinton administration on the edge for the rest of its days. And that was very clearly the intent.

So it is: the power of the media not only to influence American perception of the Middle East policy of the United States, but also to influence that policy itself.

It is all part of the secret history of the 20th century.

There is much more than can and should be said.

But I will close with this warning and reminder:

Writing in *Time* on Feb. 17, 2003 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 are guiding the Bush administration's Middle East policy are intent upon waging war on the entire Islamic world. Krauthammer frankly names their targets: "Iran, Saudi Arabia, Syria and beyond."

Note those ominous words: "And beyond."

The Prophet Muhammad, I am told, once said that "One learned man is harder on the devil than a thousand ignorant worshipers."

I am here to say that Charles Krauthammer and those of his ilk 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.

I thank you again, with all my heart, for this great honor of addressing you here today.

There are indeed many, many Americans who admire the Arab and Muslim peoples and many more who would do so if only they knew the truth that is being kept from them by the major media.

I encourage the people and leaders of the Arab world to extend their hands of friendship and support to those independent-minded journalists and media voices who do dare to speak out. Working together, we can achieve a just and peaceful resolution to the ongoing crisis in the Middle East that threatens to destroy our world.



### The Jewish Lobby Roars: Zionist Pressure Results in Shut-Down of the Arab League Think Tank

Not surprisingly, two major units of the pro-Israel propaganda lobby in the United States were quite exercised over the fact that I had been a guest lecturer before a scholarly body in the Arab world—the official think tank of the Arab League, no less.

And as a direct result of Jewish lobby demands on the United States government, the administration of President George W. Bush pressured the government of the United Arab Emirates, the primary sponsor of the Abu Dhabi-based Zayed International Centre for Coordination and Follow-Up, to cease funding and shut down the think tank.

The shutdown of the center came after the Anti-Defamation League (ADL) of B'nai B'rith and the Middle East Media Research Institute (MEMRI)—founded by a former Israeli intelligence officer—issued blustering reports to the press condemning the center for featuring not only me but other independent voices among their extensive roster of speakers from around the world.

The ADL and MEMRI were *particularly* concerned about *my* presence among the speakers.

Named up front as a major “villain” both in the ADL and MEMRI reports was yours truly. The ADL report named me not once, but three consecutive times. (Earlier in the opening pages of this volume, I noted some of the lies and deceptions appearing in the ADL report.)

The fact that even a wealthy Arab state such as the UAE would be forced to buckle to Zionist demands—engineered through the aegis of the U.S. government—was sad and revealing, to say the least.

And in light of what happened, I should again note that while in Abu Dhabi, I was told by the director of the Zayed Center that the U.S. Embassy in Abu Dhabi had called the center to complain about my lecture.

Needless to say, I find it telling that the rulers of the United States—my country—launched a war against 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 I.

This was not only an insult to the intelligence 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 are constantly saying is violated by Saddam and other leaders of the Arab world.

Despite all the lip service by the U.S. government to the concept of “freedom,” that freedom seems to stop when criticism of Israel or U.S. policy toward Israel is concerned. What hypocrisy.

As long as the Arabs are talking only to each other, the Israelis have no problem with that.

But the moment the Arabs, through forums such as the Zayed Centre, reach out to other peoples, that’s when the Israelis really get angry. They cannot stand the thought that anyone anywhere might be exposed to anything other than a pro-Israel point of view.

In fact, the ADL-MEMRI assault on the Zayed Centre was not only part of an ongoing campaign to disrupt the work of the center and to undermine the conservative, pro-American regime of Sheik Zayed, ruler of Abu Dhabi, capital province of the United Arab Emirates, but also part of a much more broad-ranging campaign by “neo-conservative” imperialist-minded elements to destabilize the entire Arab world.

The ADL and MEMRI joined forces to directly tackle Sheik Zayed of Abu Dhabi after a Harvard graduate student in theology raised loud objections to the fact that the sheik—a generous contributor to academic, social and cultural causes throughout the entire world—made a donation to the Harvard Divinity School to endow a chair in Islamic studies.

In campaigning against the donation, which she demanded that Harvard return, the student—who is Jewish—cited alleged “anti-American” and “anti-Semitic” statements made by a variety of speakers who addressed the Zayed Centre, which was named in honor of Sheik Zayed and chaired by his son, Sheik Sultan, who was also deputy prime minister.

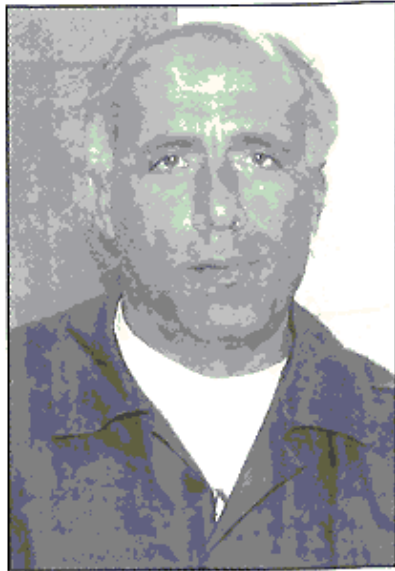
The implicit message of the ADL-MEMRI attack on the Zayed Centre and on the Arab world was that criticism of Israel is, by its very nature, “anti-Semitic,” and that criticism of Israel or criticism of U.S. favoritism toward Israel (said to be America’s “best ally”) is somehow “anti-American.”

So, you see, the terms “anti-Semitic” and “anti-American” have thus become welded in an Orwellian fashion into one, and those who dare raise questions that offend Israel in some way are automatically deemed dangerous and a potential threat to American interests—perhaps even “supporters of terrorism.”

All of this is part and parcel of the New World Order linguistics that have become so central to the rhetoric and discussion in American society today—and it is coming from the Jewish community and those who do its bidding.

Considering this bellicose (and even threatening) behavior on the part of the organized Jewish community, trampling on traditional American freedoms, is it really any surprise that there is, in fact, anti-Semitism, that people are simply getting fed up with never-ending Jewish pressure and Jewish hysterics?

There will come a time of reckoning—of that I’m sure—and the Jews will have only themselves to blame.



*The Jerusalem Post* reported on July 25, 2004 that former Israeli nuclear technician Mordechai Vanunu (left) charged in an interview with the London-based Arabic newspaper, *al-Hayat*, that he believed that John F. Kennedy's assassination was the direct result of JFK's efforts to prevent Israel from building nuclear weapons. Vanunu was first introduced to this thesis, put forth in Michael Collins Piper's book, *Final Judgment*, by another prominent Israeli dissident, Israel Shamir. Vanunu—who has been nominated repeatedly for the Nobel Peace Prize, has issued warm words of support for the work of Michael Collins Piper as outlined in this chapter. For his own part, Piper has commented that Vanunu—whom he has met by telephone—is a spiritual giant.



The year 2004 was quite momentous for Michael Collins Piper who traveled, for the first time, to Asia where he opened up friendships with two remarkable individuals: at left, Malaysian attorney and diplomat Matthias Chang, and right, the late Dr. Ryu Ohta, an outspoken Japanese nationalist. Piper is a strong advocate of what his own longtime publisher, Willis A. Carto, has referred to as the concept of "international nationalism"—unity and cooperation between like-minded peoples across the globe, standing in opposition to the Jewish Imperium that is known as the New World Order. Zionist forces reacted with a frenzy upon learning of Piper's efforts to build bridges with Asian nationalists. The global Jewish elite work relentlessly to keep other races and cultures fighting one another.

## CHAPTER TWENTY

### Simon Wiesenthal's Henchman— A Hookworm From Hell—

But the ADL and the Middle East Media Research Institute were not the only voices of the Jewish power elite to raise up in a frenzy over my travels abroad. In 2004—a little over a year after I had visited Abu Dhabi to lecture at the ill-fated Zayed Center—I was invited to travel to Asia to lecture before audiences in Malaysia and Japan where my books *Final Judgment* and *The High Priests of War* were being published.

My very memorable visit to Malaysia came first where I spoke before multiple large audiences in an array of diverse forums, including the International Islamic University, the Center for International Studies at the Universiti Sains Malaysia, the Malaysian Bar Council, a forum sponsored by the Chinese-language *Oriental News*, and one held under the auspices of the respected International Movement for a Just World, a private human rights organization.

During that visit I had the opportunity to become acquainted and forge a valued friendship with well-known attorney and world-traveling diplomat, Matthias Chang, a Christian of Chinese descent who had served as a cabinet-level advisor to Malaysia's highly-regarded recently-retired longtime former Prime Minister, Mahathir Mohamad, one of the towering figures of Asia and indeed of the entire Muslim world.

Since that time, by the way, Chang's three important books in his "Future Fastforward" trilogy—*Future Fastforward*, *Brainwashed for War*, and *The Shadow Money Lenders*—have been published in first-ever American editions by my own publisher, *American Free Press*, to what has been much acclaim by American readers who've been intrigued by the unique outlook (from a foreign point of view) of this Malaysian intellectual who shares their same concerns about the interconnected global influence of Zionist power and international finance.

I was also quite honored, I must say, when Dr. Sanusi bin Junid, the president of the International Islamic University, publicly declared me a "zhimmi"—the Muslim term for a non-Muslim "protected one" in the Muslim world—in recognition of my literary efforts which, he said, constituted the necessary tribute required from a zhimmi under Muslim tradition before such an honor can be bestowed.

You can imagine my real pleasure when an audience of some 300 young Muslim students from all over the world—gathered there at the university—roared their friendly approval of Dr. Sanusi's words.

Although Jewish trouble-makers and allied hit-and-run racketeers in the United States and elsewhere who make big money stirring up anti-



Muslim animus point hysterically to the term “zhimmi” as some form of “Muslim evil,” it is anything but that. And I am proud to call myself a “zhimmi” and to Hell with the Jews and Christians (and anybody else) who would use it as a term of derision (as they do).

Not long after my trip to Malaysia I ventured to Japan where I spoke under the auspices of the Institute for the Critique of Contemporary Civilization, chaired by the venerable and courtly longtime Japanese nationalist Dr. Ryu Ohta who provided me wonderful hospitality during my week-long visit to Tokyo.

Although Dr. Ohta spoke no English and I spoke no Japanese, his valued assistant, Grace-Eki Oyama, provided translation. However, I soon discovered that quite often—because Dr. Ohta and I thought so much alike—he knew what I was saying and I knew what he was saying, even before we were finished speaking and before our words had been fully translated. That was remarkable, to say the least, and a very real bond was formed and one I treasure, particularly now that Dr. Ohta is gone.

And, if anything, it confirms the very real nature of what my longtime colleague, Willis A. Carto, has referred to as “international nationalism”—the natural congruence and logical like-minded alliance between all peoples and nations worldwide who value their independence from the pernicious Jewish Utopia—a would-be Global Planation under Zionist rule—known generally as the would-be New World Order.

And I should mention, on a very personal note, that when I went to Japan, I took with me two special items. One was my late father’s U.S. Marine identification card that he carried with him when he was in Asia, fighting the Japanese in a war that he subsequently came to realize was a war that need not and should not have been fought.

By touching coincidence, I spent Thanksgiving Day in Japan, fifty-nine years after my own father spent Thanksgiving in the Pacific in 1945, having survived that bloody Jewish War of Survival.

It seemed to me quite appropriate that my father’s Marine ID made that journey across the water once again in what was really, in its own unique respect, a “peace mission” forging a new alliance between American and Japanese nationalists against the modern-day incarnation of the very New World Order forces that had brought their nations (and the entire world) into a destructive war.

The other item I took was a very special gift that I presented Dr. Ohta. It was a copy of an outrageous World War II-era propaganda tome entitled *Under Cover*, written by one John Roy Carlson, a paid agent of the Anti-Defamation League.

The book bore the signature of its former owner, the late Ralph M. Townsend—a former American diplomat who spent time in Japan and

who deeply respected the Japanese people—and who fought relentlessly against the efforts by what Charles Lindbergh correctly described as the scheming by “the British, the Jews and the Roosevelt administration” to involve the American nation in World War II.

Townsend—like many other American nationalists of his day—was smeared in the pages of that book (formerly belonging to Townsend) that I presented to Dr. Ohta, who deeply appreciated the sentiment in which it was presented.

It seemed appropriate, too, that this book—which had belonged to someone who was a friend of the Japanese people and who paid a mighty price for his efforts, being charged with “sedition” and sent to jail by the Roosevelt administration—should journey back to the land that Townsend knew so well.

So—needless to say—my visits to Malaysia and Japan (two nations that I would have never dreamed of visiting, any more than I would have expected to have visited Russia or Abu Dhabi as I had done before) were momentous times in my life and a direct result of my having made the decision to devote my life to fighting global Jewish tyranny.

In any event, the Jewish Thought Police were most distressed that I had forged friendly ties with individuals and institutions in Asia that are not easily cowed by forces in the United States and the West which are, for their own part, enthusiastic advocates for the interests of Israel.

Evidence of this Jewish outrage came in a bizarre article in the November 29, 2004 issue of *Asia Times*, a journal published in the international city of Hong Kong where global financial interests have immense clout. The article—by a Malaysia-based American youth, Keith Andrew Bettinger—was published just as I returned from Japan.

Bettinger made the amazing (and actually racist) assertion that Asian audiences are essentially naïve and inexperienced and easily tricked by wily Westerners such as me who, Bettinger asserted, are masking vicious “hate” in the guise of freedom of speech.

The article expressed immense displeasure that my speaking appearances in Kuala Lumpur, for example, were warmly received by wide-ranging audiences of intellectuals, businessmen, industrialists, attorneys and others who are widely and rightly suspicious of the “mainstream” media in the United States which—I accurately asserted while addressing my Asian audiences—is under the tight control of a handful of families and financial cliques aligned with the Israeli lobby.

Bettinger assaulted Malaysians in general by sneering at what he called “Malaysians’ love of conspiracy” and went on to bitterly denounce former Prime Minister Mahathir Mohamad, who had long been smeared by the international media for daring to not only denounce the med-

dling in Malaysia's affairs by global money speculators such as George Soros but for also freely discussing, in open public forums, the power of the Israeli lobby in influencing American foreign policy.

Personally, I took it as a singular honor that Bettinger slammed me alongside a respected figure such as Dr. Mohamad. It didn't go unnoticed in Malaysia that Bettinger made a point of smearing the nation's former prime minister, nor would Malaysians fail to notice the notably racist tone of Bettinger's suggestion that they are people who are somehow unable to grasp the realities of international affairs without manipulative guidance from sneaky Occidentals such as myself.

Although the article contained numerous factual errors which I subsequently corrected in a letter published in the *Asia Times*, the bottom line was that Bettinger relied almost exclusively on voices critical of me (and of my publisher, *American Free Press*) as his very dubious sources, lamely noting that I had failed to respond to an interview request (which request, by the way, I did not receive until after I returned from Japan and after it was too late to respond).

Bettinger's chief font of wisdom was Rabbi Abraham Cooper of the well-funded Simon Wiesenthal Center, a shrill propaganda outlet that complements the work of the ADL. In addition, according to Bettinger, an un-named "media watcher" claimed that "Nobody takes [Piper] seriously in the United States."

This claim is interesting, if only because of the fact that two major endorsements for the thesis of my book, *Final Judgment* (regarding Israeli involvement in the JFK assassination) came from a former high-ranking Pentagon official (Col. Donn de Grand Pre) and a former high-ranking U.S. State Department official, Dr. Herbert L. Calhoun, who posted an enthusiastic review of the book on the Internet at amazon.com.

The fact that the ADL and the Wiesenthal Center seemed to be so anxious to discredit me and *American Free Press* and advise Asian audiences that we must be studiously ignored should raise the question: Why do they go to such lengths to discredit those whom they say are not to be taken seriously in the first place?

Evidently *American Free Press* and I personally must have seemed "credible" to enough people in the United States and elsewhere or these hate-mongers wouldn't have been so concerned.

The Wiesenthal Center's Rabbi Cooper lied and said I was saying "nasty things about America." Here is my response to the emanations of this Jewish clergyman whom I've dubbed a "Hellish Hookworm":

The truth is that neither AFP nor I have never said nasty things about America, although spokesman for Israel have

worked overtime during the past several years to equate criticism of Israeli atrocities and outrages against Christian and Muslim Palestinians—including Israeli military attacks on Christian churches in Palestine—with criticism of America.

Some years ago—before flag waving became fashionable in America, as a result of efforts by the media to stoke up American grassroots support for wars in defense of Israel's interests—a pro-Israel fanatic called me a "flag waving super patriot" because I said AFP was for a foreign policy that placed "America First."

However, the fact is that that my point of view has never changed and neither has that of *American Free Press*. We are for America first. Those who are now wrapping themselves in the American flag are not patriots, no matter how much they claim to be. The people of Malaysia are not as stupid and ready to buy the propaganda of the Israeli lobby as trouble-makers like Abe Cooper might like to believe.

This was not the first time that I had been attacked by Simon Wiesenthal's Hellish Hookworm who—by the way—rakes in a fantastic salary as a much-publicized hatchet man for the Jewish elite.

When my book *Final Judgment* finally began to receive favorable and widespread reception, the Hookworm attacked me personally and likewise savaged Syria's then-Defense Minister Mustafa Tlas—an unswerving critic of Zionist intrigues—after Tlas publicly endorsed the thesis of my book. So I take much delight in knowing that the sordid likes of Cooper and his ilk find me so troublesome. And I take great honor in that a genuine statesman, such as Mustafa Tlas, honored me with an endorsement of the thesis of my book.

Likewise, I was especially pleased when Dr. Ohta—who had hosted me in Japan—issued his own broadside in response to the mendacious propaganda and smears by this Jewish rabbi. Dr. Ohta wrote:

In a time of tsunamic ideological shifts, in which audacious propagandists are relentlessly engaged in frenzied efforts to rewrite the facts of history, to challenge these truth-twisters Michael Collins Piper arrives: the American Voltaire, an enlightened thinker and polemicist who has no fear of confronting harsh realities, doing so with elegance and verve.

In recent years Piper has emerged as the unrivaled ambassador of the American nationalist movement to peoples all across the planet: from Moscow to Abu Dhabi to Kuala Lumpur and on to Tokyo and Toronto and Tehran.



In no uncertain terms, he has issued a clarion call—a rallying cry—for all of us to join together, to reclaim our heritage and to sweep away the corruption of international capital and the consequent malign force that's come in its wake, driving our world to the brink of nuclear annihilation.

Piper's message is loud and clear:

Real Americans do not support the Zionist scheme to exploit America's military might to conquer the globe; that good people who oppose the Zionist Imperium must put aside differences and close ranks, united for the final battle.

Passionate, making no pretense of being without bias, Piper identifies and savages those who manifest attitudes of open hatred for nationalism and freedom.

Having fashioned historical writing into an art form, Piper has few peers. Nor are there many who speak truth to power as Piper does so well.

Rabbi Abraham Cooper of the Simon Wiesenthal Center has said that, because Piper criticizes Israel, he is "anti-American." In fact, Piper's work proves precisely how pro-American he is.

Perhaps the icing on the cake, so to speak, was when Israel's "prisoner of conscience," Mordechai Vanunu—who spent 18 years in prison in Israel, eleven years in solitary confinement, convicted of treason and espionage for having given *The London Sunday Times* inside information that unveiled and confirmed Israel's secret program for the construction of atomic weapons of mass destruction—issued his own declaration of support for my efforts.

In conjunction with the release of a collection of my writings, *Dirty Secrets: Crime, Conspiracy & Cover-Up in the 20th Century*—compiled and published by the no-nonsense team of Victor Thorn and Lisa Guliani—Vanunu wrote:

Over the years, much has been written about the creature known as the state of Israel. Most of what has been written about Israel and accepted by those in the West is not true. Israel has been painted as being a non-threatening friend to humanity, who merely wishes to live in peace with the rest of the world. I have seen the beast up close, however, and I can tell you that this is not the case. There are only a few individuals who are brave and honest enough to paint her in her true light, and one of them is Michael Collins Piper in his books such as *Final Judgment*, *The High Priests of War* and *The New Jerusalem*.

To say that this was an "honor"—coming from Vanunu, who has been nominated multiple times for the Nobel Peace Prize—is an understatement, to say the very least.

But on a more important basis, it reflects the fact that there are people of conscience—such as Vanunu—who refuse to be bent and broken by the forces that are determined to rule or ruin.

My own experience with these monsters obviously so pitifully pales in comparison to what Mordechai dealt with during his years of imprisonment and the harassment that he's suffered in the wake of his release from prison. So I can only shine in the light of Vanunu's goodness.

The truth is that there are millions—no, billions—of people all over the world who are looking for leaders who will stand up like Vanunu and fight for what is right.

On several occasions, some years ago, my friends Mark Glenn and Stan Hess and I conducted radio interviews with Mordechai and I can say, truly, that Mark and I both felt—despite the thousands of miles and a connection only by telephone wire—that we were (and I don't exaggerate) in the presence of someone who was a spiritual giant—a "saint" if you will. This is the kind of man Mordechai Vanunu—who converted to Christianity—is.

All of us can look upon Mordechai Vanunu as a role model. And that's why I have continued to fight the good fight—here and abroad—with like-minded patriots who know that what my Japanese friend, Ryu Ohta, called "the final battle" will ultimately be won. But there are—and will be—difficult times ahead. It's a struggle—but not a never-ending one.

Right now the New World Order forces are charging forward against the Muslim world and exploiting concerns (particularly in Western Europe) on the part of nationalists who believe that it's time to limit all immigration from elsewhere (not just from the Muslim world) into their countries. And, unfortunately, some of these nationalist elements have been cajoled by certain of their so-called "leaders" into not just simply criticizing immigration, but, instead, attacking Islam (as a faith) and the Muslim people in general.

Even more shocking is the fact that some so-called "nationalist leaders" in Europe—in England, France and the Netherlands, among other places—have even gone so far as to publicly ally with Israel, entering into a proverbial "pact with the devil" that places those nationalist movements in league with the very nation that represents the international force that threatens not only Western Civilization but the interests of all independent nations and peoples worldwide.

In the next chapter we will examine the war against Islam in much further detail. It is central to the New World Order's assault on mankind.

## *Jewish Terrorism's Ugly Record . . .*

The Labour prime minister Clement Attlee was warned by MI5 that Jewish extremists planned an IRA-style terror campaign in Britain, according to secret files made public today (May 22, 2003). MI5 warned that "special reference" had been made to the then foreign secretary Ernest Bevin as a possible assassination target by militant Zionists pressing for a Jewish state in Palestine. The files . . . reveal that police also broke up what they believed was an attempt by Jewish terrorists to drop high explosives on London using war surplus aircraft.

—**"Attlee warned over Jewish terror"**  
*The Scotsman*, May 22, 2003

Former [Israeli] prime minister Menachem Begin played a central role in a failed attempt to assassinate then-West German chancellor Konrad Adenauer, with the objective of sabotaging the reparations agreement in the works with Israel, according to the journal of Eliezer Sudit, one of the men who carried out the attempted hit. . . . Excerpts from the diary . . . reveal that Begin knew of the plans to assassinate Adenauer, and even initiated meetings to promote the operation.

—**"Begin played central role in attempt to kill Adenauer"**  
*The Israeli newspaper, Ha'aretz*, June 13, 2006

Newly released documents contain a claim the 1976 rescue [by Israel] of hostages, kidnapped on an Air France flight and held in Entebbe in Uganda, was not all it seemed. A UK government file on the crisis . . . contains a claim Israel itself was behind the hijacking. An unnamed contact . . . told a British diplomat in Paris [D. H. Colvin] that the Israeli Secret Service, the Shin Bet, and the Popular Front for the Liberation of Palestine (PFLP) collaborated to seize the plane. . . .

In the document . . . Colvin writes: "According to his information, the hijack was the work of the PFLP, with help from the Israeli Secret Service, the Shin Beit. The operation was designed to . . . prevent what they see as a growing rapprochement between the PLO and the Americans . . . My contact said the PFLP had attracted all sorts of wild elements, some of whom had been planted by the Israelis." . . . The file does not make it clear how seriously the government took the claim Israel also may have aided the hijackers.

—**"Israel hijack role 'was queried'"**  
*BBC News*, June 6, 2007

## CHAPTER TWENTY-ONE

### **Reaching Out to the Muslim World in the Face of Jewish Global Intrigue**

In June of 2006 I had the pleasure of spending nearly an entire month in the Islamic Republic of Malaysia (my second visit there) where I participated as a guest of Dr. Mahathir Mohamad, the longtime former prime minister of Malaysia, in the second formal session of the Perdana Global Peace Organization founded by Dr. Mahathir. During that same visit I was also a featured speaker at the International Islamic Fair held in Kuala Lumpur, the capital of Malaysia.

What follows is the prepared text of my remarks at the Islamic fair reflecting upon the power politics directing American views and policies toward the people of the Islamic world. The theme underlying my remarks was that if enough Americans came to realize the pernicious nature of Zionist power that there would indeed be a change in American political affairs and consequently in U.S. foreign policy . . .

To understand the current state of world affairs, it is critical to understand the origins of the aggressive stance by the United States toward the Islamic world.

To understand the origins of the aggressive stance by the United States toward the Islamic world, it is critical to understand that Zionist power in America dictates that stance.

To understand the nature of Zionist power in America, it is critical to understand how and why Zionist power emerged to become so pivotal in dictating American foreign policy.

Although many people in the Muslim world do recognize the major influence of Zionism in dictating U.S. foreign policy, most Muslims have no substantial knowledge of the specific historical facts that have led to the rise of Zionist power in America.

In stark contrast, few Americans—in proportion to the numbers of informed people in the Muslim world—are cognizant of Zionist power in America.

In the Muslim world it is correctly recognized that Zionist influence in America stems from significant Zionist power over the American mass media. Again—in notably stark contrast—few of my fellow Americans understand this phenomenon.

While the Zionist-influenced mass media continues to propagate the myth that there is no inordinate role played by Zionism in influencing U.S. foreign policy and that information and belief about Zionist power is based strictly on a document known as "The Protocols of the Learned Elders of Zion," nothing could be further from the truth.



Instead, information and belief about Zionist power is based on fully accessible material that comes from pro-Zionist sources, most especially books, newspapers and magazines originating from Jewish authors and from within the American Jewish community.

As a journalist it has been my effort to inform both my fellow Americans (and all peoples, particularly in the Muslim world) not only how powerful the Zionist network is, but how it achieved that power.

My work has been strictly secular—not based on either religious or philosophical interpretation. The studies I have published rely largely on facts appearing in what are referred to as “mainstream” publications.

In fact, much of what I have published has been based on information coming from pro-Zionist authors writing in pro-Zionist books and newspapers that do not generally circulate among non-Zionist circles.

I believe my three major published works are veritable textbooks that can be used within the Muslim world to bring a solid and factual understanding of the nature of Zionist power in America and its history.

*Final Judgment: The Missing Link in the JFK Assassination Conspiracy* explains the history of the conflict between President John F. Kennedy and the state of Israel over JFK's determined effort to prevent Israel from building an arsenal of nuclear weapons of mass destruction.

Not only does the book document (using primarily Jewish sources) that JFK was involved in a bitter behind the scenes war with Israel over nuclear weapons—a point absent from all other literature on the JFK assassination until the release of *Final Judgment*—but that there is also solid evidence tying many persons (often linked in other literature to the JFK assassination) to Israel's intelligence service, the Mossad.

The details in favor of this thesis, tying Israeli intelligence to the assassination of President Kennedy, in collaboration with pro-Israel elements in the CIA and American organized crime, are immense.

What is beyond question (and what is little known to Americans, in particular, even to this day) is that upon the assassination of President Kennedy, U.S. foreign policy toward Israel (and the Arab world) did a 180 degree turnabout.

U.S. opposition to Israel's nuclear weapons program ceased and the United States began massive and unprecedented transfers of military and economic aid to the state of Israel, such that

(a) a theretofore non-existent “special relationship” emerged between the United States and Israel; and

(b) the Zionist lobby in Washington evolved, as a consequence of JFK's death, into a major force in dictating U.S. foreign policy, then (as now) virtually unchallenged in the wake of the public execution of John F. Kennedy.

In short, it was the assassination of President Kennedy that was critical to cementing the pivotal role of the Zionist lobby in America. Although Jewish influence in American economic and financial affairs in the United States had long been substantial, the issue of U.S. support for Israel was thoroughly welded into place with the murder of JFK.

This is a historical fact that must be understood and widely disseminated, particularly to Americans, in order that they come to recognize the pernicious methods used by the Zionists to achieve their power. And as a consequence of growing understanding, Americans may feel more free to look less kindly upon Zionist power in their nation.

My second work, *The High Priests of War*, is based upon some 20 years of research and critical review of the operations of the hard-line Zionist “neo-conservatives.” Although the identity and ideology of the neo-conservatives is now known worldwide, in the initial period of the early 1980s, I was one of the few journalists focusing on their intrigues.

This new volume is a concise and un-censored account of the history of the neo-conservatives and their long-standing desire to use the military might of the United States to establish a global empire—a world imperium, often called “The New World Order”—under their control, an American hegemony dominated by Zionist interests well-entrenched within the American spheres of influence.

In this regard, we refer to my third work, *The New Jerusalem: Zionist Power in America*. This candid exposition—based almost exclusively on pro-Zionist and Jewish sources—outlines the specifics of Zionist domination of the American system in multiple arenas, ranging from the economic, cultural, academic and financial, all of which leads consequently to substantial political and electoral influence far beyond the actual numbers of the Jewish population in America. Although many people worldwide are well aware of substantial Zionist influence over the American mass media, few are aware of Zionist domination of other areas of power within the American system.

What is singularly important to understand is that while Israel remains a spiritual and religious locus for the Zionist cause, the United States has become the engine of Zionist military and financial influence on the global stage. The Zionist cause has essentially adapted the United States as “The New Jerusalem” and is increasingly relying upon American military might (and the blood of Americans) to expand its power.

The Zionists now proclaim that anyone who is “anti-Zionist” or “anti-Israel” is thus necessarily also automatically “anti-American.” Americans need to know that this is not the truth.

Provoked by lies and myths and misinformation and disinformation generated by the Zionist-dominated media in America, American citizens

are becoming increasingly inclined to hate others—particularly Muslims—because they are told that “They hate us.”

To achieve peace and justice in the world today, it is vital that:

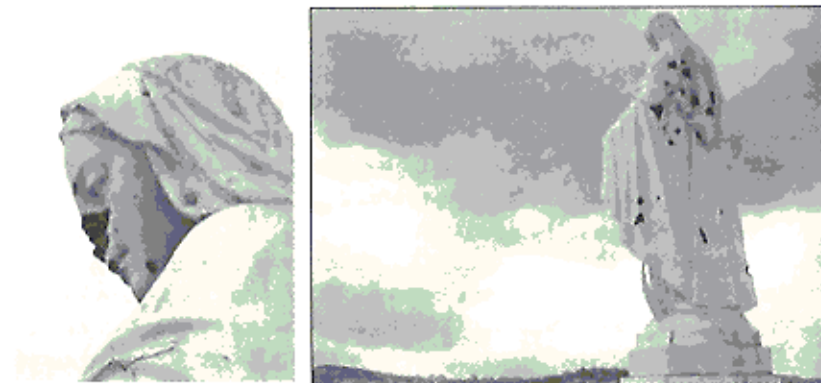
1. Peoples around the globe, particularly in the Muslim world, recognize that despite American ignorance of Zionist power, most Americans would reject the misdirection of U.S. foreign policy by Zionism if they (the Americans) had the opportunity to learn the facts about Zionist power.

2. Americans finally come to recognize the inordinate Zionist influence and that this power is harmful not only to America but to the world as a whole.

Muslims can help break Zionist influence in America—and the dangers posed to the world as a consequence—by encouraging and supporting and working with independent American journalists and media outlets in expanding their outreach both at home and around the globe.

It is vital for the mass numbers of Americans to know the truth about Zionist power in America. It is likewise vital for the world to know that many Americans—citizens and activists within the world power that has the capacity to destroy the planet—do not share the Zionist dream of a world imperium.

Zionist power can be broken and a world can emerge in which there is an America that is no longer acting as a tool for interests that are anything but “American.”



Shown (at right) is an image of a statue of the Virgin Mary which an Israeli Army tank fired upon on March 14, 2002. The hated statue stood high above the Roman Catholic Holy Family Hospital and Orphanage in Jerusalem adjacent to a Vatican flag. The Israelis fired on the statue at close range. Not an accident, it was an act of hatred reflecting traditional Jewish hostility to Christian sites in the Holy Land. At left, the Virgin’s face. Muslims would never desecrate an image of Christ or of the Virgin Mary—both of whom are revered in Islam.

## CHAPTER TWENTY-TWO

### How A U.S. Ambassador Engaged in a Criminal Conspiracy to Suppress Distribution of the Writings of Michael Collins Piper

During my visit to Malaysia in 2006—my second visit there—I was astounded to learn—from two very highly-placed Malaysian political figures—that the U.S. Ambassador to Malaysia (ostensibly “my” ambassador) had sought to bribe at least one Malaysian bookshop owner and at least one Malaysian publishing company not to distribute my books. What follows is my open letter (dated June 30, 2006) to that ambassador, Christopher J. LaFleur, who, by his actions, violated both Malaysian law and U.S. law:

As you are probably aware, the matters discussed in this letter were already brought to the attention of Mr. Matthew Censer of the Malaysian affairs desk of the U.S. State Department in Washington, D.C. in a telephonic conference on or about June 29.

I am confident several government agencies have recordings of that, so you may feel free to refer to those recordings if you need information not referenced herein.

In addition, on June 27, in a live broadcast of my nightly radio talk forum, I described the events outlined in this letter.

For the record, however, I am directing this matter to your attention in this letter (which will also be published online at [americanfreepress.net](http://americanfreepress.net) and in the pages of *American Free Press* newspaper, whose readers will find this information interesting).

During my recent visit to Malaysia (June 5-June 26), my second visit in the last two years, I was astounded to learn from two former high-ranking and very well known Malaysian government officials (both of whom I know and trust implicitly) that a person described as “the U.S. ambassador to Malaysia” approached two different private entrepreneurs in Malaysia—a bookshop owner and a publisher of my books in Malaysia—and offered them bribes to stop distributing my books *Final Judgment*, *The High Priests of War*, and *The New Jerusalem*.

It is my understanding that the person said to be “the U.S. ambassador to Malaysia” did indeed offer such a gratuity under such circumstances to either or both of these individuals, this is a crime, not only under U.S. federal law, but, according to a source in Malaysia, an attorney, it is also a crime under Malaysian law.

So I feel comfortable in asserting that the person said to be “the U.S. ambassador to Malaysia” who reportedly offered these bribes is corrupt,



that this individual is a criminal, that this individual should not be pretending to "serve" the interests of America or of any American citizen traveling in Malaysia.

In addition, under U.S. law (and also under Malaysian law), I would personally have grounds to bring a civil action against the person responsible for this malicious attempt to interfere with the commercial distribution of my books.

It is my understanding that the person said to be "the U.S. ambassador to Malaysia" demanded to know of the bookstore owner and the book publisher "why" they were distributing the books and offered to "meet [their] price" only to be told by both that neither made much money on the books and that their purpose in distributing the books was because they believed the books contained important messages they felt needed to be heard in Malaysia.

The books in question—and as you are certainly aware—are described as "controversial" because of the theses they put forth:

- *Final Judgment* asserts that the intelligence service of Israel played a role in the assassination of President John E. Kennedy in response to JFK's efforts to prevent Israel from building nuclear weapons of mass destruction;

- *The High Priests of War*, an accounting of the rise to power of the fanatical pro-Israel "neo-conservative" armchair war-hawks who used their influence to direct the United States, under Young Bush, to launch a needless, destructive war against Iraq to satisfy the demands of Israel (and who are now plotting similar aggression against Iran and other states perceived to be harmful to Israel and international Zionism); and

- *The New Jerusalem*, the first-ever up-to-date accounting, in this 21st century, of the vast power and influence in the American arena by the handful of families who are the prime movers behind the Zionist lobby in the United States today.

It's rather ironic, Mr. LeFleur, that a U.S. Ambassador would try to stop distribution of these books, considering the fact that a former high-ranking State Department official has written what is undeniably the strongest and most forthright endorsement of *Final Judgment*.

In addition—and note this—when the Anti-Defamation League (ADL), the Zionist lobby group, tried to prevent me from lecturing about *Final Judgment* on a college campus in California some years ago, one of the persons who most publicly denounced the ADL and came to the defense of my right to lecture on campus was Col. Forest J. "Joe" Hunt.

If you don't know his name, you should. Colonel Hunt is the guy who was not only the trainer, at Quantico, but also the commander, of all of those gutsy U.S. Marines that guard United States embassies—

including yours—around the globe. That's the kind of people who have stood up in my defense, quite a different "cut" from those who are trying to sabotage me.

Since my books, in part, aim at the intrigues of the New York-based Council on Foreign Relations (CFR)—a "junior" arm of the London-based Rothschild Dynasty-controlled Royal Institute of International Affairs—I understand why you personally might be offended by those books, since your official biography brags of your role as the "Cyrus Vance Fellow in Diplomatic Studies" at the CFR, of which you are a member.

Now since my books were first introduced in Malaysia in August of 2004, several months before you assumed the post of U.S. Ambassador, I will be the first to acknowledge that it is entirely conceivable that it was the other individual who served as ambassador, prior to you, who committed this crime.

But if you are here to deny that it was either you or the former ambassador or any member of the U.S. Embassy staff (acting on behalf of the ambassadors or on their own) who was responsible for this crime, then it is your responsibility to find out who was then posing as "the U.S. ambassador to Malaysia" in offering the bribe.

Indeed, is it possible that a U.S. Embassy staffer, posing as "the Ambassador" or pretending to act "on behalf of the U.S. Ambassador" carried out this crime on his own and was never directed by you or the other ambassador to commit this crime? If so, you should investigate.

Is it possible that the staffer was acting at the direction of a call from the White House, perhaps from I. Lewis Libby, former chief of staff for Vice President Dick Cheney, now under criminal indictment for behind-the-scenes mischief, trying to undermine another individual for political reasons, similar to the effort against me?

It is possible, in the alternative, that the staffer was acting at the direction of some American Israeli lobby figure, such as Abe Foxman of the ADL, or Rabbi Abraham Cooper of the Simon Wiesenthal Center or perhaps the two former officials of American Israel Public Affairs Committee who are now under criminal indictment for illicit receipt of U.S. intelligence data (in other words, espionage)?

In that realm, is it possible that the bribe money was being provided by one of these Israeli lobby groups or from some source such as billionaires Edgar Bronfman or S. I. Newhouse or some other known financial supporter of Israel and the intrigues of the Israeli lobby?

Are American embassy officials offering bribes to foreign corporations on behalf of private interest groups for political reasons?

These questions are posed here precisely because I don't have the answers. But I have enough information to prove beyond question that

I am clearly a target of criminal elements inside the U.S. government.

For our purposes here, the names of the bookshop owner and the publisher of my books and the names of my sources on this affair are not relevant. But you can be certain I will provide affidavits if necessary.

When I learned that “my” own “ambassador” in Malaysia was using his influence (and presumably even my own tax dollars, perhaps taken out of some “black budget” for such purposes) to interfere with the distribution of my books, my reaction was not one of anger, but horror.

Let me note that I was not particularly disturbed by any potential financial loss (minimal, if any) nor was I especially perturbed about the idea that my books would lose a reading audience.

Rather, I was shocked to know that the very individual—the U.S. ambassador—most ultimately responsible for protecting my interests, as an American citizen traveling in Malaysia—was telling Malaysians that I am considered “garbage” by my own ambassador and subject to being the target of an illicit, crooked backroom deal initiated by that ambassador, but rejected by those Malaysians who knew that what the ambassador was offering was in violation of the law, at most, and unethical and immoral at the least.

It is appropriate to note, if only in passing, that—in March of 2003—a representative of the George W. Bush administration’s U.S. Embassy in Abu Dhabi in the United Arab Emirates pulled a similar “dirty trick” undermining me while I was traveling in that country, having given a speech critical of the Bush administration’s insane foreign policy as directed by the pro-Israel neo-conservatives. While I was a guest of the Arab League’s official think tank, the Zayed Center, funded by Abu Dhabi’s ruling Zayed family, a U.S. Embassy official called the Zayed Center to complain about my appearance there.

Although this initially amused me (at the time), I soon realized that this was a direct threat to me personally while traveling on foreign soil. My own government, which proclaims its devotion to our First Amendment freedom of speech, was effectively trying to restrict my freedom of speech on foreign soil. This is detestable, but considering what took place more recently in Malaysia, it portrays a pattern of corruption by the Bush administration and those within.

These criminals have been implicated in election fraud in both the 2000 and 2004 elections and in the use of government power to harass groups—such as the NAACP—perceived to be critical of the Bush regime, and the administration has pushed through police state legislation such as the so-called “PATRIOT” act to attempt to curtail civil liberties in America. Many walk in fear of this gang of criminals and that is why I have gone on public record to let others know precisely what I

have learned about the dirty tricks operations aimed at me personally.

In closing, I will repeat to you, Mr. LaFleur, what I told Mr. Censer at the State Department in Washington:

- Although I am confident that I could win a civil action in certainly a Malaysian court (and possibly even an American court) against the individual responsible for the outrageous conduct outlined here, I do not choose to initiate such litigation.

- Although I am certain that there are many good officials and agents inside the Federal Bureau of Investigation and the Justice Department who would not hesitate to take on a criminal investigation of this matter—evidenced by their wonderful efforts in pursuing such criminal slime as Lewis Libby, and those two distasteful Zionists from AIPAC, not to mention another corrupt Zionist operator, Jack Abramoff—I am not going to demand an FBI investigation.

In other words, I am letting a criminal (or criminals) get away with a crime . . .

But perhaps this public exposure of this crime will serve as a warning not to let it happen again. Back off. Next time the full force of the criminal and civil law will be brought to bear, both here and in Malaysia or wherever else appropriate, and all those responsible will be held to account under the law.

Remember: there are still good people in the American system: in the military (those generals are top notch, taking on the neo-cons as they have) and in the FBI and the Justice Department and in the CIA and the NSA and in the State Department, too. These folks are ready to root out the bad guys who are carrying out the dirty tricks operations and the war-mongering schemes of the Zionists and there are millions of Americans who are ready to rally behind them.

*Needless to say, this letter to this prominent individual—who is very clearly a criminal—went unanswered.*

Obviously—and sadly—when I am traveling abroad I can not expect friendly or supportive treatment from the diplomats and others who are charged with my safety. The irony, of course, is that while in Abu Dhabi and Malaysia I had more reliance on protection from the local authorities than I did from “my” government.

So this, you see, is what happens when a government—in this case, the United States—falls under the sway of Zionist Jewish political radicalism, the ugly force that holds so much influence in the United States and in so many other nations around the world.

When the Jewish domination of the American system is finally smashed, criminals such as this “American” ambassador will be hanged.



## *Jesus Christ—Revered by Muslims . . .*

**T**he Jewish-controlled media in the West perpetuates the lie that Muslims hate Jesus Christ and Christians. In fact, nothing could be further from the truth. This Hellish defamation of Muslims is designed to stoke up further wars against the Arab and Muslim peoples in the name of “Americanism.”

In 2001 Harvard University Press published a remarkable volume that demonstrates, beyond question, that Islamic writings have treated Christ (and his mother Mary) with great reverence. Tarif Khalidi’s *The Muslim Jesus: Sayings and Stories in Islamic Literature*, is a book that should be “must” reading for every genuine Christian, for it proves the phrase “Islam-Christianity” is far more accurate than the thoroughly fraudulent term “Judeo-Christianity.”

The following review of Khalidi’s book, posted online at amazon.com, assesses this important volume every sincere Christian needs to know about . . .

**A**s an Arab Christian who has lived in an Islamic environment, I have always known that Muslims cherished and respected Jesus as one of their prophets, but little did I know about the actual sayings they ascribe to him. I was therefore intrigued by the topic of this book: What do Muslims really think about Jesus, and how does their conception differ from ours? . . .

This is the first collection in English of all the sayings in early Islamic literature attributed to Jesus. Thus they are the authoritative guide to what Islam knows and thinks about Jesus. . . . While reflecting the certain theological differences between the Islamic Jesus and the Christian Jesus, these sayings are evidence for a surprising similarity in attitude and values between the two religions. . . .

This book demonstrates how Islam evolved dynamically over its first few centuries, much like how early Christianity was an evolving religion. We see how various factions of Islam competed and had their own concepts of what the religion should be, and “used” lore from prophetic figures such as Jesus to strengthen their arguments.

This whole concept of an evolving religion throws great doubts upon the ideals of modern-day “fundamentalists” who apparently wish to recreate “early Islam.”

By exposing the myriad differences between Muslims themselves, and the closeness of some important Islamic elements to Christianity, *The Muslim Jesus* also throws a lot of doubt on some Westerners today who somehow feel threatened by Islam and lump all Muslims together as “enemies of Christianity.”

## CHAPTER TWENTY-THREE

### **What Really Happened in Iran . . . A First-Person Account of the Historic Global Conference on the Holocaust**

**T**ake this for what it’s worth: what you may have heard on television or radio or read in your daily newspaper about the now-infamous international conference on the Holocaust in Iran is largely untrue, or, at the very least, seriously distorted and very much misrepresented.

In some respects, the conference was largely painted as a rally of anti-Semites, white racists, and Muslim extremists, when nothing could be further from the truth.

Instead, the conference—which included some 67 invited researchers from 30 different countries—was a diverse and eclectic gathering which not only featured a group of anti-Zionist Orthodox Jewish rabbis but also included Black speakers from the African continent, as well as Palestinian Muslim attendees and European academics who insisted that the Holocaust, as it is popularly remembered, did happen, that it was a major tragedy in which many millions of Jews were deliberately exterminated.

Thus, the false image presented by the media—that the conference was some sort of “hatefest,” dedicated entirely to the proposition of what has been called “Holocaust denial”—is anything but the truth.

Thus, if anything, the tone of the conference itself was one of genuine open debate and freedom of expression, perhaps the first time ever in modern history that an international gathering actually addressed literally “all” sides of the controversy surrounding the events referred to as “the Holocaust.”

So the truth is that there were many very different points of view being expressed at the conference, and they were hardly in agreement on any particular issue except for one possible general area of convergence: the concept that the Holocaust has been used as a political tool to steal 8,019 square miles of Palestine for the Zionist scheme to eventually take over the entire Mideast.

In addition, however, there were many speakers—including voices from the Arab and Muslim world—who put forth the notion that it is the United States and Britain, as imperial powers, that are more so to blame for the dislocation of the Palestinian Christians and Muslims of the Middle East—rather than Israel itself.

Israel, these speakers said—and there were many reflecting this point of view—was not the problem, per se, but rather the guilty parties responsible for the ongoing crisis in Palestine are the imperial American

and British powers that brought Israel into being as an outpost for their geopolitical designs in the region.

Many took the position that the basic story of the Holocaust, as it has been told in the media, was essentially what happened, but that whatever happened—to whatever degree—did not justify Israel's ongoing treatment of the Palestinian people.

One speaker in particular broke the basic mold of the conference. That was Lady Michele Renouf of Britain. Acknowledging the potentially inflammatory nature of her remarks, Lady Renouf suggested that the root of the modern day conflicts between Jewish people and the people of Palestine has more historic antecedents, going back through the centuries.

Lady Renouf asserted that the often hateful (and indeed racist) attitudes toward non-Jews expressed in the Jewish religious reflections in the collective works known as the Talmud were the root of much opposition to Jewish people in the nations of the West. This in itself, she said, could be partial explanation for the foundational concerns of so many Europeans who supported measures taken by the National Socialist regime of Adolf Hitler to curtail the influence of the Jews of Europe before and during World War II.

Although the Western media relished pointing out that controversial American author, Dr. David Duke, who has been teaching political science in recent years at a prestigious private university in Kiev, Ukraine, was among the speakers—always harkening back to the already well-known fact that 30 years ago Duke was involved in the Ku Klux Klan—Duke was no more “featured” as a speaker than any of the wide-ranging number of speakers from around the globe, people of all races, creeds and colors.

And for the record, it should be noted, as noted later in this report, the mass media actually distorted what the articulate Duke really did say, literally putting words (and propositions) in his mouth that Duke never uttered once during his remarks to the conference.

Duke's emphasis was not focused on the truth—or the lies—about the Holocaust, rather instead on the need for all nations to recognize and support freedom of speech and thought, no matter what the issue, no matter what special interest group might have the intention of dictating what can or can not be discussed about a particular subject.

So again, the mass media version of events was once again entirely off the mark of reality. It was, instead, a mass of lies. And it is to Duke's credit that he took advantage of the mass media's focus on his attendance at the conference to correct the record for those who care to know the truth.

In the end, given the many differences of opinion among those who lectured and attended the conference, what was probably the most profound result (and perhaps the original aim itself) of this momentous gathering was the very fact that this conference directly challenged perhaps the most hallowed icon of modern history, the Holocaust, and made clear and enunciated in no uncertain terms the basic principle that there can be no restrictions (by any single nation or ethnic group) on the discussion of historical events as those who have controlled the discussion of the Holocaust insist there must be.

That the conference was actually sponsored by the Institute for Political and International Studies, a division of the foreign ministry of the Islamic Republic of Iran, was momentous indeed: this was the first time that any government since World War II dared to acknowledge the fact that there are serious questions being raised about the specifics of the Holocaust.

But the truth is that, since the end of World War II, there have been countless (and often unsung) historians and researchers who have diligently devoted their resources (often at risk to life and limb) to ferreting out the truth. Those relentless truth-seekers have been subjected to an unending campaign of hatred by the mass media, but with the advent of this conference the international media—as a whole—was forced to acknowledge their work, however grudgingly it may have been.

Great credit must be given to Dr. Fredrick Toben, often called the “international ambassador” of the Holocaust revisionist movement, for his singularly instrumental role in helping the Iranian sponsors of the conference bring the gathering to fruition.

Although Willis A. Carto, the publisher of the world's most-widely-circulated revisionist magazine, *The Barnes Review*—6,500 subscribers strong—did not attend the conference, he took great satisfaction in seeing the Iran conference materialize as it did. When this reporter, who is on the editorial board of *The Barnes Review*, took the podium at the Iran conference, I extended Carto's best wishes to the conference.

Beyond dispute the pioneer publicist of Holocaust revisionism, responsible for the publication of hundreds of books and research papers on the topic, many of which have been translated into multiple foreign languages, thereby laying the groundwork for a burgeoning global Holocaust revisionist movement, Carto told *American Free Press*: “The Holocaust giant has feet of clay. The myth can only be sustained by suppressing the truth. But the people of the world want the truth—or at least unfettered access to the facts. What will they do now—lock up the world? Too late! Their giant is crumbling.”

As noted previously, mass media reports in the West (in the United



States in particular) often focused largely on the fact that one of the vast array of speakers at the Holocaust conference in Tehran was David Duke. Although the media repeated, *ad nauseum*, to the point of boredom, the well-known fact that in his younger days, Duke was the leader of a Ku Klux Klan group, the media failed to point out that Duke left the Klan some 30 years ago and that many of Duke's fellow speakers in Iran were people of color from Africa and Asia and throughout the Middle East. The Iran conference was hardly the so-called "white supremacist" or "racist" conclave that the American media falsely portrayed.

Nor did the media bother to mention regarding Duke that he served as a popularly elected Republican state representative from a suburban district in Louisiana and that he ran two widely publicized campaigns for governor and United States senator (winning roughly 65-70% of the European-American vote statewide both times). Nor did the media bother to mention that Duke is a certified academic, holding a Ph.D. from a prestigious private university, and that he has taught political science courses at the university level.

Highly articulate and telegenic and a longtime and open critic of imbalanced U.S. policies in support of Israel, Duke has never particularly focused on what might be called "the Holocaust issue." However, Duke is certainly familiar with the controversy and has often spoken critically of laws in European countries—where Duke spends much of his time researching and writing and lecturing—that impose prison sentences on those who dare to question details surrounding the subject of "the Holocaust." And that's what Duke focused on when he spoke in Iran.

Nonetheless, the Western media reports about Duke's speech completely misrepresented not only the whole tone of the Holocaust conference in Tehran but the actual words spoken by the former Louisiana congressman himself.

I was with Duke at the time Duke fired off this corrective message (posted on Duke's website at [www.DavidDuke.com](http://www.DavidDuke.com)) that exposed how very much the mass media was lying about the conference. In my estimation, Duke's assessment is probably as succinct and as accurate as anything that has been or can be said about the conference and the way the media distorted the truth.

Duke pulls no punches. If you are sensitive to no nonsense language regarding the media, please read no further. However, if you are interested in truth, here's what Duke said about the media's misinformation:

It is being reported around the world that in my speech in Tehran that I stated that the 'gas chambers did not exist.' I said no such thing! In fact I said specifically that I take no position

on that issue but that I believe in freedom of speech and find it an outrage that men such as [historian] David Irving are in prison for simply voicing an intellectual, historical opinion.

The Zionist-influenced media has maintained that the purpose of the conference was to deny the Holocaust—when the actual, stated purpose was to provide free speech on this important historical issue and to protest against the suppression of free speech in some European and North American countries. The record of the conference is clear. There were many speeches at the conference that maintained the mainstream Holocaust view.

In an act of blatant deception, the Zionist-influenced media has headlined that in the closing session Iran's President called for 'wiping Israel off the map,' suggesting that he advocated a genocide or destruction of the people of Israel.

One more big lie.

Any tape or transcript of his speech will show that he said support around the world for Zionism is dwindling and that the Zionist Regime will be replaced by a democratic state in the same fashion that the Soviet Regime was dissolved in Russia.

He specifically advocated complete civil and political rights for all residents of the region, and specifically mentioned protection for the complete civil rights for Jews and Palestinians alike, and he repeatedly stressed that all peoples should love and respect one another and must disavow violence and war.

How the Zionist media lies! Thank God we have an Internet where people can immediately learn the truth. Ten years ago these lies could be stated with no fear of contradiction, now you can hear with your own ears the truth rather than the lies of a pro-Israel media.

The truth is that the Zionists are trying to create a catastrophic, murderous war with Iran so they are trying to stoke the fires of misunderstanding and hatred toward that country.

Any fair-minded person who reads my actual words and the words of the academics at the conference and the words of the Iranian President can see for themselves that the media has made up colossal lies about this conference and its participants.

Tony Blair and George Bush have called the Holocaust Conference 'disgraceful.' Why is it disgraceful to allow freedom of speech on historical issues? Isn't the real disgrace that thousands of Europeans have been imprisoned for simply questioning small details of the historical period called the "Holocaust"?

Why is a conference dedicated to free speech condemned, yet putting people in prison in Europe for exercising free speech is praised? Who are the real deniers of freedom? Aren't they the Zionist puppets Bush and Blair and the Zionist controlled media that lie about this conference, my speech, the speech of the Iranian President and those who support imprisonment of human beings for free speech?

In the wake of the Holocaust conference there came the good news that an appeals judge ordered best-selling British historian David Irving freed from imprisonment in Austria, after serving a 13 month term for the "crime" of Holocaust denial—despite the Austrian government's demand that Irving serve a full ten year sentence.

However, there was also some bad news for Holocaust revisionists. Proving precisely that those who dare to engage in genuine debate about the circumstances surrounding the Holocaust are subject to harassment, boycott and intimidation, news reports indicated that at least four individuals who attended the conference in Iran came under serious fire, at least one of them facing possible criminal prosecution.

ITEM: In Manchester, England a screaming mob attacked the home of Rabbi Ahron Cohen, one of the spokesmen for the anti-Zionist Orthodox Jewish group, Neturei Karta, which was prominently publicized in the media for its participation in the conference. The rabbi was loudly and formally shunned by the Jewish community in which he lives and Jewish leaders vowed to deny him a Jewish burial. Eggs were pelted on his home.

The irony of the abuse to which Cohen was subjected is that Cohen strenuously insisted—in opposition to the views of many at the conference—that many millions of Jews died in the Holocaust, noting that many of his own family disappeared during World War II.

ITEM: In France, President Jacques Chirac ordered an official "investigation" into the remarks made by Professor Robert Faurisson during his appearance at the conference in Iran. The inquiry would determine whether Faurisson's statements (made on Iranian soil) can be prosecuted under a 1990 French law that makes questioning details of the Holocaust a crime. According to an enthusiastic Associated Press report hailing the attack on Faurisson, the French were implying that if Faurisson's statements were published on the Internet or in a newspaper distributed in France that Faurisson would thus be liable for what he said in Iran and that some other news source distributed.

That's the essence of "freedom of speech" and "liberty" in one of the "great democracies of the West." (No prosecution took place, however)

ITEM: In Canada, at St. Francis Xavier University in Nova Scotia, political science professor Shiraz Dossa was under fire for speaking at the conference even though Dossa himself is a Holocaust believer and even said that the conference "was unfortunately stained by the presence of a small number of Holocaust deniers." Dossa spoke on the issue of how the Holocaust—which he accepts as being precisely what it is described in standard Western texts—has been manipulated in the war on terror. Dossa has been called on the carpet by university authorities, subjected to media defamation, targeted by angry letters from other academics and the question of his continuing university tenure has been raised.

ITEM: In Sweden, Jan Bernhoff, who spoke at the conference in Tehran, was suspended from his job as a computer science teacher at an adult education college because he lectured in Tehran. Although his job as a computer teacher has nothing whatsoever to do with history or the Holocaust, the action against him was taken. According to press reports, a "probe" of Bernhoff by the school is now under way.

The primary complaint against Bernhoff's lecture seems to be the fact that he said that, based upon his research and that of others, the allegation that 6,000,000 Jews died during World War II cannot be backed up by factual data and that the figure is considerably less than that. Even arguing with the figure of "Six Million" is thus considered "Holocaust denial" and even young Bernhoff's attendance at the conference was "unacceptable," as the Swedish cabinet's Minister for Schools, Jan Bjorkland, self-righteously declared.

ITEM: The so-called Forum of Jewish Organizations in Antwerp, Belgium filed a lawsuit in Belgium—where "Holocaust denial" is punishable by a year in jail—against all of the speakers at the Iran conference (including yours truly). The purpose was to make trouble for those of us who might wish to visit Belgium in the future, but *I have no desire to visit a police state where questioning the Holocaust is illegal.*

What further fall-out from the conference there will be remains to be seen but the bottom line is that the war against freedom of expression in regard to this issue is far from over. But Holocaust revisionism, by virtue of its stand in favor of intellectual freedom, continues to stand on the side of the angels, its brutal and vicious enemies notwithstanding.

Among the many speakers at the conference was my good friend, Malaysian diplomat and attorney, Matthias Chang, the author of *Future FastForward* and *Brainwashed for War* (and later, *The Shadow Money Lenders*). In his address, entitled "The Zionists' Insidious Benchmark for War Atrocities," Chang expressed the view of many people around the world that it's time to end the Jewish monopoly on suffering. What follows are excerpts from Chang's highly significant remarks:



Why talk about death and the horrors of a war that happened 60 years ago, when right at this moment, wanton destruction and massacres of the innocents are taking place in Iraq, Palestine, Lebanon and in many parts of Africa?

Why indeed! It has been said that the first casualty of war is truth. As such we must be especially careful when reviewing history written by the victors and losers in war.

We must not partake in the perpetuation of lies and propaganda that serve vested interests.

The killings of the Jews cannot and must not be distinguished from the war crimes committed by all war criminals against all the victims of the Second World War. The German citizens who were incinerated by fire-bombs and the Japanese of Hiroshima and Nagasaki who were vaporized by nuclear bombs are as much victims as the Jews. They were all victims of WWII.

Those who continue to promote the political line that the Holocaust is a unique and an exceptional Jewish historical event, when compared to the sufferings of the other victims, such as the Chinese who were slaughtered in excess of 10 million, have to that extent minimized the atrocities committed by both sides in WWII. It is an attempt to white-wash the war crimes of the victors in WWII.

The Holocaust is now being used as a benchmark by which all other atrocities are judged, such that when the full horror of the devastation in Iraq was exposed, the international media contemptuously dismissed the war crimes committed against the Iraqi people as the price of establishing democracy. The same goes for the Palestinians.

No one race or community should be allowed to arrogate to itself and or demand exclusive memorials to their sufferings. The right to survive cannot be monopolized by one race or community. To accept that the Holocaust was an exceptional Jewish historical event is to deny the genocides, massacres and sufferings inflicted on the rest of mankind throughout history. This cannot be right.

I cannot help but question the motives of those who seek to elevate the sufferings of the Jewish people above those who had suffered as much, if not more from the horrors of WWII. And when the sufferings of the Jewish people have turned into an industry we owe a moral duty to the departed to ensure that no one should profit from blood money, more so, when lies are perpetrated to further such profiteering.

If we are gathered here to seek truth and to condemn war crimes, then we must condemn all war crimes, not just those allegedly committed by the defeated in WWII. If we judge Hitler, Mussolini and Tojo as war criminals, then we cannot but find Churchill, Roosevelt and Stalin guilty as well.

We must set up an International Commission of Jurists to review the findings of the Nuremberg Military Tribunal.

We must set up a War Crimes Tribunal to adjudicate on the crimes of all Allied Powers leaders during WWII.

We must set up a War Crimes Tribunal to adjudicate on the war crimes of all Zionist leaders, specifically the past and present leaders of the state of Israel.

Prominently on display at the international conference on the Holocaust were a number of video documentaries by an American filmmaker whose productions provide—for the first time ever—a fascinating look at little-known facts (and a deconstruction of the myths) about the Holocaust and the problems of the Middle East stemming from the establishment of the state of Israel which the media often tells us “rose from the ashes of the Holocaust.”

Although you’ve never heard of him, unlike the names of the big Hollywood filmmakers, Mark Farrell is one of the most talented young filmmakers today. And you can bet your live savings that none of Farrell’s documentaries will ever be nominated for an Academy Award, unlike the many Holocaust documentaries by Rabbi Marvin Hier of the Simon Wiesenthal Center which are always up for the Oscar—and win.

The reason, of course, is simple: Farrell’s films—which have not received the distribution they deserve—address some of the most controversial topics on the face of the planet today.

Although Farrell has no billionaire families promoting him, he has utilized his considerable talents to produce a variety of DVD documentaries that are “must” viewing for those interested in historical revelations that can’t be found on any other videos.

Farrell’s videos on the explosive topic of the Holocaust and the questions raised about that subject, much to the dismay of those who want to maintain a monopoly on what can—and cannot—be said about it should be noted first:

- *The Persecution of Revisionists: The Holocaust Unveiled.* Although there has been a lot in the news about the jailing of top-notch revisionist historians (which Farrell examines in overview), this video is particularly powerful in that it contains actual film footage taken inside World War II concentration camps that has been suppressed by the mass

media which prefers to relentlessly depict images of stacks of dead bodies (most of which, in fact, were filmed post-war at two camps on German soil—Dachau and Buchenwald—where even professional “Nazi-hunters” admit no gas chambers were ever used to kill anybody).

• *Judea Declares War: A Critical Look at World War II.* While many have heard the official rendition of the causes of the conflagration that ripped the world apart, this video presents a refreshing look at “the other side of the coin.” If Farrell presented this video in Germany today, he would most certainly be sent to prison.

Farrell has also produced a number of other classic high-quality DVDs on other “taboo” issues including race relations and several that are candid presentations related to the Middle East controversy:

• *Understanding Anti-Semitism.* A forthright look at a 3,000-year-old phenomenon that is much-discussed but seldom analyzed, explaining the reasons behind the growing discontent with the power of organized Zionist groups in America and around the world;

• *Rep. Paul Findley Dares to Speak Out.* A fascinating interview with the longtime congressman driven out of office by the Israeli lobby for daring to criticize U.S. support for Israel. Here’s Findley’s first-hand un-censored account;

• *Zionist War Crimes: The Case for the Prosecution.* Here’s the historic record—going back to even before the founding of Israel—regarding Zionist terrorism, featuring rare film footage from the Middle East, exposing Israeli “statesmen” as ruthless terrorist butchers;

This is just a brief look at some of the videos Farrell has undertaken. His commentary is candid—no-holds-barred. If you are “politically correct,” you may find it tough to absorb. But if you’re not afraid of difficult subjects and want to convey to others another side of history, these videos are just what you need.

In these videos, there’s no shrieking or grandstanding or “hard sell” as all-too-frequently found in some video presentations by some “celebrities” in the alternative media today. You won’t be embarrassed to show Farrell’s videos to friends who are “on the fence” and who may need a subtle push to come around to your point of view.

But Farrell is no shrinking violet. He makes his position clear and presents it in a factual, restrained way, supplemented with an amazing variety of illustrations, film footage and other material brought to the screen in such an effective way.

The videos are fast-moving, eye-catching and certainly unrivaled by any other videos that have addressed these topics. And, it should be noted, it is hard to even name any other videos of this kind whatsoever.

And that’s what makes Farrell’s work so powerful and much need-

ed. Never before has a videographer challenged so many “treasured” historical lies and factual aberrations as Farrell has done so skillfully.

With these videos Farrell has established himself as “the” unrivaled video historian in the realm of bringing history into accord with the facts in the tradition of the late Dr. Harry Elmer Barnes and his modern-day heirs such as David Irving, Germar Rudolf, Ernst Zundel and untold thousands who are now (or who have been) consigned to prison for daring to question so-called “established” facts that are really no more than tired-and-worn repetitions of wartime propaganda and disinformation posing as historical truth.

(These videos are available at \$22 postpaid by writing: Mark Farrell, P.O. Box 141243, Dept. AFP1, Cincinnati, OH 45250-1243. Or go online to Farrell’s website at [www.honestmediatoday.com](http://www.honestmediatoday.com) for further information as well as a wealth of additional commentary and insights.)

The most important thing that I can convey about Iran in general—my most memorable reaction in retrospect—is this simple concept: Americans need to ignore anything and everything they hear about modern-day Iran, its leader, its culture, and its people from the mass media in America.

It wasn’t until I actually arrived in Tehran and spent a day or so there that it became so apparent to me that even I—who fancied myself as being reasonably well informed about that country—had come to Iran with a lot of misconceptions (prejudices, that is) that were imposed on me (and yes, it’s a type of brainwashing) by the major media in America: everything from the nightly “news” broadcasts to the feature stories and other information (largely propaganda, both subtle and not-so-subtle) in the major news magazines.

As our plane prepared to land in Tehran, a message across the loudspeaker was rather jarring. It said that “by government decree” all women were required to cover their heads upon arrival in Iran. I knew this was the case, but to actually hear it broadcast over the airplane’s public address system was, even for me, somewhat un-nerving.

The mass media’s image of oppressed women, being beaten and abused and forced to cover themselves from head to toe in dark, mysterious-looking garb, immediately came to mind. But I looked about the plane, at the array of women—Iranian and otherwise, dark-skinned, light-skinned, blonde and brunette, Eastern and Western, you name it—and I didn’t see a single one of those ladies flinch. Not even the richest looking women aboard, Iranian ladies in elegant clothes and dripping in expensive jewelry, seemed to be fazed in the least.

And it was then, as I surveyed the people aboard that plane going to Tehran (from Frankfurt, Germany, my connection point from



Washington, DC), I realized in my own mind, for the first time, that these were people who might soon be dead: innocent victims of a reign of fire from the sky (a very real Holocaust) either from American bombers or Israeli bombers or both.

These Iranian people, living their lives, traveling freely back and forth from their country to others, are in the gunsights of America's George Bush and his Zionist allies in Washington and Tel Aviv.

Those Iranians are among the people whom 1,000 American Jewish rabbis—representing, by their sheer numbers, an overwhelming proportion of the synagogue-going American Jewish community—peti-

### *No, They Are Not Jews or of Jewish Origin . . .*



Ahmadinejad

Arafat

Qaddafi

In recent years, the Jewish-controlled mass media circulated a story suggesting Iranian leader Mahmoud Ahmadinejad was of Jewish extraction. Although it had no basis in fact, the story spread like wildfire and many people who were previously sympathetic to Ahmadinejad and Iran promptly began calling the Iranian president a "Zionist tool" who was trying to lead his nation to disaster. In fact, this ugly rumor was similar to previous allegations—published in Jewish newspapers—that longtime Palestinian leader Yasser Arafat and famed Libyan leader Muammar Qaddafi were born to Jewish mothers. These stories—likewise—created a stir, just as they were intended to. And the point might be added that if, in fact, either of these men did happen to be of Jewish blood, that did not suggest that they were somehow "Zionist" or "Jewish" agents who had infiltrated Iran, the Palestinian cause, and Libya to do mischief.

tioned President Bush to attack, using American military resources (and risking the precious lives of American men and women) to do it. "If those rabbis, supposedly 'men of God,' want to wage war against these Iranians," I thought, "then let them do it. But they had better stop pestering Americans to fight another needless war for Israel."

The realization that these living, breathing human beings from all walks of life—these Iranians—were the targets of the wrath of those war-crazed rabbis stayed with me throughout my entire time in Iran, a great burden for me as an American, knowing that the president of the United States is more in line with the thinking of those 1,000 war-mongering "religious" leaders than he is with the vast numbers of peace-loving Americans.

Although I was in Iran—and only in the capital city of Tehran—for some five days (arriving early Sunday morning and departing early Thursday morning) and spent most of the time at my hotel and at the meeting hall for the Holocaust conference (both of which were in the northern part of that expansive, sprawling city of 14 million people), I did get the opportunity to see much of Tehran.

At the close of the conference on Tuesday evening, we were shuttled to a government center in central Tehran where we were formally greeted en masse by President Ahmadinejad, who later graciously posed for photographs and signed autographs and spoke (through translators) with the attendees who enthusiastically surrounded him to thank him for having dared to face global media assault for having convened that controversial gathering.

Later, that evening, we were taken to a banquet at the modern and functional headquarters of the Iraqi foreign ministry, high atop the city on the mountainside with a magnificent overlook of Tehran. There we had the opportunity to meet and speak personally with Iranian foreign minister Manouchehr Mottaki who hosted the dinner and there pledged continuing support for foreign political dissidents who dared to continue to speak out on the issue of the Holocaust and regarding the global influence of the Zionist power bloc.

And there on the grounds of the foreign ministry of the Islamic republic of Iran was a lighted Christmas tree. Yes, folks, Jesus Christ is revered by the Muslim people, and his birth is celebrated and honored in the capital of one of the world's most dedicated Muslim nations.

This is a point that will fluster Muslim-bashing pro-Israel Christian fundamentalists in light of their devotion to a foreign entity (Israel) that would never, under any circumstances, raise a Christmas tree and, in fact, does all it can to suppress celebrations of Christ by Christians (and Muslims) in Palestine. So there it was: a Christmas tree in Islamic Iran.

So shuttling back and forth across Tehran, we got to see the city (and its people) live, in action, so to speak. And what a busy place it is, certainly the busiest city that I've ever seen (and I've been to New York, Moscow, Tokyo and Kuala Lumpur, very busy big cities all).

***No, the Iranian president did not call for Israel to be "wiped off the map" or destroyed . . .***

Although the lie has been published time and again in one form or another by virtually every newspaper and magazine in America and repeated in all of the major broadcast media, never once did Iranian President Mahmoud Ahmadinejad ever call for Israel to be "wiped off the map" or otherwise destroyed.

When I was in Iran at the international Holocaust conference (described in these pages) Ahmadinejad repeated to those assembled what he had said previously (and what he said later, on other occasions): that, ultimately, the state of Israel would cease to exist as a geopolitical entity, just as the Soviet Union had come to cease to exist. The Soviet regime collapsed of its own weight and decline and new nations (many of them, in fact) emerged in its wake.

Ahmadinejad never called for war or genocide against the people of Israel. He simply predicted that—under the very real circumstances of our time—it was likely Israel would face the same fate of the communist empire. The Iranian leader added further that, in the end, Jews, Christians and Muslims alike would work together to establish a new secular democratic state in Palestine.

At those times Ahmadinejad made these remarks, only a handful of honest news sources made any effort to clarify precisely what the Iranian leader had said. In fact, a number of analysts noted that the "translations" of what Ahmadinejad had purportedly said were so clumsy, to the point even Iranian sources (translating Ahmadinejad's Farsi into English) had rendered Ahmadinejad's words inaccurately.

The big point here is that the media deliberately distorted and obfuscated and played the classic "Big Lie" game that Adolf Hitler quite accurately attributed to traditional propaganda emanating from Jewish sources. It was central to the ongoing effort to stir up hatred against Iran, perpetuating for the Christian world the ancient Jewish enmity toward the Persian people commemorated in the genocidal work known as the Book of Esther which celebrates the mass murder of 75,000 Persians—an accomplishment Israel apparently seeks to replicate in the opening years of the 21st Century

In general, in my personal estimation, the Iranians I met—ranging from waiters and hotel workers to diplomats and scholars—are good natured, wry in their wit, very friendly and hardly "anti-American," except perhaps for a naturally developing antipathy to George W. Bush and that small clique of his handlers and co-conspirators who want to kill the Iranian people, destroy their government, cripple their nuclear energy program, and turn their historic nation—the very land of Daniel of the Bible—into a cauldron of death and disaster as they have already done to Iraq, once a thriving republic.

Tehran is bustling, energetic, hardly the image that one would expect from the media coverage that the Western press conveys to its gullible audiences. There is no over-hanging sense of gloom in Tehran, no specter of oppression, no feeling that secret police and observation cameras are close by, monitoring one's every move. People live their lives, going to and from work, just as they do anywhere else.

Now, of course, the saloons have been shut down and certain forms of dress and decorum are expected of visitors and natives alike, but traveling through Tehran one doesn't feel any different than one might feel in any other major city.

There is one notable and striking exception to this: the fact that the traffic in Tehran is enormously overwhelming and the pedestrians and the drivers seem to have overcome the conflict and have forged a bizarre (if cooperative) way of dealing with the mess.

Thanks to the good offices (and good driving) of Iranian film-maker Nader Talebzadeh—who was one of the featured speakers at the *American Free Press/Barnes Review* free speech conference held in Washington over Labor Day weekend this past fall—I had the opportunity to get some additional travel time throughout the amazing city, during which time Talebzadeh interviewed me in his car on camera (with the city's expanse in the background) for a documentary he is making.

Through Talebzadeh I also met the talented Muslim actor who lovingly portrayed Jesus in Talebzadeh's motion picture on the last days of Christ on Earth (financed by the Iranian ministry of culture) that—by the estimation of critics who have seen advance screenings—rivals even Mel Gibson's epic *Passion of the Christ*.

These are just a few thoughts and impressions about one of the most misrepresented nations on Earth today. Much more could be said, but this gives a brief overview of some things that need to be said and understood, particularly as the Jews (and it is the Jews) push ever forward to drive the United States and the West into a war against Iran—a war that could bring, in the end, a global conflagration—a very real Holocaust—unlike anything ever seen on our planet.



### Another Holocaust Adventure: Saying "Boo" to Deborah "Lippy" Lipstadt Grand Pooh-Bah of the Holocaust Racket

Although my participation in the international Holocaust conference was certainly a landmark in my career, I would be remiss in failing to note my participation in another Holocaust-related adventure, some years before that.

The circumstances, you shall see, demonstrate precisely how the Jewish arbiters of "what is and what isn't" simply have no desire to debate those who dare to question the Jewish agenda. In fact, they say there are no grounds for debate: The Jewish opinion is fact.

On July 14, 1994, widely-touted author Deborah Lipstadt faced a now-quite-memorable gauntlet when she arrived for a taxpayer-financed lecture at the National Archives in Washington, DC. Truth-tellers—including myself—were there to expose her lies and disinformation to those who were interested in hearing the facts.

Lipstadt was the author of two controversial books: *Beyond Belief*, which, in essence makes the outrageous claim that Americans didn't do enough to fight Nazi Germany during World War II—a point that will surprise many American war veterans and the survivors of those who died in that pointless war—and *Denying the Holocaust*, which purported to be the final refutation of those fact-oriented historians who had documented numerous myths and mistaken beliefs about events which took place during the period known as "The Holocaust."

Lipstadt's *Denying the Holocaust* contained numerous mis-statements of fact throughout its pages. However, most outrageous among Lipstadt's errors was her deceitful report of the momentous conclusion of the decade long legal effort by Holocaust survivor Mel Mermelstein to destroy not only the Institute for Historical Review (the historical revisionist group founded by my long-time associate Willis A. Carto) but also Liberty Lobby, the Washington-based populist institution which published *The Spotlight* weekly newspaper, by which, of course, I had long been employed through Mr. Carto's good graces.

Although by the time Lipstadt's book had gone to press, Mermelstein had been bested by Liberty Lobby's attorney Mark Lane in a dramatic courtroom encounter in Los Angeles on September 19, 1991, Lipstadt claimed in her book that the case remained in litigation.

This was simply not true. Lipstadt was a liar—an audacious, bold-faced liar. In fact, the case had long been put to rest, as documented at length in my own book on the Mermelstein case, *Best Witness*, referenced earlier in this volume.

That Lipstadt deliberately lied in her book is proven by the fact that her book went to press in the spring of 1993, almost two years after the decision in the Mermelstein case, September 19, 1991. In fact, she cited as her source an appeal brief of Mermelstein's lawyers submitted on May 4, 1992 which was rejected by the California appeals court on October 28, 1992, at least five months before her book went to press!

Thus, it was appropriate that as she stepped out of her cab outside the National Archives in Washington, Lipstadt was greeted by yours truly, Michael Collins Piper. Introducing myself in a friendly way—I don't think she recognized me or my name—I handed her a copy of *Best Witness* and told her, "This is my book. There's an entire chapter devoted to exposing you. It's entitled 'The Soap Lady.' I'm here with several of my colleagues and we'll be monitoring your lecture."

A photographer captured the classic moment on film as Lipstadt frantically held up the book in an unsuccessful attempt to block her photograph from being taken. Then Lipstadt scurried across the plaza in front of the National Archives, clutching her copy of *Best Witness*.

However, before she could enter the National Archives, Lipstadt faced another obstacle. In front of the entrance stood my delightful friend, Dr. Robert Brock, the veteran Black nationalist figure famous for his then-ongoing picking campaign outside the U.S. Holocaust Memorial Museum (of which Lipstadt was then a newly-appointed director).

Brock and an associate were distributing not only copies of *Best Witness* to people arriving for her lecture, but also a flyer asking: "Is Little Debbie a Big Liar? Can You Really Trust Deborah Lipstadt?". The flyer focused on Lipstadt's falsehoods about the Mermelstein case.

Dodging by Brock and company, Lipstadt rushed into the archives building and made her way to the taxpayer-supported lecture hall where she soon took position on stage. There were some 200 people in attendance, an overwhelming majority of them Lipstadt fans (and presumably, likewise, overwhelmingly Jewish Holocaust enthusiasts).

The revisionists outside had made their presence felt and Lipstadt was definitely ill at ease. As "Lippy" began her lecture, a photographer stepped forward and snapped her picture from the aisle alongside the packed hall. "No photographs," she snapped to the consternation of the young man who then stepped back and obeyed her tough command.

Then Lipstadt began—almost muttering: "The best witnesses. Who are the best witnesses to the Holocaust? Not the survivors. The best witnesses to the Holocaust are its perpetrators." She was presumably referring to the administrators of the German-run labor camp system in Europe during World War II, which administrators included many Jews, a point Holocaust promoters prefer to be forgotten.

Her choice of terminology regarding “best witnesses” was obviously influenced—dictated, really—by her receipt, just moments before, of *Best Witness*. However, by thus saying what she had said, Lipstadt had effectively repudiated her own book, *Denying the Holocaust*—subtitled “The Growing Assault on Truth and Memory”—which contends that the very memory of Holocaust survivors is sacred and beyond question.

However, before an audience of supporters, Lipstadt decided—reversing herself—that, after all, the survivors were not, in fact, the best witnesses. This, of course, could even be considered an affront to Holocaust survivor Mel Mermelstein who had described himself as the “best witness” to the Holocaust.

In the midst of her lecture, yet another photographer (who had arrived late and missed her previous admonition) snapped her picture. “No pictures!” she shouted, but this photographer wouldn’t back down. “This is a public forum,” he told her, no doubt surprised a publicity-seeking political propagandist would reject the opportunity to have her visage commemorated. It was even possible the young man was a Jewish believer in the Holocaust, eager to promote Miss Lipstadt’s work.

However, an archives official stepped forward and announced that no pictures or recordings of this lecture would be permitted unless with the express permission of Lipstadt, who had not given such permission. At the end of the lecture, though, Lipstadt did give her consent to answer questions from the audience.

To her surprise, the first question took her to task for her mis-statements in *Denying the Holocaust* regarding the Mermelstein affair. Rising to his feet, a man in the audience said, “Since you devoted nine pages to attacking me personally, I’d like to take this opportunity to respond.” The speaker held a copy of *Best Witness* in his hand.

“Who are you, sir?” asked Miss Lipstadt, obviously unnerved and clearly a bit confused. The man said, “I’m Willis Carto,” and, almost instantly, there was a roaring gasp that swept across the auditorium.

As I later told Willis—the founder of the Institute for Historical Review and Liberty Lobby, a gentleman to whom Miss Lipstadt had long directed much venom—it was as if Satan himself had materialized there in that hall. They knew who he was.

Taking a moment to recover, stepping back from the microphone, her face contorted in anger, Lipstadt shouted “I have nothing to say to you. I don’t debate people like you.” She flamboyantly turned her head away, stepping back further as if to emphasize her point.

In fact, Carto’s confrontation of Lipstadt was the first time any revisionist leader had faced her in a public forum, for Lipstadt had stoutly refused to debate any revisionist anywhere under any circumstances.

“That’s right,” said Carto. “You talk about fidelity to the truth but you are afraid of freedom of speech. In your book you deliberately lied about the Mel Mermelstein case. You said he won his suit against the Institute for Historical Review and Liberty Lobby, but that’s not true. He lost and you know it.” Carto gestured with the copy of *Best Witness* he held.

Looking around, almost desperately, for someone to rescue her with a friendly question, Lipstadt repeated: “I have nothing to say to you. Next question, please.” Carto charged on, saying: “I challenge you to a debate on Mel Mermelstein or any other subject you wish.”

At that point, a member of the audience screamed hysterically: “Shut up. You just shut up!” From the back of the room, I shouted “Let the man speak.” Audience members turned to get a glimpse of any person who had the audacity to support Carto’s right to defend himself against Lipstadt’s lies, almost as if he had no right to do so.

“I’ll take another question,” Lipstadt shouted—hopefully. But Carto got in a final salvo: “Debbie, you’re a liar.”

At that dramatic juncture, a camera flashed—to “Lippy’s” anger—as the moment was captured on film: The first public exposure of Lipstadt’s lies before several hundred people, largely her followers. Lipstadt—so accustomed to friendly media coverage—had obviously never experienced anything like it.

Having made his point, Carto quietly stepped into the aisle and made his way up out of the lecture hall as Lipstadt clearly struggled to regain her composure. She noticeably rushed through the remaining questions from the audience.

To her dismay, however, yet another question put her on the spot. The questioner quietly asked Lipstadt why the Holocaust of World War II was the only “holocaust” that deserved the attention it was getting, this in the face of numerous other holocausts that had been taken place throughout history.

This was too much for Lipstadt. Launching into a meandering monologue that never answered the question, Lipstadt sensed that she was beaten and abruptly brought the event to a close, announcing that this was the last question she would answer.

Although she had launched her lecture bragging that she had, in fact, repeatedly refused to face her critics, she had no other choice in this very public forum financed by the American taxpayers.

So let it be said in summary: This most revealing experience once again demonstrated to me—as it should to all sensible people—that the Jewish Agenda holds precisely to the theme that *the Jewish point of view is the one and only one that can be heard*.

But the cannonade of truth will not be silenced.



## *America and Israel Against the World?*

In the 1950s, Lawrence Dennis, America's foremost nationalist theoretician, warned against the United States alliance with Israel. His prophetic writings foreshadowed exactly the dangers of the New World Order war against Islam now being waged that Dennis predicted so long ago. Readers of the following selection from Dennis will marvel at how precise he was in noting the linguistic trickery promoting such a crusade . . .

Thanks to American meddling, the world is in a bigger mess than ever. American intervention can only be maintained with continued and increasing deployment of American force and money. The day of profitable exploitation by the white man of Africa or Asia is now over. From here on, only profitable cooperation is a rational objective. No political leader in Africa or Asia can have a better asset than to be denounced by Americans. The world minority of whites should have the brains to understand that exploiting the dynamics of hate and fear never was good business for a privileged "have" minority. The dynamics of hate and fear can only prove fatal for the minority. The white West, or the haves, are the minority.

Permanent Mideast crisis has great headline news value for policy. It is wonderful having a "colored world Hitler" nowhere so powerful as Adolf. The end result is certain. Time, numbers and space are with the colored world, with the Muslim nationalists and against Israel. What the colored world lacked has been unity and dynamism. Well, Israel is contributing to the unification and activation of the colored world for war against the outsiders. The white powers and the Israelis can never achieve ultimate and decisive force superiority over the colored world and the vast areas it populates.

However, the western world—if guided by operational rationalism and calculation instead of mystical legalism, moralism and traditionalism—could easily formulate propositions with the colored world mutually advantageous to all concerned. Only a return to [American] neutrality could ensure against our government fighting a third world war against overwhelming numerical odds. The more natives Americans kill, the better for the interests of native nationalists. The pressure will be only on the American taxpayers and conscripts for the wars of perpetual foreign intervention.

Hollywood couldn't have picked a more fitting war stage than Palestine. For the third great religious war of one lifetime, no area could be more appropriate. The staging and casting are superb. It is the chosen land of the chosen people, under the special personal care of the God of Israel. It is going to be interesting to watch American casualties pile up in the Mideast .

America's contribution to religious war in the 20th century [was] mono-dualism [i.e. the designation of a single "devil" enemy]. Uncle Sam can never admit any imputation of sin against his allies. One "ism" has to get security clearance. The other has to be branded as subversive. It won't be long now until Judaism and Islam will be up for security rating in the permanent war. There is just one devil that is against Uncle Sam or not with him.

*Is the answer: "Just the U.S. and Israel?" If it is, the cards will be heavily stacked against the third American crusade.*

## CHAPTER TWENTY-FIVE

### **Ezra Pound: Poet, Populist, Philosopher: Another of the Great "Anti-Semites"**

I am often asked to define my own political philosophy. In my own futuristic novel, *My First Days in the White House*, I made a nominal effort to do that. However, in the end, I would suggest that the writings and reflections of famed American thinker Ezra Pound probably most closely mirror my own, and he, too, has <sup>been</sup> defamed as an anti-Semite.

In the following selection, originally published in *The Barnes Review*, I distilled Pound's views as he related them in his own inimitable way in his radio broadcasts from Italy during World War II. Ultimately, Pound's warnings have been proven so right. And I might add that I was privileged to have shared a friendship with the late American writer, Eustace Mullins, who was Pound's protege. Here's what Pound really had to say . . .



From 1945 through 1958 America's iconoclastic poet—the flamboyant Ezra Pound, one of the most influential individuals of his generation—was held in a Washington, D.C. mental institution, accused of treason. Pound had merely done what he had always done—spoken his mind in his own colorful, no-nonsense fashion.

Unfortunately for Pound, however, he had made the error of criticizing the American government in a series of broadcasts from Italy during World War II. For that he was made to pay the price. Here we present an in-depth over view of precisely what Pound had to say in those now-infamous broadcasts. Was Pound a traitor—or a prophet? Read his words and judge for yourself.

American students have been taught by scandalized educators that famed American poet and philosopher Ezra Pound delivered "treasonous" English-language radio broadcasts from Italy (directed to both Americans and to the British) during World War II.

However, as noted by Robert H. Walker, an editor for the Greenwood Press: "Thousands of people have heard about them, scores have been affected by them, yet but a handful has ever heard or read them."

This ignorance of Pound's most controversial political rhetoric is ironic, inasmuch as: "No other American—and only a few individuals throughout the world—has left such a strong mark on so many aspects of the 20th century: from poetry to economics, from theater to philosophy, from politics to pedagogy, from Provençal to Chinese. If Pound was not always totally accepted, at least he was unavoidably there."

One critic called Pound's broadcasts a "confused mixture of fascist apologetics, economic theory, anti-Semitism, literary judgment and memory." Another described them as "an unholy mixture of ambiguity, obscurity, inappropriate subject matters [and] vituperation," adding (grudgingly) there were "a few pearls of unexpected wisdom."

Despite all the furor over Pound's broadcasts—which were heard between January of 1941 through July of 1943—it was not until 1978 that a full-length 465-page compendium of transcriptions of the broadcasts was assembled by Prof. Leonard Doob of Yale University in association with aforementioned Greenwood Press.

Published under the title *Ezra Pound Speaking—Radio Speeches of World War II*, the volume provides the reader a comprehensive look at Pound's philosophy as it was presented by the poet himself in what Robert Walker, who wrote the foreword to the compendium, describes as "that flair for dramatic hyperbole."

What follows is an attempt to synthesize Pound's extensive verbal parries. Most of what is appears here has never been printed anywhere except in the compendium of Pound's wartime broadcasts. Thus, for the first time ever—for a popular audience—here is what Pound really had to say, not what his critics claim he said.

When he was broadcasting from Italy during wartime, Pound evidently pondered the possibility of one day compiling transcriptions of his broadcasts (or at least expected—quite correctly—that one day the transcripts would be compiled by someone else). The bombastic philosopher hoped the broadcasts would show a consistent thread once they were committed to print. And indeed they do.

Pound recognized relaying such a massive amount of information about so many seemingly unrelated subjects might be confusing listeners less widely read than he. However, the poet also had very firm ideas about the need of his listeners to be able to synthesize the broad range of material that appeared in his colorful lectures.

Pound was sure his remarks on radio were not seditious, but were strictly informational and dedicated to traditional principles of Americanism—including the Constitution, in particular. In response to media claims that he was a fascist propagandist, Pound had this to say:

If anyone takes the trouble to record and examine the series of talks I have made over this radio it will be found I have used three sorts of material: historical facts; convictions of experienced men, based on fact; and the fruits of my own experience. The facts . . . mostly antedate the fascist era and cannot be considered as improvisations trumped up to meet present

requirements. Neither can the beliefs of Washington, John Adams, Jefferson, Jackson, Van Buren, and Lincoln be laughed off as mere fascist propaganda. And even my own observations date largely before the opening of the present hostilities.

I defend the particularly American, North American, United States heritage. If anybody can find anything hostile to the Constitution of the U.S.A. in these speeches, it would greatly interest me to know what. It may be bizarre, eccentric, quaint, old-fashioned of me to refer to that document, but I wish more Americans would at least read it. It is not light and easy reading but it contains several points of interest, whereby some of our present officials could, if they but would, profit greatly.

Pound's immediate concern was the war in Europe—"this war on youth—on a generation"—which he described as the natural result of the "age of the chief war pimps." He hated the very idea that Americans were being primed for war, and on the very day of Pearl Harbor he denounced the idea that American boys should soon be marching off to war: "I do not want my compatriots from the ages of 20 to 40 to go get slaughtered to keep up the Sassoon and other British Jew rackets in Singapore and in Shanghai. That is not my idea of American patriotism," he added.

In Pound's view, the American government alliance with British finance capitalism and Soviet Bolshevism was contrary to America's tradition: "Why did you take up with those gangs?" he rhetorically asked his listeners. Pound described the situation:

Two gangs. [The] Jews' gang in London, and [the] Jew murderous gang over in Moscow? Do you like Mr. Litvinov? [the Jewish-born Soviet ambassador to Britain]. Do the people from Delaware and Virginia and Connecticut and Massachusetts . . . who live in painted, neat, white houses . . . do these folks really approve [of] Mr. Litvinov and his gang, and all he stands for?

There was no reason for U.S. intervention abroad, he said:

The place to defend the American heritage is on the American continent. And no man who had any part in helping [Franklin] Delano Roosevelt get the United States into [the war] has enough sense to win anything . . . The men who wintered at Valley Forge did not suffer those months of intense cold and hunger . . . in the hope that . . . the union of the colonies would



one day be able to stir up wars between other countries in order to sell them munitions.

What was the American tradition? According to Pound:

The determination of our forbears to set up and maintain in the North American continent a government better than any other. The determination to govern ourselves internally, better than any other nation on earth. The idea of Washington, Jefferson, Monroe, to keep out of foreign shindies [fights].

Of FDR's interventionism, he declared:

To send boys from Omaha to Singapore to die for British monopoly and brutality is not the act of an American patriot." 14 However, Pound said: "Don't shoot the president. I dare say he deserves worse, but . . . [a]ssassination only makes more mess.

Pound saw the American national tradition being buried by the aggressive new internationalism. According to Pound's harsh judgment:

The American gangster did not spend his time shooting women and children. He may have been misguided, but in general he spent his time fighting superior forces at considerable risk to himself . . . not in dropping booby traps for unwary infants. I therefore object to the modus in which the American troops obey their high commander. This modus is not in the spirit of Washington or of Stephen Decatur.

Pound hated war and detected a particular undercurrent in the previous wars of history. Wars, he said, were destructive to nation-states, but profitable for the special interests. Pound said international bankers—Jewish bankers, in particular—were those who were the primary beneficiaries of the profits of from war. He pulled no punches when he declared:

Sometime the Anglo-Saxon may awaken to the fact that . . . nations are shoved into wars in order to destroy themselves, to break up their structure, to destroy their social order, to destroy their populations. And no more flaming and flagrant case appears in history than our own American Civil War, said to be an occidental record for size of armies employed and only sur-

passed by the more recent triumphs of [the Warburg banking family:] the wars of 1914 and the present one.

Although World War II itself was much on Pound's mind, the poet's primary concern, referenced repeatedly throughout his broadcasts, was the issue of usury and the control of money and economy by private special interests:

There is no freedom without economic freedom. Freedom that does not include freedom from debt is plain bunkum. It is fetid and foul logomachy [wordplay] to call such servitude freedom . . . Yes, freedom from all sorts of debt, including debt at usurious interest.

Usury, he said, was a cause of war throughout history. In Pound's view understanding the issue of usury was central to understanding history: "Until you know who has lent what to whom, you know nothing whatever of politics, you know nothing whatever of history, you know nothing of international wrangles." He added:

The usury system does no nation . . . any good whatsoever. It is an internal peril to him who hath, and it can make no use of nations in the play of international diplomacy save to breed strife between them and use the worst as flails against the best. It is the usurer's game to hurl the savage against the civilized opponent. The game is not pretty, it is not a very safe game. It does no one any credit.

Pound thus traced the history of the current war:

This war did not begin in 1939. It is not a unique result of the infamous Versailles Treaty. It is impossible to understand it without knowing at least a few precedent historic events, which mark the cycle of combat. No man can understand it without knowing at least a few facts and their chronological sequence.

This war is part of the age-old struggle between the usurer and the rest of mankind: between the usurer and peasant, the usurer and producer, and finally between the usurer and the merchant, between usurocracy and the mercantilist system . . .

The present war dates at least from the founding of the Bank of England at the end of the 17th century, 1694-8. Half a

century later, the London usurocracy shut down on the issue of paper money by the Pennsylvania colony, AD 1750.

This is not usually given prominence in the U.S. school histories. The 13 colonies rebelled, quite successfully, 26 years later, AD 1776.

According to Pound, it was the money issue (above all) that united the Allies during the second 20th-century war against Germany:

Gold. Nothing else uniting the three governments, England Russia, United States of America. That is the interest—gold usury, debt, monopoly, class interest, and possibly gross indifference and contempt for humanity."

Although "gold" was central to the world's struggle, Pound still felt gold "is a coward. Gold is not the backbone of nations. It is their ruin. A coward, at the first breath of danger gold flows away, gold flows out of the country.

Pound perceived Germany under Hitler as a nation that stood against the international money lenders and communist Russia under Stalin as a system that stood against humanity itself. He told his listeners:

Now if you know anything whatsoever of modern Europe and Asia, you know Hitler stands for putting men over machines. If you don't know that, you know nothing. And beyond that you either know or do not know that Stalin's regime considers humanity as nothing save raw material. Deliver so many carloads of human material at the consumption point.

That is the logical result of materialism. If you assert that men are dirty, that humanity is merely material, that is where you come out. And the old Georgian train robber [Josef Stalin—ed.] is perfectly logical. If all things are merely material, man is material—and the system of anti-man treats man as matter.

The real enemy, said Pound, was international capitalism. All people everywhere were victims:

They're working day and night, picking your pockets. Every day and all day and all night picking your pockets and picking the Russian working man's pockets."25 Capital, however, he said, was "not international, it is not hypernational. It is subna-

tional. A quicksand under the nations, destroying all nations, destroying all law and government, destroying the nations, one at a time, Russian empire and Austria, 20 years past, France yesterday, England today.

According to Pound, Americans had no idea why they were being expected to fight in Britain's war with Germany:

Even Mr. Churchill hasn't had the grass to tell the American people why he wants them to die, to save what. He is fighting for the gold standard and monopoly. Namely the power to starve the whole of mankind, and make it pay through the nose before it can eat the fruit of its own labor.

As far as the English were concerned, in Pound's broadcasts aimed at the British Isles he warned his listeners that although Russian-style communist totalitarianism was a threat to British freedom, it was not the biggest threat Britain faced:

You are threatened. You are threatened by the Russian methods of administration. Those methods [are not] your sole danger. It is, in fact, so far from being your sole danger that I have, in over two years of talk over this radio, possibly never referred to it before. Usury has gnawed into England since the days of Elizabeth. First it was mortgages, mortgages on earls' estates; usury against the feudal nobility. Then there were attacks on the common land, filchings of village common pasture. Then there developed a usury system, an international usury system, from Cromwell's time, ever increasing.

In the end, Pound suggested, it would be the big money interests who would really win the war—not any particular nation-state—and the foundation for future wars would be set in place:

The nomadic parasites will shift out of London and into Manhattan. And this will be presented under a camouflage of national slogans. It will be represented as an American victory. It will not be an American victory.

The moment is serious. The moment is also confusing. It is confusing because there are two sets of concurrent phenomena, namely, those connected with fighting this war, and those which sow seeds for the next one.



Pound believed one of the major problems of the day—which itself had contributed to war fever—was the manipulation of the press, particularly in the United States: “I naturally mistrust newspaper news from America,” he declared. “I grope in the mass of lies, knowing most of the sources are wholly untrustworthy.” According to Pound:

The United States has been misinformed. The United States has been led down the garden path, and may be down under the daisies.

All through shutting out news. There is no end to the amount of shutting out news that the sons of blood who started this war, and wanted this war, and monkeyed around to get a war started and monkeyed around to keep the war going, and spreading.

There is no end to the shutting out and perversions of news that these blighters ain't up to, and that they haven't, and aren't still trying to compass.

Pound believed press manipulation was a historic phenomenon:

I ask my compatriots of my own age to note that the very high percentage of articles printed in American magazines contains a joker, that is a silent point, a basically false assumption. I don't mean they all contain the same false assumption. I point out that there is no public medium in the United States for serious discussion. Every [one] of these publications has subjects which its policy forbids it to mention or to mention without falsification. And I ask the men in my generation to consider the effects, the cumulative effect of this state of things which does not date from September 1941, but has been going on ever since we can remember.

Pound believed it was vital for the American people to circumvent the controlled press and to investigate current events—and history—for themselves. Long before anyone ever conceived of C-SPAN's daily broadcasts of congressional activity Pound suggested one way for the American people to have a better view of what was happening in official Washington: “You could put Congress on the air. Then you would know more of what your representatives are putting on you.”

The poet noted that the press was so controlled it was virtually impossible to express opinions contrary to those of the controllers of the media of the day:

You can't talk it over with me; because none of you can get to a radio. You can't print stuff like this in your papers, because the newspapers are not there to inform the people.”<sup>34</sup> Pound harkened back to the old Committees of Correspondence that existed in the American colonies prior to the American Revolution when he suggested: “You have got talk to each other, you have got to write letters one to another [in order to be able to discuss the real issues of the day].”

Pound also noted that the American press had failed to tell its readers that in Europe the Masonic order was a widely discussed issue. Pound said it ought to be news in America, but it wasn't: “Nothing will come as a greater shock to America in general,” he said, “but in particular to honest men who compose the greater part, numerically, of American Masonry, than the view held concerning that order in Europe.” Regarding the Masonic order, Pound asked: “What are the Masons? Where do they get their money? And who controls them?”

As far as the all-important question of money creation was concerned, Pound also saw the controlled press—and the academic establishment—covering up the truth. He was intrigued by the fact that there was precedent, in history, for the governments of nation-states to create money rather than relying upon private, special interests to do so:

For years economics professors have been lying, even going so far as to deprecate loans by the state, when the fleet that won the battle of Salamis was built with money lent by the Athenian state to the ship builders, instead of mortgaging the whole nation to . . . swine and enemies of the people as has been done in damn near every nation ever since the Stank [Bank] of England was founded. Well, states have lent money, and the Pennsylvania Colony lent it. And the French . . . are lending it. So the British fire on their late allies.

And every damn possible thing is done to prevent the American in Utah or Montana from learning economics or history. And our Constitution does give Congress the right to determine prices, though it is worded, “right to determine the value of money,” which is the same thing.

In Pound's judgment, the American people had fallen down on the job and not relied upon the greatest protection they had against the moneyed interests—the Constitution. “You have not kept the Constitution in force,” he said, adding:

You have not developed [the Constitution] according to its own internal laws . . . The main protection of the whole people is in the clause about Congress issuing money . . . but you have not wanted to maintain the Constitution. You have not wanted, that is, you have not had a will, to maintain the Constitution or to maintain honest, just government.

The U.S. Constitution, Pound said, was "for more than a century, in fact for 130 years, far and away the best on earth. I had always thought we could get all the social justice we need, by a few sane reforms of money, such as Adams and Lincoln would have thought honest and Constitutional. The grafters would rather throw you into a ten years war and kill off five or ten million young men than even let the discussion of monetary reform flower on the front pages of the American papers."

All of these warnings by Pound about the money system have been suppressed or ignored or forgotten.

Despite his international travel, his choice to live abroad, his fluency in foreign tongues, his cosmopolitan associations, Pound was very much an American nationalist and a patriot in the truest sense. American culture and history were the foundation of his thinking, and he was the first to proclaim it. At the same time, Pound felt the American people were badly misinformed about the realities of European history:

The Americans are unqualified for intervention. They are disqualified by reason for their intense, abysmal, unfathomable ignorance of the state and past facts of Europe. Even my colleagues in the Academy of Social and Political Science have no competent perception of the difference, the basic difference between the American problem and that of Europe. And most of them have not made any adequate use of even such fragmentary fragments of knowledge as they possess.

As far as the Jewish question was concerned, Pound never advocated extermination or discrimination against the Jews—contrary to what modern day "historians" might contend. Pound did perceive communism as an outgrowth of ancient Judaic teachings, calling communism "the left hand of Judah" (the right hand, presumably, being international finance capitalism) and declared:

The Bolshevik [anti-morality system] comes out of the Talmud, which is the dirtiest teaching any race ever codified. The Talmud is the one and only begetter of the Bolshevik system.

Pound sometimes resorted to the use of ethnic slurs, but earthy expressions and salty language were integral to the poet's style. Pound's real target was the international banking establishment—many of whose leaders were, in fact, Jews.

But he was not an enemy of the Jewish people: "Don't start a pogrom," he said. "That is, not an old-style killing of small Jews. That system is no good whatsoever. Of course if some man had a stroke of genius and could start a pogrom up at the top, there might be something to say for it. But on the whole legal measures are preferable."

Pound traced many historical problems to the direct involvement of Jewish financiers. For example, he pointed out:

Nobody with any historical knowledge says that the French revolution occurred without Jewish assistance. Nor that since that somewhat bloody upset and series of subsequent upsets the Jew weren't cock-a-hoop in the French capital.

A knowledge of the French commune would have helped us to understand the Russian November revolution. If we had had it. But handy and useful knowledge has an easy way of getting mislaid. Now what causes that?

Of the much-discussed Protocols of the Learned Elders of Zion, Pound had the following intriguing comment:

If or when one mentions the protocols alleged to be of the Elders of Zion, one is frequently met with the reply: Oh, but they are a forgery. Certainly they are a forgery, and that is the one proof we have of their authenticity.

The Jews have worked with forged documents for the past 24 hundred years, namely ever since they have had any documents whatsoever.

And no one can qualify as a historian of this half century without having examined the Protocols. Alleged, if you like, to have been translated from the Russian, from a manuscript to be consulted in the British Museum, where some such document may or may not exist . . .

Their interest lies in the type of mind, or the state of mind of their author. That was their interest for the psychologist the day they first appeared.

And for the historian two decades later, when the program contained in them has so crushingly gone into effect up to a point, or down to a squalor.



Pound saw the ongoing war as an enemy of culture and he acknowledged his goal was stopping the war, if he could: "Oh yes, I want it to stop. I didn't start it. I should like to conserve a few art works, a few mosaics, a few printed volumes, I should like to shore, or bring to beach what is left of the world's cultural heritage, including libraries and architectural monuments. To serve as models for new construction."

Contrary to his modern reputation for "racism," Pound resented racist attacks on the Japanese by the Allies. Shortly after Pearl Harbor he remarked that:

A BBC commentator somewhere about January 8 was telling his presumably music hall audience the Japs were jackals, and that they had just recently, I think he said within living men's lifetime, emerged from barbarism. I don't know what patriotic end you think, or he thinks, or the British authorities think is served by such fetid ignorance.

Pound told his audience the United States had, "with unspeakable vulgarity . . . insulted the most finely tempered people on earth, threatening them with starvation, threatening them with encirclement and telling them they were too low down to fight.

The result, he said, was Pearl Harbor and American intervention in the war. Pound also recognized Japan's Chinese enemies were as much victims of the international money lenders and intriguers as were the Japanese. In colorful language evoking lively imagery that only Pound could conjure up, he declared:

There are millions of Chinamen, many of them living on very short rations in the interior and about as much interested in Chiang Kai-shek as they are in the White Socks and the Phillies, if there still are any Phillies.

You could get more enthusiasm out of those Chinks for a Hot Dog Championship on the Northside than you could for Chiang's foreign party in China.

A lot of China is not pro-Kai-shek. A lot of China is not for that gang of foreign investors.

Pound was very much attuned to the nationalist instincts of other peoples. He was no xenophobe, no inward-looking country bumpkin. Pound was an American nationalist who knew there were nationalistic strivings all across the globe—that nationalists everywhere wanted their peoples to be free of the big money interests:

Parts of the world prefer local control, of their own money power and credit. It may be deplorable (in the eyes of Wall Street and Washington) that such aspirations toward personal and national liberty still persist, but so is it.

Some people, some nations, prefer their own administration, to that of Baruch and . . . the Sassoons, and the problem is: how many more millions of British, Russians, and Americans of both the northern and southern American continents, plus Zulus, Basutos, Hottentots, etc. and the lower, so-called lower races, phantom governments, Maccabees and their sequelae, are expected to die in the attempt to crush out European and Japanese independence?

Pound had a profound respect for the European contribution to civilization: "Europe is an organic body, its life continues, its life has components and nearly every damn thing that has made your lives worth living up to this moment, has had its origins right here in Europe. In Pound's view, the rise of fascism in Italy and Germany was an exclusively European phenomenon, one that should be of no concern to America:

Europe with systems of government less modern than ours, Germany and Italy with the leftovers of earlier centuries, especially Germany, saw revolutions. Worked out a new system suited to Europe. It is not our American affair.

We could with honor advocate freedom of the seas. For Europe as well as for a few Jew controlled shipping firms.

We could, with honor advocate natural commerce; that is, a commerce wherein each nation would exchange what it has, what it has in superfluity or abundance, with what other nations can or will spare.

We could stand for that sort of commerce instead of trying to throttle it.

Why do we not? Why should all men under 40 be expected to die or be maimed in support of flagrant injustice, monopoly and a dirty attempt to strangle and starve out 30 nations?

Pound felt there was much to be said for the social and economic achievements of Italy and Germany and that they could prove a model for the rest of the Western World: "Every social reform that has gone into effect in Germany and Italy should be defended," he said. "And the best men in England know that as well as I do. The time of calumny is past, and its passing should be seen very clearly.

Conscious of the reforms effected in Italy and Germany, Pound saw similar possibilities for the American system. Pound believed the U.S. Constitution itself provided Americans the mechanism for change. However, he said, "You have not made use of the machinery provided in the Constitution itself, to keep the American government modern." 55 Pound suggested:

You could keep the Constitution, and under that Constitution every state in the Union could reorganize its system of representation. Any or every state could elect its Congressmen on trade basis . . . Any or every state could organize its congressional representation on a corporate basis. Carpenters, artisans, mechanics, could have one representative; writers, doctors, and lawyers could have one representative.

You could perfectly legally and constitutionally divide up the representatives of any or every state on the basis of trades and professions and the life of that state, every man in it, would gain representation in Congress; and Congress would take on an honesty and reality no American in our time has dreamed of.

Present Congressmen are mostly so ignorant that some people have thought it might be useful to have a bit of congressional education. Insist on Congressmen being able to pass an exam in at least some of the subject matters they are expected to vote on . . . I think the representation by trades and profession would be a better way out, with, if you like, different exams for the different trades and professions.

That could do no harm whatsoever. Man to represent steel workers, to be able to show he knows the working of steel; miner to know the workings of mines; professional to represent his profession, really to represent his profession, the best qualities, most acute knowledge of his profession. That would certainly lead to efficiency. Health regulations would be decided by someone who knew something about sanitation. Rules for mining coal, rates per day, decided by someone who knows coal don't just crawl out of a mine, while somebody sits round playing pinochle . . .

I am telling you how to oil up the machine and change a few gadgets so that it would work as the founders intended.

Quick and certain to draw distinctions between U.S. and European traditions, however, Pound declared: "Class war is not an American product, not from the roots of the nation. Not in our historic process. And

the racial solution, which is Europe's solution, which is in Europe's process, rooted deep down, un-uprootable."

He told his listeners it was vital they study the evolution of the American system, and why the American Revolution took place to begin with—yes, it had to do with money:

Colonies, pretty much racially homogeneous, evolved. They found a solution for the problem of money, not of fields against money, not of colonists, farmers fighting money, but of fields and money working together, and they found it in Pennsylvania, and the world said, "How marvelous." And an unjust, usurious, monopolist government shut down on the money—money handed out to the colonists to facilitate their field production, the repayment not going to a set of leeches and exploiters. And the unjust monopolist government, namely the British, was hoofed out [of] the colonies 30 years later.

Full of contempt for those whom a real historian—his friend, Dr. Harry Elmer Barnes—called the "Court Historians" of the day, Pound recognized people could not make correct decisions about the course of their future if they were being lied to about their past: "You have a half-dozen historians but not all of them, by any means, are able to take out the facts and show how they hitch together."

The great iconoclast wondered, however, why people could not look at recent events that took place within their own time frame and see why things were happening as they were. To the people of war-torn England he addressed this poignant inquiry:

Have you no . . . eyes, no knowledge or . . . memory of events that have happened before you?

Do you know only watery pools where were the cellars of London, only the material ruins, having no knowledge of . . . deeper causes, of why these things have come on you, or what you have done, or in most cases omitted, and which have caused these things to come on you, and have you no wish to know why this has happened?

Pound suggested some good reading for his American listeners who might have a desire to bring back American tradition:

Two great friendships, at the base of American history, John Adams and Jefferson, Van Buren and Andy Jackson. You can pass



the time reading that history. It will make the boys better citizens. Make any young man more American if he sticks to seeing American history first before swallowing exotic perversions.

Knowledge—basic historical knowledge—was vital, according to Pound. That theme—that knowledge was critical—was central to all of his wartime broadcasts. He urged his listeners to know who they were and why the world was in crisis. To his listeners, Pound urged this much:

Don't die like a beast. If you are dead set to be sunk in the mid-Atlantic or Pacific or scorched in the desert, at least know why it is done to you. To die not knowing why is to die like an animal . . . To die like a human being you have at least got to know why it is done to you.

Pound's graphic words could well be a warning to modern-day Americans in this age when American soldiers are being asked to fight and die in endless brush-fire wars around the globe—wars that enrich their real enemies—the very plutocrats Pound so fiercely condemned.

Pound's defense attorney, who found the transcripts of the broadcasts "dreary," later summarized them as follows:

There was no criticism of the allied war effort in the broadcasts; nothing was said to discourage or disturb American soldiers or their families.

Pound's main concern was with usury and other economic sins which he conceived were being committed by an international conspiracy of Jewish bankers who were the powers behind the throne of England and had succeeded in duping the government of the United States.

The broadcasts were in essence lectures in history and political and economic theory, highly critical of the course of American government beginning with Alexander Hamilton . . .

The American people were told they did not understand what was going on in Europe and if they did, the war would not have been necessary.

**W**as Pound a traitor—or a prophet? I know the answer to that question, and I am proud, without hesitation, to call Ezra Pound's views my own.

## CHAPTER TWENTY-SIX

### ISRAEL: The Failed State; Does It Reflect Modern-Day Jewry?

**I**n the 2005 updated edition of his book *The Provincials: A Personal History of Jews in the South*, Eli N. Evans—who comes from a distinguished Jewish family of the South—wrote of Al Rosenfeld, owner of a ladies' dress shop in Jackson, Mississippi. Rosenfeld once tore down the Israeli flag at a Hadassah meeting, upsetting many of the Jewish ladies in the community.

Rosenfeld explained his feelings: "Those people over there in Israel think of me as part of them and I plain resent it. Here, they always bother me for money; I just can't seem to shake 'em. I just don't believe that the church and politics mix."

When asked as to whether he would one day want to visit Israel, Rosenfeld said, "I have no more desire to go over there than I have to paddle up the Amazon River in a canoe sweating bullets."

It is accurate to thus say that Mr. Rosenfeld was a patriotic American. He did not place Israel's interests over those of America. And we can only wish that there were more Jews like Rosenfeld today. But those Jews who share the candid, American patriotic passions of Mr. Rosenfeld are, unfortunately, few and far between.

Contrast the story of Mr. Rosenfeld with that of Benjamin Steward, an American-born Jewish lad from Rockville, Maryland.

On May 3, 2007 *Washington Jewish Week* published a remarkable and revealing article about Steward who had joined the Israeli Army several years before. According to the Jewish newspaper, when people asked Steward's family why their son would join another nation's army, Steward's father responds: "He's a Jew and, therefore, it's not someone else's army. It's his army." And that does indeed tell us a lot.

Whether we like it or not, this tiny—yet powerful—entity known as Israel stands at the apex of the global Jewish phenomenon and is pivotal to the problem of anti-Semitism. Although it emerged as a state only in 1948, Israel has been central to the turmoil of our times. And in many respects, we can only wonder if Israel—as a nation, one that is rent with internal turmoil and constantly at odds with its neighbors and the entire planet (or so it seems)—reflects the state of modern-day Jewry itself.

There are those (including many Jews) who—with the best of intentions—rush forward to say that Israel does not reflect the Jewish people. And we can respect the point they are trying to make. Yet, at the same time, we hear the constant cacophony of voices proclaiming Israel as "the Jewish state" and the axis of the Jewish universe—the ultimate fulfillment of God's word and central to mankind's future itself.

With that consideration in mind, let us explore the nature of Israel today. And we can best begin by recalling the words of Ramsey MacDonald, the British statesman, reflecting upon the emergence of Israel as a nation and the British role in bringing Israel into being. His words, in some tragic ways, mirror the entire reality of the modern Jewish plight vis-a-vis its relationship to Israel, for the problems resulting from the rise of Zionism and the establishment of Israel have, as we have said, come to be central to the Jewish world of today. MacDonald said:

We encouraged an Arab revolt against Turkey by promising to create an Arab kingdom including Palestine. At the same time we were encouraging the Jews to help us, by promising them that Palestine could be placed at their disposal for settlement and government; and also, at the same time, we were secretly making with France the Sykes-Picot Agreement, partitioning the territory which we had instructed our governor-general of Egypt to promise to the Arabs.

No one who has felt the undercurrent of Eastern movements can console himself with the belief that the Arab has forgotten or forgiven, or that the moral evil we committed will speedily cease to have political influence. Our treatment of the Muslims has been a madness.

MacDonald spoke after the fact. But in the early days of the 20th Century there were sensible Jewish voices, standing in opposition to the establishment of a Zionist state, who recognized the dangers of Zionism.

We thus remember Meyer London, a liberal New York congressman—a Jew who was fervently anti-Zionist—who said candidly: “Let us stop pretending about the Jewish past and let us stop making fools of ourselves about the Jewish future.”

In truth, while (as we know) Israel was set in place on a tissue of historical lies and religious misrepresentations, Israel's existence today is largely artificial to the point that its most vociferous defenders find it necessary to distort the very nature and foundations of “the Jewish state,” presenting it as something that it is not.

One such defender of Israel is Harvard law professor Alan Dershowitz who has written numerous book-length expositions defending Israel and defaming “anti-Semites.” His 2000 book, *What Israel Means to Me* (published by John Wiley & Sons) is an assembly of pro-Israel meanderings by an assortment of Jews and a handful of Gentiles who have made their names (and considerable fortunes) by lending their support, in one way or another, to the Jewish agenda.

In his book, Dershowitz includes a commentary by former U.S. Education Secretary William Bennett (an Irish-Catholic) whose entire career has been advanced by Jewish associates in the infamous “neo-conservative” circles surrounding the late Irving Kristol, the ex-Trotskyite who established an influential network of proteges (largely, but not exclusively, Jewish) who have now come to dominate a considerable swath of public-opinion-shaping organizations and think tanks that hold great power in American policy-making today. Bennett perpetuates the idea—the lie—that Israel is somehow a sweet little democracy in which all people of all faiths have equal rights and privileges:

In its very declaration of independence, Israel proclaimed that it would “ensure complete equality of social and political rights to all its inhabitants, irrespective of religion, race, or sex; it will guarantee freedom of religion, conscience, language, education, and culture; it will safeguard the holy places of all religions.” Israel has kept faith with the promise of its founding, a founding more similar to America's than perhaps any other nation's. Israel is the only country in the region that permits citizens of all faiths to worship freely and openly.

This extraordinary assertion—all of it baseless—exemplifies the very nature of the Jewish state (which obviously ignores the rhetoric of its own grand declaration of independence) and the extent to which those who will defend Israel will boldly and unashamedly lie in the face of reality in order to propagandize on behalf of Israel.

What might be called the extraordinary “truth gap” on the part of fanatic Jews promoting Israel's cause is exemplified, likewise, in the writings of Mitchell Bard, executive director of the American-Israeli Cooperative Enterprise. His 2007 book *Will Israel Survive?* (published by Palgrave MacMillan) claims, among other false things, that “Israel remains a focal point of Christianity and the one place in all the Middle East where Christians can practice their faith freely.” (What a lie!)

Bard also adopts the simply audacious propaganda claim that “American Jews have an almost pathological fear that the media will turn the American people against Israel and the public will then demand that the United States government change its policy toward Israel in a way that will lead to its destruction.”

The very suggestion by Bard that the Jewish-controlled media in the United States would somehow “turn the American people against Israel” demonstrates the almost perverse nature of the propaganda line that Bard is putting forth. Why, of all things, the Jewish-controlled media



would shift its historic (one might even say “hysterical”) pro-Israel bias is something that Bard chooses not to explain, precisely, of course, for the reason that there is no explanation for such a ridiculous claim.

And then, while Bard suggests that there has been rising sentiment in the United States against Israel (because of its bad behavior, or, rather, in Bard’s view, Israel’s *perceived* bad behavior), he says that, in the end, everybody really does love little Israel.

Yet, Bard also asserts that “on matters pertaining to Israel, Congress pays little attention to public opinion or the media and has not wavered in its support [for Israel].”

In other words, Congress cares not what the American people—who pay its salaries and to whom it (Congress) is ostensibly responsible—think about U.S. Middle East policy: *that is, if Americans should happen (somehow) to become hostile to Israel, then it would make no difference to their representatives in Congress!* (A remarkable assertion.)

In a particularly deceptive flourish, Bard explains that people all over the United States recognize that closer economic ties with Israel are a very good deal for Americans. He notes, for example, that the Texas state department of agriculture and the Israeli ministry of agriculture set up the Texas-Israel Exchange in 1984 to promote mutually-beneficial agreements between the two agencies, and then points out that “at least 20 other states have signed similar agreements with Israel and that it is now routine for state governors to lead state delegations to Israel.”

All of this grandstanding by Bard ignores the fact that the primary reason that states and state governors and all manner of public officials (local, state, and federal) enter into such incestuous agreements with Israel is precisely because of the fact that the Israeli lobby—in all of its nationwide facets, reaching into every major city in America and down to even some of the mid-sized and smaller municipalities where Jewish political influence exists—*demand*s that American public officials enter into such agreements, the benefits (or lack thereof) to *American* interests notwithstanding.

Reading Bard, one realizes that he is expressing not what *is* reality but rather what he *wishes* to be reality. It is as if he is practicing the age-old “Big Lie.” Bard believes that by repeating untruths over and over again, those untruths will suddenly become fact.

It should be noted, though, that at one point Bard does make a rare retreat into total honesty. Pointing out that President John Adams—whom he proclaims an American Zionist—hoped that Jews could return to Judea as an “independent nation,” Bard noted that less often cited, in reference to Adams’ support for Zionism, is the rest of what Adams had to say in regard to the Jews. Adams said:

I believe [that] . . . once restored to an independent government and no longer persecuted they [the Jews] would soon wear away some of the asperities and peculiarities of their character and possibly in time become liberal Unitarian Christians for your Jehovah is our Jehovah and your God of Abraham, Isaac and Jacob is our God.

Hardly comments that could be viewed as friendly, to say the least. But Bard—typically—was trying to make a silk purse out of a sow’s ear. And it is probably worth noting—as we saw in our opening pages—that two of Adams’ best known descendants—Henry Adams and Brooks Adams—were most assuredly what many would call . . . anti-Semites.

Another Zionist writer, Max Dimont, (whose work I have cited extensively in my book, *The New Babylon*) has also marveled at how amazing and successful has been the Zionist enterprise in Palestine.

In his book, *The Indestructible Jews*, Dimont boasted Israel had risen “from beggary to affluence, from cultural poverty to intellectual eminence in five short decades” and Israel had done so “without tying her fate to an outside power, succeeded in securing a standard of life, liberty, and law on a par with that of the most advanced Western nation.”

As I said succinctly in *The New Babylon* and which I reiterate here: “Nothing could be further from the truth.”

Entire encyclopedias could catalogue the mountain ranges of dollars in German reparations payments and U.S. foreign aid, grants, military assistance and all manner of special favors to Israel.

We need not belabor the obvious point or attempt to document all of this factual data here—all of which together points out the utter hypocrisy in the words of Dimont and others of his audacious ilk.

Israel has only achieved affluence through beggary, making it certainly the wealthiest panhandler on the face of the planet.

If only the homeless beggars on the streets of Washington, DC—the American capital from which flows the trillions of dollars in American tax dollars to the coffers of Israel—could do so well.

If only the 5,000 homeless American war veterans living on the streets of Washington could enjoy such beneficence.

Despite these basic facts—which are indisputable—we still find insistent in the Jewish-controlled media the theme that Israel is truly a special institution that the American people (and, really, the rest of the planet) cannot live without, that it is somehow a God-given example of economic success and stability, a model for all others to emulate; that Israel (in so many ways) is the finest and most magnificent national construct ever achieved.

One of the most extraordinarily philo-Semitic fanatics is George Gilder, a cousin of the Rockefeller family, famed for his greed-worshipping book *Wealth and Poverty*. But his most recent (similarly-oriented) book is *The Israel Test*, published in 2009 by Richard Vigilante Books.

Like his earlier work, this book is very much over-the-top but the nature of the book (in terms of its objective in advancing the interests of Israel and the Jewish Agenda) is quite revealing, inasmuch as the book is aimed at success-oriented Americans eager for a fast-buck solution to their own need (and greed) in a time of global economic upheavals.

In short, it's a clever melding of "self-help" and "get-rich-quick" with plain old-fashioned Zionist and Jewish propaganda. The book is described by its publisher:

Israel is the crucial battlefield for Capitalism and Freedom in our time. Gilder's global bestseller *Wealth and Poverty* made the moral case for capitalism.

Now Gilder makes that case for Israel, portraying a conflict of barbarism, envy and death against civilization, creativity, and life. Gilder reveals Israel as the leader of human civilization, technological progress and scientific advance.

Tiny Israel stands only behind the United States in its contributions to the high tech economy. Israel has become the world's paramount example of the blessings of freedom and yet Israel is the most hated nation in the world today. Why?

Israel is hated for her virtues, for her achievements, for all that she has done well. Israel is hated, as the United States is hated, because Israel is successful, because Israel is free, and because Israel is good. Wherever Jews are free to invent and create, they achieve conspicuous success—arousing envy and resentment.

In his book, the author, Gilder, absolutely devotes himself to the theme of Jewish supremacy—and we have already explored that concept in these pages. But, for the present, note that, as far as the state of Israel is concerned, Gilder concludes directly:

Israel is not a dispensible Jewish "best friend," a noble but doomed democracy, or even a charitable dependency that we can no longer afford. It is an indispensable ally and in the past twenty years it has evolved into perhaps our most valuable partner. Yet, for most Americans, ultimately our loyalty to Israel arises not from a cold calculus of survival, but from a sense of the

holy. What Americans must fathom with both heart and mind is that this instinct is true—and vital to our survival—that if we would live, we must defend this holy land.

So despite all of this rhetoric touting Israel—and *rhetoric* it is—let us review the Jewish state as it really is, not as its defenders would have us believe it is. Let us look at some cold, hard facts.

As far back as 1994, Jewish-American professor Dr. Norman Cantor encapsulated the truth about Israel—as a state, as an entity, as an economic force—in his quite controversial book, *The Sacred Chain* (published by HarperCollins):

The fact is that the Jewish economy in Israel, from the first decade of the century to today, has never been a viable one. The Jews in Zion have never been able to support themselves.

The balance sheet has always been negative. They have survived only by covering their deficits with foreign aid—Jewish charity lavishly allotted from abroad, and from—since around 1970—extensive American governmental aid.

[Israel] is a country where every inch of its ancient soil is revered, and archeological discoveries are greeted with national celebration, but which treats its fragile ecology with a recklessness that astounds an American or a Canadian.

It has no pollution controls on its automobile emissions and spews raw sewage into the Mediterranean, fouling its own beaches.

The worst thing about Israel in the 1980s and early 1990s was that it allowed itself to become thoroughly dependent on American government aid for both military and civilian purposes. . . .

When it is factored in that Jewish charitable sources abroad provide annually a similar sum, Israel has to be recognized as a severely debtor nation, a colonial country, unable to provide for itself, greedily and recklessly used to living off other peoples' money.

[Israel] has become intoxicated, not like many of their distressed forefathers with mystical religion, but with military glamor and triumphalist images, a dangerous and self-destructive mindset in a sober and competitive world at the end of the 20th Century.

And what Cantor wrote nearly two decades ago remains true—



even more so. Despite the constant media rhetoric about "the Israeli success story" (for example, the claims of the aforementioned George Gilder), American Jewish writer, Joel Kovel laid out the facts—just some of them—in his 2007 book *Overcoming Zionism* (published by Pluto Press in London). Kovel noted:

Despite the enormous aid given to it by its American protector and the benefits of the international Jewish community, Israel remains a society in grave social and economic crisis, with rampant unemployment, pockets of outright hunger, and many signs of social disintegration. . . . It now has the greatest gap between rich and poor in the whole industrialized world. More than half of Israeli families cannot meet their monthly bills, and 14 percent cannot buy an adequate diet.

Kovel cited a 2004 commentary in Israel's *Ha'aretz* by Michael Melchior, a member of the Israeli Knesset who observed of Israel:

We live in a society in which a million and a quarter people, 40% of them working people, are below the poverty line. This is a society that abandons 366,000 of its children-at-risk and throws them into the street; a society that treats its foreign workers like animals; a society that despises its elderly and sends them to rummage through the garbage.

It is a society, according to information given the Knesset Committee for Children's Rights, where in the absence of standards, a social worker has to devote an average of two minutes to a family in distress. It is a society among the leaders in the world trafficking of women.

For his own part, Kovel noted further:

Israel provides the worst primary and secondary education in the Western world, despite having budgeted adequate funds. It also scores below many poorer countries, for example Malaysia, Thailand, and Romania, which provide [Israel] with cheap textiles and labor.

But on a more direct level, Israel today faces a growing crisis with immense geopolitical implications for its own survival. And this crisis does not stem from the Jewish conflict with the indigenous Christians and Muslims who have been reduced to second or third class status with-

in Israel's borders and within the disputed occupied territories. Rather the Israeli people themselves are divided and to a degree that most people outside Israel (even including many Jews) do not realize. Israel may well be on its way toward civil war—and the truth is that this potential civil war is erupting on several levels, as we shall see.

In one respect, the internal conflict deals directly with the issue of Israel's relationship (or non-relationship, as the case may be) with the Palestinian Arabs.

But on a more critical level—from an internal Jewish perspective, so to speak—the conflict stems from a growing confrontation between the secular (even classically agnostic or atheistic) Jewish population of Israel and the deeply-religious (really, fanatical) elements among Israel's Jews.

The amazing truth is that most American (and worldwide) Christian supporters of Israel have no knowledge of these realities but if they did, they almost certainly wouldn't understand them, for the sad truth is that these Christians simply do not recognize that virtually everything they believe about Israel (and about Judaism) is very far from the truth.

So what then are these conflicts in Israel that could spell the end of this Jewish nation-state?

As far back as 2004, writing in the fervently pro-Israel journal, *The New Republic* (TNR), widely respected American Jewish writer Leon Wieseltier raised the specter of a civil war in Israel. "Israel's Coming War Within" was the title of Wieseltier's frightening commentary.

Citing translations from the September 10, 2004 issue of the Hebrew-language version of the Israeli newspaper, *Ha'aretz*, Wieseltier described how prominent figures of Israel's hard-line conservative movement had called on members of the Israeli Army to resist any orders to participate in the expulsion or removal of Jewish settlers in the Gaza strip, historically Egyptian territory seized by Israel in the June 1967 war and occupied by Israel until its then-recent "withdrawal."

Now Wieseltier was not the only Jewish (or Israeli) writer speculating on these matters which, in fact, were a subject of frequent discussion in Israeli newspapers (in particular) and, to a lesser degree, in publications circulating within the American Jewish community.

But note carefully that with the passage of time, the situation has not been resolved. If anything, the matter has gotten worse—even more so. On January 11, 2011 even *Time* magazine featured a cover story describing the rise of hard-line "right wing" Jewish fundamentalists in the ranks of the Israeli military who refuse (it seems) any gestures toward accommodation of the Christians and Muslims of Palestine.

And from an American perspective—that is, the perspective of Americans who do not believe that Israel's interests are America's and

vice-versa—this is a very real matter for concern. The rising influence of these extremist forces, both in the ranks of the military (including its highest ranks) and in the Israeli political arena could—and will—make the state of Israel all the more dangerous, particularly because of the fact of the existence of Israel's well-armed arsenal of nuclear weapons of mass destruction—said to be perhaps the fifth largest on the planet.

But while Israel is split domestically over the disposition of the issue of the Palestinian Christians and Muslims—a matter (I believe) that will never be resolved until those people are brought fully into the realm of participation in Israel's political decision-making through the popular voting process (something that is not likely to occur except through global intervention)—the truth is that the perhaps more profound domestic crisis in Israel stems from the religious divisions among the Jews within Israel itself.

And again—to repeat the point—this is something that so few Christian devotees of Israel know about or understand.

American pro-Israel Jewish writer Milton Viorst's 2002 book, *What Shall I Do With This People?*, published by the Free Press, described some of the highly-contentious and bitter religious-based conflicts in Israel that so many outside Israel find so hard to comprehend.

Discussing what he called the matter of "Jews and the fractious politics of Judaism," Viorst's book laid out the problems in Israel, such that his publishers said of his work that "Not since the destruction of the Second Temple have Jews displayed such intolerance toward one another or battled so fiercely over ideology," and that—throughout the centuries—Jewish religious leaders had shaped Judaism "to serve their own political ends, often with disastrous consequences."

And now, Viorst's book pointed out, these internal Jewish battles have come to the fore in Israel—the Jewish state—itsself.

Viorst described just one aspect of the internal Jewish conflict within Israel, noting for example:

From 1967 on, not only Reform and Conservative Jews, but Orthodox women have been subject to abuse at the [Wailing Wall in Jerusalem]. Women were required to pray apart from the men . . . They were also barred from conducting their own services. Israel's Supreme Court, after a lawsuit was brought by modern Orthodox women, reaffirmed this segregation of genders but authorized separate services in which women were to be allowed to wear the talith and read from the Torah.

And it might be added—in this day when we hear so much in the

Jewish-controlled mass media about Muslim mistreatment of women—that this alone should raise questions about Israel in the minds of those Christians and others who are constantly railing against Islam regarding its alleged attitudes toward women, while ignoring Orthodox Judaism's ugly record in the treatment of women.

Referring to the rise of hatred and religious extremism in Israel, Viorst writes that "history may be telling us that the Jews' descent into violence cast doubt upon the ability of the state, and perhaps of the community itself, to survive."

All of this conflict in Israel is particularly interesting since even Theodore Herzl—the godfather of Zionism—essentially argued at the famous Zionist Congress in Basle, Switzerland that establishing a Jewish refuge in the Holy Land had "nothing to do with religion,"—a point, many will find hard to understand, particularly without a full knowledge of the political nature of Judaism and of the tangled history of Zionism.

My own work, *The New Babylon*, points out that—contrary to popular misperception—Zionism (in its broadest sense) goes far beyond the basic concept of devotion to the establishment of a centrally-located, geographically- and politically-definable nation-state based, in this case, on the theme of Jewish nationalism.

In fact, in historical reality, a Zionist state (in this case, Israel) has emerged, more or less, as a symbolic, some say "spiritual," base of operations for the global Jewish Agenda, and that, obviously, goes far beyond simple "nationalism" as it is known today and always has been known.

So while masquerading as a "nationalist" movement, Zionism has always really been just another aspect of Jewish internationalism, universalism, globalism—yes, all reaching back to what has been called the New World Order, the concept first and best defined by (and laid forth in) the energetic debates among Jewish spiritual leaders commemorated in the Jewish Talmud and based on the teachings of the Old Testament.

But for our immediate purposes we are not exploring the Jewish outlook in Israel toward either the Christians and Muslims in the Middle East or even toward the rest of the "Goyim" across the planet that the Jews one day hope to dominate.

Rather, now, we are exploring the internal conflicts within Israel among its Jewish inhabitants that raise the very real question: Can Israel continue to exist as a state?

We've already cited the revealing work of Milton Viorst, but even more than Viorst's book, Noah J. Efron's *Real Jews: Secular vs. Ultra-Orthodox in the Struggle for Jewish Identity in Israel* (published in 2003 by Persius Books) lays out the increasingly angry confrontation between Jewish religious and cultural factions within Israel.



As the title of the book makes clear, this eye-opening volume discusses the conflicts between the secular Jews of Israel and the Ultra-Orthodox who rival them for cultural and political power.

According to Efron, secular Jews charge that the religious Jews—the Haredi—“prey” on the youth of Israel. He notes that non-fiction accounts of Haredi debauchery are popular reading in Israel. There was one book, a memoir describing a young man’s accounts of his father’s serial seductions of young boys. Another volume was said to be an “anthropological study of the ultra-Orthodox with special attention to their sexual habits.”

Such revelations would certainly shock many Christians who cherish the idea that the Jews of Israel are *all* very deeply religious and moral people, *especially* those bearded Orthodox Jews who study religious teachings morning, noon and night.

But here we have secular Jews suggesting the religious Jews are, to put it bluntly, quite perverted—something if alleged by a non-Jew would be quickly referred to as the perpetuation of an “anti-Semitic stereotype.”

And speaking of “anti-Semitism,” while Jewish accounts of Jewish life in Europe during World War II are always rife with sad tales of evil Nazis shearing the beards of deeply-religious Orthodox Jews—invariably rabbis—Efron describes how secular Jews have had great merriment in tormenting their bearded co-religionists. In one instance cited by Efron, a young secular Jewish lad told an Orthodox Jew: “What I would really like to do is hold you down and shave off that beard. That would be really fun. Would you mind if I shaved off your beard?”

Efron points out that the secular Jews of Israel believe that “cheating is an ideology” for the Orthodox Jews and that the Orthodox are responsible for massive vote fraud in Israel today. The secular Jews contend that the Orthodox Jews “enlist people and resources from outside Israel to influence internal politics,” a remarkable and hypocritical accusation in light of the fact that Jews from across the planet (particularly the United States) have increasingly involved themselves, in one fashion or another, in Israel’s internal political affairs.

In fact, it seems, the deeply religious Jews—who are so heralded by Christians of the West as being part of the “vibrant little democracy” in Israel—actually propound what Efron says is considered a “fundamental rejection of democratic values.”

One researcher, according to Efron, has found studies that demonstrate that “two of every three Orthodox Jews favor dismantling Israel’s democracy in favor of a theocracy, basically rule by a junta of rabbis, with the Torah as a constitution and the Talmud and rabbinic Halakha as the legal code.” Ultimately, Efron writes, “democracy, as a concept, as an institution, as a value, is held in low esteem by Israel’s Ultra-Orthodox.”

Even one of America’s best-known and immensely-respected hard-line Zionists, Martin Peretz, longtime publisher of *The New Republic* magazine, is one of those secular Jews who doesn’t have nice things to say about those deeply religious Jews. Peretz was quoted in *The New York Times Magazine* of January 30, 2011 as saying: “They don’t work, they don’t serve [in the Israeli military], all they do is drain the state. The more children they have, the more the state pays them. It’s insane.”

(But in all fairness to Peretz, he holds Muslims in equally low regard. This respected Jewish advocate for Israel once asserted on his *New Republic* blog: “Muslim life is cheap.” And just imagine the response if a Muslim leader had posted on his blog: “Jewish life is cheap.” It would have been reported 24/7 in the Jewish-controlled media.)

If anything, Peretz’s comments about the Orthodox Jews point to yet another remarkable aspect of the rise of religious fundamentalism in Israel that would (and should) confound any non-Jew outside Israel: on the one hand, while there are Jewish fundamentalists who are among the most hard-line members of the Israeli military (as referenced earlier) there are also the others among the Orthodox who—as Peretz pointed out—refuse to serve in the military and who are exempt from doing so.

This contradiction alone should demonstrate the quite complex nature of the ongoing religious conflicts in Israel—with even the deeply religious factions split among themselves vis-a-vis their attitude toward the Jewish state and their responsibilities thereto.

The late Israeli writer Israel Shabak—an outspoken critic of Israel’s treatment of the Palestinians and of its aggressive foreign policies—joined with his co-author, American Jewish academic Norton Mezvinsky, in writing an extensive analysis, *Jewish Fundamentalism in Israel* (republished in a new edition in 2004 by Pluto Books of London).

This revealing work explores the many intricacies of Jewish fundamentalism in its many varieties and should be considered “must” reading by anyone who seeks to have even a glimmer of understanding of the twisted trails of thought that prevail in Israel today.

And, incidentally, in reference to the idea that many Christian devotees of Israel believe that the Orthodox Jews are fervently devoted to the Old Testament—an idea that makes many Christian hearts flutter with delight—Shabak and Mezvinsky point out:

The most fundamentalist Orthodox Jews are largely ignorant of major parts of the Bible and know some parts only through commentaries that distort meaning. . . . Jewish fundamentalists believe that the Bible itself is not authoritative unless interpreted correctly by Talmudic literature.

So things in Israel are not so comfortable, so stable, so full of "simchas"—the Yiddish term for "joy"—as many (both Jews and Christian supporters of Israel) would like to think or otherwise have the world believe. And this brief review says so very much, again, about what most people don't know about Israel today, particularly in regard to its own internal turmoil and divisions within the Jewish population itself.

But from the perspective of the non-Jewish world, it is the Israeli mistreatment of the Christian and Muslim people of Palestine that has emerged as the major source of concern about the Jewish agenda.

There are, needless to say, many thoroughly-documented works relating the nature of the state of Israel today vis-a-vis the Palestinian question. And fortunately, we must note, some of the most forthright expositions have been the work of Jewish thinkers—even including Israelis—who have come to see the folly of Zionism and its ugly fruits.

One of the most powerful books of recent date by an Israeli is the 2008 volume, *The Holocaust is Over—We Must Rise From Its Ashes*, first issued in Hebrew under the title *Victory Over Hitler* in Israel, but published in English by MacMillan in the United States. The author is Avraham Burg, former speaker of the Israeli Knesset and for many years one of the towering figures in Israel.

The release of Burg's book caused shockwaves throughout Israel and the global Zionist community, directly challenging "The Holocaust" as the center of Israeli (and Jewish) life. A chapter title in Burg's book refers to the Holocaust as being "ever present"—and he meant that in a notably negative way. Burg wrote:

The Shoah [the popular Hebrew term for "The Holocaust"] is woven, to varying degrees, into almost all of Israel's political arguments. Unlike other events of the past, the Shoah does not recede but is coming closer to us all the time. It is a past that is present, maintained, monitored, heard, and represented.

Noting the reality of life today in Israel, Burg goes so far as to suggest that while "Israel was built as a safe haven for the Jewish people . . . it is today the least safe place for Jews to live."

And despite the Israeli (and Jewish) dependence upon "The Holocaust" as a foundation for the preservation of Israel, Burg believes that Israel's behavior is a fundamental cause of what is said to be rising anti-Semitism in the world today:

We must admit that present day Israel and its ways contribute to the rise in hatred of Jews.

The responsibility for anti-Semitism is not ours, yet the mere existence of Israel is a thorn in the side of those who do not like us and requires more serious investigation and discussion than the shallow notion that "the world is against us no matter what we do."

Speaking of such attitudes on the part of his fellow Jews in Israel, Burg comments sharply: "Such beliefs are suicidal, desperate, and defeatist. I do not subscribe to them." Burg expresses his dismay at the angry outlook of so many Jews in Israel who seem unwilling to seriously explore real peace with the Christians and Muslims of Palestine:

Israel accentuates and perpetuates the confrontational philosophy that is summed up in the phrase "The entire world is against us." I often have the uneasy feeling that Israel will not know how to live without conflict.

An Israel of peace and tranquility, free of sudden outbreaks of ecstasy, melancholy, and hysteria will simply not be.

In the arena of war, the Shoah [i.e. "The Holocaust"] is the main generator that feeds the mentalities of confrontation and catastrophic Zionism.

The term "catastrophic Zionism"—used here by Burg—is a turn of phrase that is almost exclusively used by Israeli and Jewish writers and one which is largely unknown to even many of those who are familiar with literature relating to Zionism and the issue of U.S.-Israeli relations. But it is a significant term most assuredly. And for the present, we must digress, for this concept requires a more thorough exploration if we are able to understand the underlying crisis that lies within Israel itself.

The concept of "catastrophic Zionism" (which has also been referred to as "war Zionism") suggests that Israel—as a state—relies on crisis and the potential of war with its neighbors as a foundation of its very existence. And, in fact, this has been the belief of many hard-line "right wing" elements going back to the earliest days of Israel as a modern-day political entity.

In short, there are many serious and devoted Zionists who believe that such crisis is vital—fundamental—to Israel's survival. And for this reason, although they are not likely to acknowledge it in any direct manner, the believers in "catastrophic Zionism" will never (under any circumstances) lend their support to any policy (domestic or international) that could lead to a final solution of the conflict between Israel and the native Christians and Muslims of Palestine.



Now, admittedly, this is a difficult theme for many people to understand. People cannot seem to digest the idea that any Jewish person living in Israel (or any Jewish person anywhere who supports Israel) would not want peace, would not want the various aspects of the Arab-Israeli conflict to be resolved. But the truth is that this notion—that peace could be dangerous to the survival of Israel—is a governing concept in the minds of many Israelis and their supporters worldwide.

While most rational, fair-minded people would assume (one would say logically) that Israel would prefer to have neighboring states that are stable, successful, profitable participants in the region and in the global community, this is most definitely not the case at all.

In fact, a carefully-crafted “think piece”—entitled “A Strategy for Israel in the 1980s” featured in the February 1982 edition of the World Zionist Organization’s publication *Kivunim: A Journal for Judaism and Zionism*, and penned by Oded Yinon, an Israeli journalist with links to the Israeli Foreign Ministry—candidly put forth, in no uncertain terms, an Israeli strategy to wreak havoc in the Arab world, dividing the Arab states from within.

The program—which amounted to “balkanizing” the various Arab republics, splitting them into religious enclaves in which, for example, Shiite Muslims or otherwise Sunni Muslims would predominate—was an unswerving agenda which Israeli dissident Israel Shahak said, quite simply, was designed “to make an Imperial Israel into a world power,” by disrupting the Arab states and thereby setting the stage for Israeli dominance in the Middle East and for Israel to thus emerge indeed as a major global force all its own.

And, as we said, the entirety of the formula was founded on the idea of creating chaos among Israel’s Arab neighbors, hardly a policy that any decent, well-meaning neighbor could be credited for fostering.

In fact, the insane U.S. war against Iraq has accomplished almost precisely what the strategy paper suggested. And even as this is written, we have heard stories of Israeli efforts to divide the Iranian people among themselves. And this, of course, is just the beginning. There are many other targets of Israel’s wrath.

Note this: Writing in *Time* on Feb. 17, 2003—on the eve of the American invasion of Iraq—one of the most prominent of the American Jewish neo-conservatives in the media, columnist Charles Krauthammer, announced that the impending war was “not just to disarm Saddam. It is to reform a whole part of the world . . . What the U.S. needs in the Arab world is not an exit strategy but an entry strategy. Iraq is the beckoning door . . .” Krauthammer frankly named the targets of the neo-conservative war policy: “Iran, Saudi Arabia, Syria and beyond.”

One day later, on February 18, 2003, the Israeli newspaper, *Ha’aretz*, reported that then-Israeli Prime Minister Ariel Sharon was calling for the United States to move on Iran, Libya and Syria after what was presumed to be the successful destruction of Iraq by the United States—a view no different than that expressed by the aforementioned Krauthammer.

Sharon said: “These are irresponsible states, which must be disarmed of weapons of mass destruction, and a successful American move in Iraq as a model will make that easier to achieve.”

The Israeli newspaper also reported that in meetings with Sharon and other Israeli officials, U.S. Undersecretary of State John Bolton—one of the key “neo-conservatives” inside the Bush administration promoting war against Iraq—had said, in the Israeli newspaper’s words, that Bolton felt that after Iraq had been dealt with “it would be necessary thereafter to deal with threats from Syria, Iran and North Korea.”

In addition, on Feb. 27, 2003, *The New York Times* freely reported that Israel not only advocated a U.S. war on Iraq but that Israel also believed that, ultimately, the war should be expanded to other nations perceived to be threats to Israel. The *Times* stated:

Many in Israel are so certain of the rightness of a war on Iraq that officials are already thinking past that conflict to urge a continued, assertive American role in the Middle East. Defense Minister Shaul Mofaz told members of the Conference of Presidents of Major American Jewish Organizations last week that after Iraq, the United States should generate “political, economic, diplomatic pressure” on Iran. “We have great interest in shaping the Middle East the day after” a war, he said. Israel regards Iran and Syria as greater threats and is hoping that once Saddam Hussein is dispensed with, the dominoes will start to tumble.

All of this is particularly interesting since—after the Iraq war emerged as the debacle that it was (and is)—the Israelis and their propagandists in the American media began trumpeting the theme—an absolute lie as demonstrated by the array of preceding remarks memorialized here—that Israel had opposed the U.S. invasion of Iraq.

Much more could be said, but suffice it to say that although Israel is, as we have seen, truly one of the “sick men of the Middle East,” the Jews want to inflict their own sorrows on their neighbors. And in the meantime, Israel continues to panhandle the American taxpayers (and the subjugated people of Germany) for continued infusions of foreign aid grants, “loans” (which are seldom repaid), and all manner of favors and privileges designed to prop up Israel at the expense of others.

However—just for the record—we should point out (and this will surprise many people, even including those who are well-read about the intrigues of Israel) the fact is that there have long been factions within Israel (particularly among the hard-line “right wing” Likud elements) that have openly written about and debated the theme that Israeli reliance on U.S. foreign aid is actually a hindrance to Israel’s greater good and that Israel should move toward adopting policies that would decrease Israel’s need for American subsidies.

In fact, this was one of the propositions put forth in the now-infamous “Clean Break” document—formally entitled “A Clean Break: A New Strategy for Securing the Realm”—that was prepared in 1996 by American Jewish pro-Israel strategist Richard Perle and a host of pro-Israel neo-conservatives for the then-ruling Netanyahu regime in Israel. So the bottom line, even in the realm of the issue of U.S. foreign aid, there are many nuances in Israeli policy-making that are not so obvious and cut-and-dried as many (even critics of Israel) might perceive.

This is why the celebrations were certainly premature in the early days of 2011 when newly-elected Sen. Rand Paul (R-Ky.)—son of respected American non-interventionist Rep. Ron Paul (R-Texas)—called for a cut in U.S. foreign aid to Israel.

What many people forgot was that while campaigning for the Senate Rand Paul had consistently maintained a position in favor of cutting foreign aid to Israel, even at the same time he was rattling the sabre at the Islamic Republic of Iran, parroting the very rhetoric of the neo-conservative supporters of Israel.

So, in a sense, Paul’s position vis-a-vis foreign aid was not really so very different from the neo-conservatives—much as that may be a disappointment to those who perceived Paul’s view on foreign aid to be a breath of fresh air in an otherwise stinking arena.

In any case, U.S. policy toward Israel and Israel’s own attitude toward the world at large remains consistently hinged on that tired old saw known as “The Holocaust.”

The theme of “The Holocaust” and the potential of a future possible mass extermination of the Jews has become the linchpin of Israel’s very existence. But it is not only an underlying theme in Israel. It also extends to American Jews. Of this, former Israeli Knesset Speaker Avraham Burg says flatly: “American Jews—like Israelis—are stuck in Auschwitz, raising the Shoah banner high to the sky and exploiting it politically.”

Burg noted that on one of his first trips to the United States he visited the office of the American Israel Public Affairs Committee and saw a poster entitled “Masada—A Living Memory,” referring to the much-heralded story of the purported “last stand” of brave Jews who surrendered

their lives in suicide to the Roman onslaught—another “Holocaust” of the Jewish past. Of this Masada commemoration, Burg asks, “Is collective suicide the contemporary motto of American Jews?”

Another Jewish writer, the aforementioned Joel Kovel—who has become a forthright critic of Israel—reflected on Masada in his 2007 book, *Overcoming Zionism*, pointing out that even the legend of Masada was just that: a legend. Kovel cites Nachman ben Yehuda, a professor at the Hebrew University in Jerusalem, who has written a book entitled *The Masada Myth: Collective Memory and Myth-Making in Israel* (published by the University of Wisconsin Press). According to ben Yehuda, the so-called heroes of Masada were, in Kovel’s words:

[A] group of robbers and assassins, the Sicarii, who terrorized and massacred Jewish villages, and escaped to Masada after being forced by other Jews to leave Jerusalem. Thus, they did nothing to protect the capital from Roman aggression. Although there were instances of heroic resistance against the Roman legions, none of these took place at Masada, which essentially was a gangster camp, the occupants of which took their lives once the Romans laid siege.

Kovel compares this to the mass suicide by the cult at Jonestown, and suggests (correctly) that Masada is “the myth dear to Israeli identity” and adds cynically that, “whether this expresses a deeper truth about Israel is a matter I leave to the reader.”

And for those who don’t know the significance of Masada to modern-day Israel, note carefully—as even the famed Hollywood mini-series *Masada* pointed out in its epilogue, actually showing live footage of one such event—that newly-anointed Israeli military officers are sworn into their posts on site at the legendary mountain-top “fortress” where they valiantly proclaim: “Masada shall never fall again.”

So mass suicide has been at the foundation of Israel’s national ideology and its defense policy, even to the extent, as we have noted, that the famous “Samson Option”—underlying Israel’s nuclear arms policy—holds that Israel will take the world down with it (in a very real nuclear holocaust launched by Israel itself) if the leaders of Israel ever perceive the nation’s survival is ultimately at stake. Kovel comments:

The culture of ancient Israel produced the first suicide bomber, something that ought to be pondered by Zionist ideologues today when they rant about Muslims resorting to this expedient.



And, of course, from an Israeli point of view, the Holocaust is always at the center of it all. However, Israel's Avraham Burg has been able to look at the ever-present Holocaust and consider it from a new perspective. With some amusement, Burg noted in his book that the Israeli media were outraged by the publication of a British survey, according to which only some 40% of the British public knew about Auschwitz. Burg wrote:

I looked at the data and wondered—not about the 60% who did not know about the history of Europe, of their own people and mine, but about the others, who did know. It is probably thanks to the British media that consistently report and debate the subject.

In a similar ironic vein, Burg pointed out that German politician Joschka Fischer once noted the fact that the new generations in Germany—in order to learn the famous Nazi “goose step”—had to watch British television to find out how it was done, because modern-day Germans didn't know how to do that infamous military step that is so widely commemorated in the Western media.

Burg finds it unfortunate that Jews have segregated their own World War II experiences from those of the rest of mankind during that same period and he noted that “my favorite bookshops in Jerusalem, like in New York, organize their bookshelves so that Shoah literature is one shelf and World War II on another.”

In the 1950s, Burg pointed out, the Knesset passed the “Law for Trying Nazis and Their Collaborators,” the law ultimately used to convict famed Adolf Eichmann, who was charged with “crimes against the Jewish people, crimes against humanity, and war crimes.”

However, Burg believes that the Knesset should strike down the exclusive clause of “crimes against the Jewish people,” because, Burg said, “there are no more real Nazis.”

He added: “Our people should return to be part of the family of nations. We have a section on crimes against humanity and it should suffice. Are the Jewish people not a part of humanity?” And Burg succinctly summarized it all:

Are we present day deniers?  
Have we learned our lesson?  
Israel and the Jewish people, by expropriating and monopolizing the Shoah, deny all the other mass killings.  
It is a denial by means of miniaturizing, dwarfing, and disregarding.

Burg recognizes the irony of Israel's treatment of the Arab Christians and Muslims in the context of the constant memorializing of the Holocaust and asked directly:

Is it any wonder that no one wants to be our friend any more when we practice expropriations, injustice in the military courts, abuse, road blocks, food shortages, and, worst of all, contempt for Arab life? We were so adamant in demanding that the Shoah never happen again that we did not notice what was happening under our noses.

Burg says he has an increasing feeling that many Jews have a “sado-masochistic pleasure” from what was described as “the anti-Semitic wave that swept the world in the early 2000s,” and passes on a word of wisdom to the Jewish people that he believes should be the clarion call of the Jews of Israel (and worldwide) for the future: “The Holocaust is over; It is time for us to rise from its ashes.”

American Jewish writer Joel Kovel reminds his readers of the words of no less than the iconic Mahatma Gandhi, writing of Zionism:

Sympathy [toward the Jews] does not blind me to the cause of justice. The cry for a national home for the Jews does not make much appeal to me. It was wrong and inhuman to impose the Jews on the Arabs. What is going on in Palestine cannot be justified by any moral code of conduct . . . The nobler course would be to insist on a just treatment of the Jews wherever they are born and bred.

As for the Jews in Palestine, I have no doubt that they are going about it in the wrong way. I am not defending the Arab excesses. I wish they had chosen the way of non-violence in resisting what they rightly regarded as an unwarrantable encroachment upon their country. But according to the accepted canons of right and wrong, nothing can be said against the Arab resistance in the face of overwhelming odds.

(Kovel, by the way, has also dared to write of Israel's attack on the *U.S.S. Liberty* and has also referenced the fact of what he described as “behavior most strange, on and around September 11” by Israelis on American soil, which he says, has “been steadily pushed down the memory hole,” but he notes, too, that there has been much discussion of this on the Internet and elsewhere, adding that “All that can be said here is that this much smoke demands a search for fire.”

(Here, of course, he was referring to the fact that several groups of Israelis—later determined to be assets of Israeli intelligence—were seen cheering and videotaping the collapse of the World Trade Center towers on September 11, 2001, another of the little-known details, taken together, which point toward the certainty that Israel did play the front-line role in that tragedy.)

In any event, Kovel puts it bluntly, vis-a-vis Israel's treatment of the Palestinian people: "From its beginnings, Israel has been internally compelled to annihilate an existing indigenous society," he writes, adding that "Israel has turned itself into a machine for the manufacture of human rights abuses," and that there has been an "all-pervading ethnocentricity that readily turns racist and is sewn throughout society."

A quite eminent American Jewish critic of Israel (mentioned earlier) Mark Ellis—a university professor of Jewish studies and the founding director of the Center for Jewish Studies at Baylor University—has also expressed deep concerns about trends in Israel, suggesting that in Israel what might be called "Holocaust theology" is emerging as a central force even in religious thinking.

As a leading authority on contemporary Judaism, described as one of the most influential Jewish thinkers of his generation, Ellis—in his book *Judaism Does Not Equal Israel* (published in 2009 by the New Press in New York)—charges that the Jewish establishment uses the Holocaust to quash dissent.

Ellis cited the writer Phillip Lopate who finds the term "Holocaust" to have a self-important, almost vulgar, tone. Lopate said, "Sometimes it almost seems as if the Holocaust is a corporation headed by Elie Wiesel, who defends his patent with articles in the arts and leisure section of *The Sunday Times*." Lopate added: "In its life as a rhetorical figure, the Holocaust is a bully."

Writing of the Israeli treatment of the Palestinians, Ellis says that "after these many years I think the most difficult part of my journey is watching Jews stoop so low in defending the indefensible. That is why I have concluded that we as Jews have reached an end in our history. The question is whether there is a way forward."

Ellis recalled how in January of 1988 an Israeli captain was instructed to carry out arrests in the village of Hawara, outside Nablus. The Israelis gathered up twelve people and Yossi Sarid, an Israeli politician and political analyst, described what happened:

The soldiers shackled the villagers, and with their hands bound behind their backs they were led to the bus. The bus started to move and after 200-300 meters it stopped beside an

orchard. The "locals" were taken off the bus and led into the orchard in groups of three, one after another. Every group was accompanied by an officer. In the darkness of the orchard, the officers also shackled the Hawara residents' legs and laid them on the ground. The officers urged the soldiers to "get it over with quickly so that we can leave and forget about it."

Then flannel was stuffed into the Arabs' mouths to prevent them from screaming and the bus driver revved up the motor so that the noise would drown out the cries. Then the soldiers obediently carried out the orders they had been given: to break their arms and legs by clubbing the Arabs; to avoid clubbing them on their hands; to remove their bonds after breaking their arms and legs, and to leave them at the site; to leave one local with broken arms but without broken legs so he could make it back to the village on his own and get help.

Unfortunately, such descriptions of Israeli behavior are not rare. Rather, they are common-place and reflect precisely what is happening in Israel today. The literature on the subject is shockingly immense.

Israel is not only collapsing internally, with angry dissent among its own Jewish population, coupled with rising political and religious extremism, but its violent attitudes and hostile intentions toward the Christian and Muslim peoples of the region are growing in intensity. Even the public record makes all of this abundantly clear.

And while, of course, the Israelis and Jews worldwide rely on "The Holocaust" as their front-line defense, the truth is that Israel's policies so clearly reflect the very policies that the Jews attribute to the dreaded "Nazis" about whom we continue to hear so much.

With that in mind, as we reflect upon Israel as a failed Jewish state, it is probably appropriate to close here with the quite memorable literary contribution to the debate over Israel by George Steiner whose 1979 novel, *The Portage to San Christobal of A.H.* (published by Simon and Schuster) rocked the world, as so few novels have ever done.

But before we consider this volume, it's important to note precisely who Steiner is. Although he doesn't share the global fame of such writers as Agatha Christie or Steven King or Danielle Steel or other popular novelists whose works have sold in the tens of millions, Steiner has long been considered one of the world's leading intellectuals. A linguist and critic born in Paris in 1929 of Viennese Jewish parents, his works have been translated into eighteen languages.

A frequent contributor to *The New Yorker* and *The New York Review of Books*, Steiner became a U.S. citizen in 1944 and was educat-



ed at the University of Chicago and Harvard and received his doctorate from Oxford where he was a Rhodes Scholar. He wrote for *The Economist* of London and later joined the Institute for Advanced Study at Princeton and was a professor at the University of Geneva.

But it was his novel, *The Portage to San Cristobal of A.H.*, that brought Steiner international attention of the type to which even he, so distinguished a figure, had never been accorded before.

This novel tells of the capture of Adolf Hitler in South America in the 1970s. Famed British writer Anthony Burgess called the Steiner's novel "a work of literature . . . an astonishing book." *The Times Literary Supplement* said it was "a fiction of extraordinary power and thoughtfulness." A brief capsule description of the book by its publisher:

Thirty years after the end of World War II, a search party of tough young Israeli Nazi-hunters, some of whom lost their entire families in the gas chambers and ovens, find a wizened, silent old man deep in the Amazonian jungle. He is none other than Adolf Hitler . . . As the world converges on San Cristobal, the Israelis endure an agonizing journey, carrying the Evil One himself out of the jungle to a nervous, waiting civilization.

The conclusion of the book—so powerful, so amazing.

One must read the book (as I first did, some thirty years ago) to understand how remarkable it is.

There is Adolf Hitler standing in the criminal dock, facing trial for his life. Here is what Hitler said, in part, responding to his accusers:

[You say] It was Adolf Hitler who dreamt up the Master Race. Who conceived of enslaving interior peoples. Lies. Lies.

Hitler talks of being educated by one Jacob Grill, described by Hitler as "the son of a rabbi from Poland or Galicia or some place—it didn't matter." Hitler said that Grill was "one of yours, yours, yours. We lived close. One soap sliver between us. It was Grill who taught me, who showed me the words."

And having noted his understanding of Jewish religious teachings, Hitler thereupon puts forward his defense:

It was there that I first understood your secret power. The secret power of your teaching. Of yours. A chosen people, chosen by God for His own. The only race on earth chosen, exalted, made singular among mankind.

The chosen people, God's own and elect amid the unclean, among the welter of nations. Who shall be chastised for impurity, for taking a heathen to wife, who shall have bondsmen and bondswomen among the Goyim, but stay apart.

Hitler told his Jewish tormenters: "Your holy books, the smell of blood." Hitler quoted the Old Testament as to how the Jews were told to deal with The Other:

Put to the sword, the first time, every man, woman, child, she-ox, the dogs, too. No, no dogs. They are of the unclean things that hop or crawl on the earth, like the Philistine, the unclean of Moad, the lepers of Sidon. To slaughter a city because of an idea, because of a vexation over words.

Oh that was a high invention of a device to alter the human soul. Your invention. One Israel. One volk, one leader. Moses. Joshua, the annointed king who has slain his thousands. No, his ten thousands, and dances before the Ark. . . .

I learned . . . from you. Everything. To set a race apart. To keep it from defilement. To hold before it a promised land. To scour that land of its inhabitants or place them in servitude. Your beliefs. Your arrogance. . . .

You have made of me some kind of mad devil, that quintessence of evil, Hell embodied. When I was, in truth, only a man of my time. Oh, inspired, I will grant you, with a certain—how shall I put it?—nose for the supreme political possibility. A master of human moods, perhaps, but a man of my time. Average, if you will.

Had it been otherwise, had I been the singular demon of your rhetorical fantasies, how then could have millions of ordinary men and women found in me the mirror, the plain mirror, of their needs and appetites?

And it was, I will allow you that, an ugly time. But I did not create its ugliness, and I was not the worst. Far from it.

How many wretched little men of the forest did your Belgian friends murder outright or leave to starvation and syphilis when they raped the Congo? Answer me that, gentlemen, or must I remind you? Some 20 million. That picnic was underway when I was newborn.

What was Rotterdam or Coventry compared with Dresden or Hiroshima? I do not come out worst in that black game of numbers. Did I invent the camps? Ask of the Boers. . . .

I have only one more point to make. The last.

That strange book, *Der Judenstaat* [*The Jewish State*, by Zionist pioneer Theodore Herzl]. I read it carefully . . . The language, the ideas, the tone of it. A clever book, I agree. Shaping Zionism in the image of the new German nation. But did Herzl create Israel or did I? Examine the question fairly.

Would Palestine have become Israel, would the Jews have come to that barren patch of the Levant, would the United States and the Soviet Union—*Stalin's* Soviet Union—have given you recognition and guaranteed your survival, had it not been for the Holocaust?

It was the Holocaust that gave you the courage of injustice, that made you drive the Arab out of his home, out of his field, because he was lice-eaten and without resource, because he was in your divinely-ordered way.

That made you endure, knowing that those whom you had driven out were rotting in refugee camps, not ten miles away, buried alive in despair and lunatic dreams of vengeance.

Perhaps I *am* the Messiah. The true Messiah. The new Sabbatai whose infamous deeds were allowed by God in order to bring His people home. The Holocaust was the necessary mystery before Israel could come into its strength.

It is not I who have said it: but your own visionaries, your unravelers of God's meaning when it is Friday night in Jerusalem. Should you not honor me who have made you into men of war, who have made of the long, vacuous daydream of Zion a reality . . .

I took my doctrines from you. I fought the blackmail of the ideal of which you have hounded mankind. My crimes were matched and surpassed by those of others.

The Reich begat Israel.

These are my last words.

The last words of a dying man against the last words of those who suffered: and in the midst of incertitude must matters be left till the great revelation of all secrets.

There are many hard truths in this literary concoction.

And it is a literary concoction, to be sure.

It is not, as some naive folks might presume, some "proof" that Adolf Hitler was a Zionist—secret or otherwise—as much propaganda and misinformation would have us believe today. Nothing—absolutely nothing—could be further from the truth. (And I emphasize that point.)

In this chapter we have covered much diverse and complicated ground, reviewing so many little-known aspects of the reality of the Jewish state of Israel today: immorality, conflict, corruption.

We have, in truth, barely scratched the surface. Much more could be written. This indictment of Israel is, in many respects, incomplete.

However, for the record, let it be said, as I have reiterated so many times in writing and in speaking here on American soil and around the globe over the past 30 years:

Israel is a failed state—a failed Jewish state.

This is said without rancor (and *with* a certain amount of pity).

The thesis is based only on Israel as it is today and which actuality seems likely to remain in place.

Consider Israel in terms of:

1) The bitter religious and cultural struggle among Israel's own Jewish population;

2) Massive endemic and systemic corruption in Israeli politics and society (a point about which is little-known outside Israel);

3) Israel's treatment of the Palestinian Christians and Muslims inflaming the civilized world. Total abandonment of any decency;

4) The growing numbers of Arabs and Muslims under Israeli occupation and brutal domination that can only lead to further conflict;

5) The intransigent attitude by Israel toward the endeavors of other Middle East states in the realm of nuclear development;

6) Israel's consistent refusal to enter into any serious diplomatic agreements from which there can emerge a truly lasting peace;

7) The un-ending efforts by Israel to interfere (by covert means and otherwise) in the internal affairs of other nations—intrigues not limited to just its neighbors among the Arab and Muslim states;

8) Israel's historic, ideologically-driven agenda of achieving imperial domination of the Middle East as part of a greater long range plan for establishing itself as a power on the global stage;

9) The very fact that Israel—as a nation or as a people—has no historic or legitimate claim to the land of Palestine and, as such, has been an artificial construct from its very genesis. Israel is a fraud, a fake, a forgery—a very real abomination based on theft and deception.

And one last critical point that could, in the end—and hopefully so from an American national standpoint—prove to be Israel's undoing:

10) The "special relationship" between the United States and Israel, wherein the balance of American political power rests on the fulcrum of Jewish influence, the consequence of which is that the American people have become a worldwide scapegoat for policies that are a direct reaction to the pressure on Congress by the Jewish lobby.



That is, the American treasury—in a time of growing economic turmoil wreaking havoc among our people—is being utilized to underwrite Israel's geopolitical agenda, a point that can only become more clear to growing numbers of Americans as time passes.

And from this, we can only suggest that, ultimately, the American people—when push comes to shove—will (or should) rise up in nationalist fervor and break the back of the Jewish lobby and free the United States from the grip of Israel, bringing the already tottering Israeli house of cards come tumbling down.

There are many voices in the world today clamoring for the deconstruction of Israel and the setting in place of a secular, democratic, pluralistic society and state in which all peoples can secure their liberties and work together to achieve a genuine peace in the Holy Land.

My late friend, former Israeli pioneer Haviv Schieber, called this a "Holy Land State." Others less fervent have called it, in one form or another, "the one state solution."

But there will be a solution—despite what the hard-line Jewish Zionists and their so-called "Christian" Zionist confreres have to say about the matter.

It is an inevitability they must face.

And until the Jews choose to recognize reality, there will continue to be the problem of Israel and it will reverberate at the expense of Jewish people around the globe who continue to insist on the existence of Israel as it is today.

Mark Glenn's book—*No Beauty in the Beast*—is an elegant and eloquent assessment of Israel and its ugly visage, a must read for those who seek an honest picture of the Zionist entity, an accurate and courageous challenge to the framework of lies and mythology relating to Israel perpetuated by the Jewish controlled media.

However, if Zionism—as it has been known during the past 100 years—continues to run roughshod against the course of mankind, we can only expect further violence and hatred and, in the end—God forbid—the destruction of life on our planet.

In the meantime, though, there is—even now—a just solution to the problem of Jewish occupation of Palestine that is too little known about or understood, even by many who are otherwise relatively well-informed about this crisis that looms over mankind.

In the chapter which follows we will explore Birobidjan, the first-ever Jewish state, one which exists today, and which presents, in no uncertain terms, a rational, workable, legal, and moral final solution to the problem of Palestine.

*Let us move forward and examine our hopes for Birobidjan . . .*

## CHAPTER TWENTY-SEVEN

### **Birobidjan: The First-Ever Jewish State An Already Existing Final Solution to the Problem of Palestine**

Israel was NOT the first Jewish state established in the 20th Century. That's a fact that only a relative handful of people have known for years, and in recent years Michele, Lady Renouf, a brilliant and beautiful British-based actress-turned-human rights activist has worked to bring the story of Birobidjan—the REAL "first" Jewish state—to the fore. She has written and lectured extensively on the story of Birobidjan and has correctly offered the continuing existence of this Jewish state in East Asia as a possible (and sensible) solution to the ongoing conflict over the Jewish occupation of Palestine. Her website on the topic can be found at [jailingopinions.com](http://jailingopinions.com). What follows is a paper I drafted to help further Lady Michele's efforts . . .

#### **The International Committee For Birobidjan: Dedicated to Nurturing the First-Ever Jewish Homeland and Reaching a Final Solution to the Problem of Palestine**

Few people in the world today know that in 1928 there was initiated under the auspices of the Soviet Union a move to create the first-ever modern Jewish state known as Birobidjan (alternately spelled "Birobidzhan") located on the border of Russia and China, not far from the Pacific Ocean. Jews worldwide were invited to come voluntarily to this Jewish homeland, known as the Jewish Autonomous Region, and many did so, including more than 1,000 Jews from outside the Soviet Union.

Birobidjan was the first territorial-administrative entity in the world designated for the Jewish people on the basis of their Jewish nationality. The historic language of the Jewish people—Yiddish—was made the official language of this Jewish state. American Jewish organizations lent their support to this project, including among them "Ambidjan"—the American Birobidjan Committee—whose officials included Albert Einstein and the prominent American Jewish author B. Z. Goldberg.

Today the home of two synagogues, Birobidjan has 77,250 inhabitants. Yiddish theaters opened in the 1970s. Yiddish and Jewish traditions have been required components in all public schools for almost fifteen years, taught not as Jewish exotica but as part of the region's national heritage. The Birobidjan Synagogue, completed in 2004, is next to a complex housing Sunday School classrooms, a library, a museum, and administrative offices. The buildings were officially opened in 2004

to mark the 70th anniversary of the founding of the Jewish Autonomous Oblast. Concerning the Jewish Community of the oblast, Governor Nikolay Mikhaylovich Volkov has stated that he intends to "support every valuable initiative maintained by our local Jewish organizations."

In 2007, The First Birobidjan International Summer Program for Yiddish Language and Culture was launched by Yiddish studies professor Boris Kotlerman of Bar-Ilan University. For the Chanukah celebration of 2007, officials of Birobidjan in the Jewish Autonomous Oblast claimed to have built the world's largest menorah. The Birobidjan Jewish National University works in cooperation with the local religious community. The university is unique in the Russian Far East. The basis of the training course is study of the Hebrew language, history and classic Jewish texts.

The town now boasts several state-run schools that teach Yiddish, as well as an Anglo-Yiddish faculty at its higher education college, a Yiddish school for religious instruction and a kindergarten. The five to seven year-olds spend two lessons a week learning to speak Yiddish, as well as being taught Jewish songs, dance and traditions. The school menorah was created in 1991. It is a public school that offers a half-day Yiddish and Jewish curriculum for those parents who choose it. About half the school's 120 pupils are enrolled in the Yiddish course. Many of them continue on to Public School No. 2, which offers the same half-day Yiddish/Jewish curriculum from first through 12th grade. Yiddish also is offered at Birobidzhan's Pedagogical Institute, one of the only university-level Yiddish courses in the country. Today, the city's 14 public schools must teach Yiddish and Jewish tradition.

This first Jewish state of the 20th Century effectively preceded the birth of the state of Israel in the land of Palestine by more than 20 years. Yet, in 1948, Israel was established, in the wake of much bloodshed and destruction rained upon the Christian and Muslim peoples of Palestine, and since then millions of displaced Palestinians, forced from their homes, have struggled to survive, many living in open-air ghettos that are, for all intents and purposes, no more than what are known as "concentration camps."

This ugly history is well-known to small numbers of peoples across the planet, but still remains a shadow to so many others, particularly Americans.

Michele, Lady Renouf of Britain, has been in the forefront of bringing the story of Birobidjan to the world and she rightly deserves utmost credit for her valiant effort to do so. And so it is only fitting that we conclude by quoting Lady Renouf's assessment of what could be accomplished by a rejuvenated Jewish state in Birobidjan: "By resettling Jews

in the original pre-Israel homeland, Palestine could be restored to its rightful owners, the victims of the 20th century's longest, most notorious and enduring injustice."

We propose the following basic Six Point Program for Birobidjan, subject to consideration and approval by the United Nations:

THAT the United Nations formally recognize Birobidjan as the world's only exclusive, self-governing Jewish state.

THAT the United Nations formally recognize those areas now known as "Israel" "Gaza" and the "West Bank" as the new state of Palestine.

THAT the United Nations provide all necessary assistance for the relocation of Jews now living in the state of Israel to Birobidjan and likewise encourage all nations able to assist in this venture to do so.

THAT all current U.S. foreign aid specifically earmarked for the State of Israel and all German national Holocaust reparations payments made to Israel be redirected to the purpose of airlifting from Palestine all Jewish inhabitants and their relocation to Birobidjan and the transfer to Birobidjan of all of their personal possessions and that aid money be used for the construction of homes in Birobidjan for the new Jewish emigrants to the Jewish Autonomous Region.

THAT for ten consecutive years, U.S. foreign aid money originally earmarked for Israel shall instead be redirected to Birobidjan.

THAT continuing German reparations payments (now being directed to Israel) shall instead be made to Birobidjan.

We believe that this Six Point Program is an equitable and humane proposal that can indeed nurture the first-ever Jewish homeland and bring a final solution to the enduring problem of Palestine.

Respectfully submitted, on this 6th Day of June, 2009.

—MICHAEL COLLINS PIPER

And so we have thus presented what I believe is an equitable solution to the problem of Palestine—even to the ubiquitous and historic problem of anti-Semitism itself.

The Jewish state of Birobidjan offers a formula for the perpetuation of a Jewish homeland that all Jews worldwide can consider a lasting refuge, a land to which they can journey and establish themselves—within secure borders—as a separate people who can share in the fruits of human existence here on earth through the means of cooperation, not domination.

Perhaps one day all of the Jews of the world will one day take their place in Birobidjan and the ever-present problem of anti-Semitism will finally be resolved. And that is as it should be.



### Those Damnable Double Standards: The Mass Media's Misrepresentation of the Problem of Anti-Semitism

**Y**ou are damned if you do. And you are damned if you don't. That's pretty much the way in which the issue of "anti-Semitism" is framed. As we said at the outset: it is the Jews who feel that they—and only they—have the right to define anti-Semitism and to discuss the subject under the parameters they deem appropriate, whether it is related to the issue of Israel, the Holocaust, the Jewish political agenda—any matter whatsoever that is even peripheral to the concerns of the organized Jewish community.

A perfect example of this came in a Jewish Telegraph Agency report of January 8, 2011 reporting on the horrific shooting in Tucson, Arizona of Rep. Gabrielle Giffords (D-Ariz.)—a Jewish congresswoman—and 18 others (six of whom died). The report noted:

The first Jewish woman elected to Congress from [the state of Arizona], she made her Jewish identity part of her campaign. "If you want something done, your best bet is to ask a Jewish woman to do it," said Giffords, a former state senator, said at the time. "Jewish women—by our tradition and by the way we were raised—have an ability to cut through all the reasons why something should, shouldn't or can't be done and pull people together to be successful."

The honest-to-God truth is that if Giffords' opponent had somehow introduced the subject of his own Christian religion into the campaign there would have been a major hue and cry and he would have been accused of "anti-Semitism" and "bigotry." Yet Giffords was permitted—even praised, as we see here, coming from a Jewish source—for having introduced her own religion into the campaign as a reason for voting *for* her. And if that is not hypocrisy, then what is?

I risk a lot by pointing out this out, considering the near-martyr status of this unfortunate victim of violence, but the truth it is. And, as you can see from what I have written in these pages and in all of the other voluminous writings I have put forth over the past 30 years, I've never been one to avoid facing hard facts, no matter the consequence.

This type of hypocrisy and double standards in the media has long run rampant and is well worth discussing at this juncture, precisely because of the fact that Jewish control of the mass media is growing ever more consolidated. And with the rise of tensions in the Middle East

and the dangers that accompany that conflict, people must be all the more vigilant in being assured of having access to accurate information from which they can make sound political judgments.

And in that regard, let it be said simply: Jewish control of the mass media must be broken. The Jewish domination of the media has, in many respects, become the foremost tool of Jewish power on the planet today (rivaled *perhaps* only by Jewish control of the Federal Reserve System).

So let us examine just a few notable instances of how the mass media has contributed to so much misinformation (and so much trouble) in its coverage of Jews and anti-Semitism in general.

While, of course, the subject of "The Holocaust" has always been a favorite topic of emphasis in the mass media, constantly reminding the non-Jewish world of its "duty" to the Jews, in recent years, of course, it was the 9-11 terrorist tragedy that added what might be called a "new dimension" to the debate over the role of Israel (and Jewish influence) in the American popular discourse.

And, as we shall see, those damnable double standards have always been in perpetual play.

Following the 9-11 terrorist attacks the media went into a frenzy anytime anyone, however innocently, suggested that U.S. support for Israel might have played a part in instigating disdain on the part of the Muslim world toward the United States. It was generally implied, if not charged outright, that such a viewpoint was "anti-American" and "anti-Semitic" and not a proper contribution to the debate.

However, let us consider what might be called "the other side of the coin." We refer to the little-known fact that there were actually those persons—and there were many—who said that the 9-11 attacks on the America happened *because the United States had not been as supportive of Israel as it should have been.*

For example, on March 4, 2002, one of Israel's most devoted American Christian supporters, Sen. James Inhofe (R-Okla.), said in a speech to the Senate that God allowed terrorists to attack the United States on Sept. 11, 2001 to punish America for being too tough on Israel.

In a speech condemning his fellow Republican, President Bush, who then was (believe it or not) perceived to be pressing too hard on Israel, Inhofe stated in no uncertain terms:

One of the reasons I believe the spiritual door was opened for an attack against the United States of America is that the policy of our government has been to ask the Israelis, and demand it with pressure, not to retaliate in a significant way against the terrorist strikes that have been launched against them.

Although American broadcast media had previously attacked speakers from the Muslim world who had suggested, in one fashion or another, that the Sept. 11 attack on the United States was the will of God, there was hardly a mention anywhere of Inhofe's inflammatory remarks. It certainly did not receive the attention it should have.

Inhofe's idiocy and lack of attention to detail is almost hilarious. This same senator also sought to explain (in another Senate speech) that the native Palestinians have never had a historical right to Palestine and that when they were there, he said, they contributed little to the region.

In this regard, Inhofe quoted the 18th century French philosopher Voltaire as describing the Palestine of his day as being a "hopeless dreary place." However, what Inhofe—in his bias in favor of the Jews—seems to have ignored is what Voltaire also said on another occasion: "While the Arabs are distinguished by courage, hospitality and humanity, the Jews are cowardly and lecherous, greedy and miserly."

And another 9-11 related example of media cover-up, hypocrisy and double standards is also worth relating in this context, demonstrating further that the Jewish-controlled mass media will not hesitate to suppress news that would provide its audience with a different perspective regarding events of the day, particularly when that information could reflect in a negative way upon Israel and its supporters.

Readers will recall the great anthrax scare that came in the wake of the 9-11 attacks. And it was a "scare" that scared me personally because the Washington, DC post office that was victimized, with the death of one of its employees through exposure to anthrax, was the very post office that serviced the daily mail of my own employer, *American Free Press*. On one occasion, I personally called the police department to investigate a mysterious white powder that I found in one of the plastic mail bins delivered to our office from that post office.

In any case, although we are not likely to ever know whether the officially accused anthrax terrorist Bruce Ivins—a U.S. government-connected scientist—really committed suicide as the FBI says he did, there were two particularly interesting aspects of that case that were buried by the mass media in America.

First of all, even before Ivins was finally determined to be the "real" anthrax terrorist, the government and the media focused attention on another U.S. government-connected scientist, Steven Hatfill.

Although Hatfill was eventually cleared (and later won a multi-million dollar settlement for his troubles), the Jewish-controlled mass media never reported a point that many independent investigators (largely Internet-based) had dared to note: the fact that Philip Zack—a Jewish U.S.-government-connected scientist (with peripheral ties to Hatfill) was

a very real suspect in the crime, believed to have been trying to frame a Muslim colleague for the anthrax attacks.

However, once Hatfill was exonerated, the official investigation (and the media) continued to ignore the Jewish suspect and instead focused on Ivans who then was said to have committed suicide.

Although page after page of excruciatingly detailed information about Ivins' personal life and career appeared in the major newspapers, the "big secret" about Ivins was blacked out: he was a virulent Muslim-bashing supporter of Israel, a Christian by faith who trumpeted the mantra that the Jews are "God's Chosen People."

The Jewish Telegraph Agency acknowledged on August 4, 2008 that these facts about Ivins were, in its words, "significant" because the notes accompanying the anthrax sent to various locales were designed to appear as though they were written by "a radical Islamist," featuring such rhetoric as "Death to America, Death to Israel, Allah is Great."

The JTA article, published in Jewish community newspapers across America, revealed that the *Frederick (Maryland) News Post* had recently republished several letters that Ivins had written to that newspaper over the previous few years, including one in which Ivins praised a rabbi for refusing to engage in dialogue with a Muslim cleric. Ivins wrote: "By blood and faith, Jews are God's chosen, and have no need for 'dialogue' with any gentile."

But no major media in America took note of these revelations regarding Ivins' ideology that even the JTA acknowledged to be "significant."

And, at that time, it was hardly even noted on the Internet. A Google search on August 17, 2008 of the terms "Ivins" and "God's chosen" indicated only 564 references. (However, after I publicized this matter in *American Free Press*, the story spread and as of April 8, 2011 there were more than 15,000 references to be found!)

A similar search at that time of Google's "news" section indicated only four references to this story—and none of those references were in *The Washington Post*, *The Washington Times*, *The New York Times*, *The Los Angeles Times* or any other "mainstream" daily newspaper.

Clearly, the masters of the media determined that American newspaper readers had the right to know the most personal details of Ivins' life, but chose not to permit those readers to know of the pro-Israel ideological fervor that drove Ivins to mask his murderous attacks as the work of Muslim terrorists—if indeed Ivans *was* the guilty party.

After all, knowledge of this might have caused Americans to raise questions as to whether other acts of terrorism—asccribed to "Muslims"—were really the work of Muslims but instead "false flag" measures by Israel and its adherents to turn Americans against Muslims.



And if Ivins *was* involved in the mailing of anthrax-laden letters after 9-11, was he acting alone or at the behest of others? The entirety of the scenario remains a mystery. What we do know is that the Jewish-controlled media was not telling us everything we needed to know.

This aspect of the Jewish-controlled media suppressing information that might reflect badly upon the Jews is, of course, nothing new. But perhaps the most repugnant example of this comes with the media's insistence that organized crime in America is an Italian-American phenomenon, one that has been memorialized in such films as the genuinely-magnificent (but historically inaccurate) "Godfather" series of films, not to mention many lesser copy-cat endeavors from Hollywood.

As I pointed out in my book, *Final Judgment*, the primary top-level forces in organized crime in America have *always* been Jewish, most notably the infamous Meyer Lansky in association with such worthies as Las Vegas tycoon kingpin Morris Dalitz, Chicago crime chief Hyman Larner (the real power behind such figures as famed "Mafia" boss Sam Giancana) and others.

Even the legendary Al Capone, as I noted in my book, *The New Babylon*, was himself no more than a well-paid (if colorful) front man for Lansky and his partners, the Jewish Bronfman family of Canada. Those interested in the details can read those books that I have cited.

But I don't ask my readers to take my word on these matters. The truth about the organized crime syndicate in America goes much higher and deeper and in directions the mass media has consistently ignored. This point has been well made—if nonetheless unreported by the Jewish-controlled media—in *Supermob*, a fascinating and disturbing fact-filled book published in 2006 by Bloomsbury.

Crafting his much-larger story in the framework of a biography of famed mob attorney-fixer Sidney Korshak who began his career as a functionary of the Jewish-controlled Chicago mob and who later rose to become a key figure in the national crime syndicate figure intimately involved in the affairs of the Hollywood motion picture industry, the author—veteran investigative journalist Gus Russo—assembled a remarkable study of this "Kosher Nostra" that unleashed some little-known facts that are worth recalling here for the historical record:

- That no less than Ronald Reagan owed his early career in the entertainment industry and later his political career in California to a group of gangsters (many of them of Russian Jewish—not Italian-American—origin) who started out in Chicago and in other Midwestern cities such as Cleveland and Detroit. Russo tells the story as it's only been hinted at before, delineating Reagan's close and career-long association (and friendship) with Korshak and a host of other criminal intriguers.

- That this group of gangsters and their associates, including union officials, attorneys, real estate developers, construction tycoons, hotel kings and military contractors—among other wheeler-dealers—played a major role (open and not-so-open) in the development of the casino industry in Las Vegas and in the rise of the motion picture industry as we know it today. Russo tells the story of the wide-ranging (even "legitimate") connections of this sordid group that Russo's book refers to as "America's Hidden Power Brokers."

- That during World War II—and in the years that followed—this tightly-knit clique utilized its contacts in the federal Office of Alien Property to grab control of vast amounts of real estate and other assets that belonged to Japanese-Americans who were taken into custody by the Franklin Roosevelt administration and put in concentration camps on American soil. At the end of the war, one of the Supermob's "inside" men, David L. Bazelon—later a said-to-be "distinguished" federal judge—was responsible for steering this confiscated property—now worth literally billions of dollars—into the hands of this crime-connected network.

Let it be noted that once you've read Russo's account of what happened to the Japanese-Americans, you'll find it difficult to continue listening to the complaints about the confiscated properties of Jewish people in Europe (many of whom are living in Israel today) without recalling Russo's expose of how Jewish-American gangsters and their "respectable" Jewish associates (many of whom emerged as key supporters of the Israeli lobby in the United States) managed to amass billions of dollars in confiscated Japanese-American property.

Russo's book demonstrates how this Jewish crime syndicate branched out into the complex and inter-connected worlds of finance and industry with the Jewish mob always lurking in the background. And as Russo points out, the deeds of this Jewish crime family resulted in repercussions that "were felt by practically every American of their era," not the least of which was the rise of Ronald Reagan to the presidency, setting the stage for much of the intrigue across the planet today.

While in the public realm, Italian-American names have predominated in newspaper headlines and in film, the truth is, as Russo makes clear, this Supermob—this small handful of Jewish figures of Russian origin—"often pulled the strings of the visible power brokers" and yet, ironically, "most Americans never heard of any of them," Russo writes:

Through deniable, often arm's-length associations with the roughneck Italian and Irish mobsters imprinted in the popular imagination, the Supermob and the hoods shared a sense of entitlement regarding tax-free income.

This "Kosher Nostra" stressed brains over brawn and evolved into a real estate powerhouse, an organized-labor autocracy and a media empire. If power does, indeed, corrupt, then the Supermob corrupted absolutely.

Through methodically nurtured political ties, the Supermob effectively insulated itself from prosecution. They were above the law . . . They propelled the making of the movies we watched, the music we listened to, the politicians we voted for, and the hotels and resorts we frequented.

Likewise, although the facts have been strictly ignored by the mass media—which lionizes former New York Mayor Rudy Giuliani as "America's mayor"—15 long years before Giuliani became a household name as a consequence of his vaunted role in New York following the 9-11 terrorist tragedy, I had occasion to write in *The Spotlight* newspaper about Giuliani, outlining what was the very real "big secret" about Giuliani's status as a "crime buster" during his earlier tenure as U.S. attorney in Manhattan, prior to becoming mayor of the Big Apple.

What Giuliani actually accomplished was to shut down decades-old, home-grown and largely-decrepit Italian-American criminal groups, setting the stage for foreign-born (primarily Jewish) gangsters—mainly from Russia but also including many from Israel (Giuliani's favorite foreign nation)—to take over the operations previously controlled by the Italian organizations.

The Jewish-controlled New York press entertained their readers with exciting stories about the famed "Five Families" of the Mafia as Giuliani and his prosecutors launched a showy campaign that sent an assortment of high-ranking "bosses" off to prison, largely old and graying gentlemen whose day in the sun had long passed.

Meanwhile, as the media (and Giuliani) were focusing on "the Mafia," Jewish crime groups from Russia and Israel were beginning to flourish in the New York area (and elsewhere in America), perfectly positioned to fill the vacuum left by the demise of the old-time Italian syndicates.

The popular daily tabloids—*The New York Post* (owned by Zionist billionaire Rupert Murdoch) and *The New York Daily News* (owned by Mortimer Zuckerman, who once served as the president of the Conference of Presidents of Major American Jewish Organizations)—helped make Giuliani a high-profile figure.

They hailed his courtroom combat with the old Italians, often pointing out the irony that it was an Italian-American who was bringing down the bad guys. But what the tabloids didn't mention was that the Jewish crime bosses were moving into the void.

While a few independent media sources did mention over the years that Sam Kislin—a Ukraine-born and now New York-based patron of Israel repeatedly linked to high-ranking figures in the "Russian" mob—raised more than \$2 million for Giuliani's intended (but aborted) bid for the Senate in 2000, the pivotal part that Giuliani played in destroying the Italian mob in New York—thus paving the way for the aggressive takeover of the New York rackets by the non-Russian "Russians"—was a sensitive area even many "alternative" journalists preferred not to address.

And the record shows that there was absolutely no question that elements inside the federal law enforcement community in the New York area at the time Giuliani was the big man on the scene were deliberately turning their eyes from the burgeoning activity of the "new" mobsters in the New York criminal underworld.

Most of the Jewish criminals arrived in New York from the Soviet Union when, in the early 1970s, the Soviet KGB emptied its jails of many of these hard-core criminals and allowed them to come to America in the much-hailed release of Soviet-Jewish "émigrés."

The initial base of operations for the Jewish (so-called "Russian") mob was the Brighton Beach area in Brooklyn, where vast numbers settled, establishing their own enclave.

In the early 1990s alone, there were said to have some 300 "members" operating there—these numbers being larger than any of the more-publicized Italian-American Mafia "families" that Giuliani took to task. However, Giuliani and the Justice Department "crime busters" who set the stage for the "Russian" takeover essentially looked the other way.

The late highly-independent Jewish-American journalist, Robert I. Friedman, wrote in his book *Red Mafiya* that one of the leading figures in the "Russian" (i.e. Jewish) crime syndicate, Shabtai Kalmanovitch, was also an operative for Israel's Mossad.

In addition, Friedman pointed out, other figures in the "Russian" syndicate, such as Joseph Kobson, had close political ties with (indeed strong influence over) the "right wing" Likud political bloc in Israel.

Friedman's indictment of Israel's entwinement—as a nation—with the "Russian" mob was telling indeed. Friedman wrote:

With two decades of unimpeded growth, the Russian Mafiya has succeeded in turning Israel into its very own 'mini-state,' in which it operates with virtual impunity.

Although many in international law enforcement believe that Israel is by now so compromised that its future as a nation is imperiled, its government, inexplicably, has done almost nothing to combat the problem.



Friedman emphasized that U.S. law enforcement—including the FBI—did little to impede the growth of the “Russian” crime syndicate while it was establishing itself on American soil. The reason, he said: “A large part of the problem was political: the Russian mob was predominantly Jewish.” Friedman revealed that as far back as 1992, an FBI spokesman, Joe Valiquette, admitted that “The Russian mafia has the lowest priority on the criminal pecking order.”

Concurrently, Patrick Cotter, one of the Justice Department prosecutors who nailed famed Italian-American crime figure John Gotti, frankly admitted to Friedman that “if we don’t begin to address the problem now, we’ll be running around asking ourselves how the hell this Russian organized crime got so big and how we can get rid of them.”

Cotter noted that while the FBI had squads targeting what were then the declining Italian-American “crime families,” there was no squad targeting the “Russian” crime figures. “There is your problem,” he said.

The outspoken prosecutor noted further that “The Russians started bringing in Israelis.” And of the “Russian”-Israeli alliance in New York organized crime, Cotter said, “Their main thing is drugs. They are very, very tough. These guys are trained professional soldiers, and they are not afraid of anybody, including the Italians.”

What Cotter failed to say was that the gangsters were—and are—protected by the most powerful political force in the United States today: the Jewish lobby, represented by such groups as the Anti-Defamation League (ADL) of B’nai B’rith, a documented arm of Israel’s intelligence service, the Mossad, as well as the American Jewish Congress and the American Jewish Committee.

The mass media, largely controlled by Zionist interests, has also redirected attention away from these elements.

Considering all of this, it’s interesting to note that *Moment* magazine—which describes its focus as “Jewish politics, culture, religion”—featured a July/August 2008 cover story entitled “Who’s Your Godfather? How Some Jews are (Proudly) Rediscovering Their Gangster Roots.”

The article cited one Ron Arons who has made a business of helping Jewish Americans find out who the gangsters were in their family. According to *Moment*, “these days, it’s almost cool to be related to a (dead) Jewish mobster,” and that, citing the aforementioned Arons, “there’s a criminal in every Jewish family.”

So God’s Chosen People—both in the United States and Israel—have become almost worshipful of a particular Jewish occupational tradition that might not be so highly regarded by others. But, again, we’ve seen how the Jewish-controlled mass media has proven itself quite skilled in covering up facts such as these.

Another remarkable aspect of how the Jewish-controlled media has distorted political discussion in America on behalf of Jewish interests—again in reference to the ever-present problem of corruption—comes in the context of the media’s coverage of the so-called “election reform” proposals of Sen. John McCain (R-Ariz.) who later, of course, was the Republican Party’s failed presidential candidate in the 2008 election.

Although McCain (and his legislation) were regularly hailed throughout the media, there was much more to the story, but only readers of some Jewish newspapers got to know the truth.

Following the 2002 elections, when this legislation—shepherded into law by McCain and Jewish Sen. Russ Feingold (D-Wis.)—went into effect, the New York-based *Forward*, perhaps the most respected Jewish community newspaper in America, bragged in its first post-election edition that “Jewish interest groups may be the big winners” under the newly-passed legislation. *Forward* stated flatly in no uncertain terms:

Political hands say groups such as the Republican Jewish Coalition and its counterpart, the National Jewish Democratic Council, not-for-profits unaffected by the ban on “soft money” for political campaigns, are poised to be big beneficiaries of the new [campaign finance legislation] regime.

In fact, under the McCain-Feingold “reform,” the new strength in organized Jewish political power would come at the expense of corporations, labor unions and other interest groups—and wealthy individuals, too—who were previously exempt from regular limits on campaign contributions if their funds were donated directly to national party organizations for “party building,” voter drives and issues advertisements.

Under the new law only so-called “issues” groups such as the aforementioned Jewish organizations would not be subject to limits. *Forward* pointed out that: “As long as the groups are independent of the parties and candidates do not ‘coordinate’ their activities with them, their contributions remain unrestricted.”

What this meant was that a wide-ranging number of political action committees focused on Jewish and Israeli interests could now spend unlimited amounts of money working to elect or defeat candidates.

Now although top Jewish organizations such as the Anti-Defamation League (ADL) of B’nai B’rith and AIPAC target offending politicians for destruction, these organizations do not formally involve themselves in election campaigns or donate money to candidates.

However, it has long been an “open secret” that dozens of Jewish political action committees which do legally donate money to candidates

rely on “a wink and a nod” from the ADL and AIPAC to determine whom they should support or oppose financially.

Anyone familiar with the history and record of McCain (described in my book *The New Babylon*) would not be surprised that McCain should be the one responsible for enacting such legislation. McCain owes his entire career to the sponsorship of the powerful organized-crime-enriched family of billionaire Edgar Bronfman, longtime head of the World Jewish Congress. McCain’s chief backer in Arizona politics, Kemper Marley, was a front man for the Bronfman family, and McCain’s own family beer distribution fortune came through this connection.

Another instance of media distortion (of a more historical nature) that I have noted in several previous works, but which is worth noting again, comes in the media (and academic) reportage relating to the so-called “Know Nothing” movement of the mid-19th Century. Although we are consistently told that this movement was “led by Protestants” and “aimed at Catholics and Jews,” the record shows that one of the foremost high-ranking leaders of this movement was a Jew, Lewis Charles Levin.

Not only one of the Know Nothing party’s founders but also an editor of its national organ and in 1844 one of the first Know Nothing members elected to Congress, Levin was *the first Jew elected to the U.S. Congress* and there he served three terms until defeated for re-election in 1850.

Born in Charleston, South Carolina, which—as informed students of the Jewish-controlled slave trade know well—was the Jewish population center of the United States for many years, long before New York City emerged as such, Levin moved north, as an attorney, to Philadelphia where he launched his anti-Catholic political career.

The fact a Jew was one of the premier anti-Catholic agitators in America is interesting, to say the least, since history has been careful to “edit” the record as far as Levin’s role in the Know Nothing movement is concerned. Levin’s career has been consigned to the Orwellian “Memory Hole” and studiously suppressed even by most Jewish historians.

In this same vein, as often as we hear about Christian persecution of the Jews, in ancient Roman times the Jewish persecution of the early Christians was so intense that the imperial Roman government issued mandates protecting the Christians from Jewish persecution.

A particularly revealing book, *The Jews in Imperial Roman Legislation*—published in 1987 by Wayne State University Press in conjunction with the Israel Academy of Sciences and Humanities in Jerusalem and edited by Amnon Linder, an assistant professor of history at the Hebrew University in Jerusalem—contains numerous translations of Roman edicts condemning Jewish harassment of the early Christians, the fact of which has likewise been suppressed by a media that would rather

focus upon Christian persecution (real or imagined, and often exaggerated as we have seen earlier in these pages) of the Jews.

So the absolutely undeniable truth of the matter is that the earliest recorded persecutions (involving Christians and Jews) related to Jews persecuting Christians—and not vice versa.

Likewise, although we have often heard time and again of the infamous and legendary “blood libel” wherein the “Evil Christians” have accused the “poor persecuted Jews” of using Christian children in violent religious rituals, we learn from David Rokeah, associate professor of classical history and Jewish history at the Hebrew University in Jerusalem, that, in fact, *the first accusations regarding so-called “ritual murder” were actually made by the Jews against the early Christians!*

Rokeah’s remarkable revelation—which is not likely to be featured on the national news any time soon—appeared buried in his essay “The Church Fathers and the Jews” which was published in *Antisemitism Through the Ages*, edited by Shmuel Almog, director of the Vidal Sassoon International Center for the Study of Antisemitism, which issued that volume (in conjunction with Pergamon Press) in 1988.

This frequent Jewish tactic of accusing others of what they (the Jews) are in fact guilty of has been aptly described as “accusatory projection” or “accusatory inversion.” I wish I had coined those terms myself.

And we should note that an Italian-Israeli Jewish historian, Ariel Toaff, professor of medieval and Renaissance history at Israel’s Bar Ilan University, set tongues wagging when, in 2007, he issued his book, *Passovers of Blood: The Jews of Europe and Ritual Murders*, which documented that, in fact, there was genuine evidence Jews had practiced ritual murders just as many critics of the Jews had long contended.

The son of the former chief rabbi of Rome, Toaff could hardly be accused of being an anti-Semitic agitator, and in response to the Jewish outcry he initially withdrew his book from circulation. However, he later reissued the book, having carefully edited its pages, suggesting that while the charges of ritual murder being practiced as a common Jewish tradition were simply “anti-Semitic” propaganda emanating from Christians, that it was likely that *some* Jews did, in fact, engage in the crime.

So Professor Toaff wanted to have his bagel and eat it too, so to speak. But the fact that he published the book in the first place, written as it was, and the resulting uproar from the Jewish community that occurred, probably says more about the truth of the matter than what Toaff (and needless to say, the Jews as a group) would now have us believe.

And as far as Jewish-Christian relations are concerned, on a general basis—far removed from such esoterica as ritual murder—we must take a closer look at the manner in which the mass media (yet again) works



relentlessly to assure us that "Jews and Christians are really very much alike" and—more particularly—of how America, especially, is steeped in a so-called "Judeo-Christian tradition."

This so-called "Judeo-Christian" tradition is often hailed as the foundation of American support for Israel, of course, but it goes far beyond that. It is forever being thrown in the faces of Americans as an explanation of why challenging Jewish power politics is just simply wrong and as a reminder that the Jews are God's Chosen People whose agenda is not to be rejected in any way, shape or form.

However, the historical fact about the origins of the term "Judeo-Christian tradition" is something that so few know about, despite the fact that it is a ubiquitous turn of phrase that is ever present, always before us.

We are indebted to Jewish-American historian, Dr. Peter Novick of the University of Chicago, for the truth of the matter. In his 1999 book, *The Holocaust in American Life* (published by Houghton-Mifflin), Novick reveals in no uncertain terms that the catch-phrase referring to "the Judeo-Christian tradition" was a product of wartime propaganda concocted for political purposes and had no foundation in historical reality or in the annals of either Jewish or Christian teaching.

According to Novick, "It was during the Hitler years that American philo-Semites invented the 'Judeo-Christian tradition' to combat innocent, or not so innocent, language that spoke of a totalitarian assault on 'Christian civilization.'" In short, the term was invented for the very purpose of disposing of the concept that there was any such thing as "Christian civilization" in the first place.

Even during wartime, Novick points out, the official American government (and also, to a degree, Jewish community) propaganda against the Germans downplayed German treatment of the Jews. According to Novick, the Anti-Defamation League (ADL) of B'nai B'rith was very fearful Americans would blame Jews for the war. Immediately after Pearl Harbor, the ADL's director warned that, "There will be hundreds of thousands of bereaved families, a substantial part of whom have been conditioned to the belief that this is a Jewish war."

Novick revealed that Leo Rosten—a Jewish writer who headed the Office of War Information's special anti-German propaganda division known as the "Nature of the Enemy" department—was fearful of putting too much emphasis on Nazi atrocities against Jews.

Rosten and the Jewish leadership perceived that there was so much anti-Semitism in the ranks of the U.S. Army that the result would be that U.S. soldiers might be sympathetic to the Germans.

According to Rosten: "The impression on the average American is much stronger if the question [of fighting Hitler and the Nazis] is not

exclusively Jewish." With that in mind, according to Novick, U.S. propagandists were directed to show that the Nazis were "everyone's enemy, to broaden rather than narrow the range of Nazi victims."

In short, the phrase touting "the Judeo-Christian tradition" was no more than wartime propaganda. The concept is an outright fraud—a sham—that has nothing whatsoever to do with any theological teaching, popular modern-day perception notwithstanding. This casts a new light on a much-abused turn of phrase that is practically obligatory in all public pronouncements touching on the subject of religion in America.

So it is that although the American Jewish community has played a major role in fighting traditional American displays of religious devotion, the invented concept of "the Judeo-Christian tradition" has still been a useful propaganda tool in perpetuating what really is nothing more than what can be rightly called Jewish propaganda.

And yet despite the insistence upon the purported existence of this "Judeo-Christian tradition," we have seen already (and putting it lightly) that Jews really don't care that much for their Christian brethren.

In his book *Esau's Tears* (cited earlier), Jewish historian Albert Lindemann—an acknowledged authority on "anti-Semitism"—pointed out that, in recent years, Jewish journals "have been full of broodings and lamentations about what some Jews have termed 'the bloodless holocaust' of intermarriage and assimilation or what others consider the 'curse' of friendship that is replacing the older curse of enmity."

Citing Rabbi Shlomo Riskin, who in his weekly column in *The Jerusalem Post*, said it was an "open question" as to whether Gentile friendliness or anti-Semitism was worse for the Jews, Lindemann also noted how famed legal giant Alan Dershowitz, a self-appointed defender of his people, described Jews in America as having been "seduced"—as distinguished from being "raped" in other times and places.

This great paragon of Jewish virtue, Alan Dershowitz, was defense attorney for Jewish Defense League terrorists who murdered, in a bombing, the Jewish secretary for Sol Hurok, the Jewish impresario who offended the JDL by bringing Soviet performers to America at a time Jews were raging about purported Soviet anti-Semitism. Dershowitz also worked on behalf of an Orthodox rabbi, worth more than \$100 million, who abused elderly patients in nursing homes. He is certainly quite a model for students of the Talmud, this fellow Dershowitz.

A leading Dershowitz critic is rambunctious Jewish-American dissident, Dr. Norman Finkelstein. His 2005 book *Beyond Chutzpah: On the Misuse of Anti-Semitism and the Abuse of History*, (published by the University of California Press) takes Dershowitz and other Jewish leaders in America to task for their fervent devotion to what is factually their

exploitation of anti-Semitism (both real and imagined).

Finkelstein points out that in 1974 the Anti-Defamation League's Arnold Forster and Benjamin Epstein published—what Finkelstein called “to great fanfare”—their book *The New Anti-Semitism* and then, less than a decade later, the ADL's Nathan Perlmutter put out *The Real Anti-Semitism in America*, talking about a whole new raft of anti-Semitism that was screaming across the country and which described Israel as “the issue central to our beings.” Not America—but Israel.

Now, of course, Finkelstein points out that once again, Jewish leaders in 21st Century America are talking about an even newer “new Anti-Semitism” said to be raging on U.S. shores and around the globe. Of the professional anti-anti-Semites, Finkelstein wryly notes:

Were they not able to conjure up anti-Semitism, Abraham Foxman [of the ADL] and Rabbi [Marvin] Hier of the Wiesenthal Center would face the prospect of finding real jobs. In the cases of Foxman and Hier this would be a real tragedy: both get paid nearly a half a million dollars annually from their respective “charitable” organizations.

Describing the phenomenon of what he calls “crying wolf,” Finkelstein notes “many claims of anti-Semitism prove on investigation to be wildly overblown or fabricated,” and cites numerous examples including one notable instance: the story of a yarmulke-wearing Jewish student at Yale University being attacked by a Palestinian in his dormitory. However, Finkelstein asserts: “No one at Yale's Center for Jewish Life or the university administration had ever heard of such an assault.”

In fact, independent researcher Laird Wilcox has documented—in his provocative *Hoaxer Project Report*—that many reported instances of “anti-Semitism”—involving nasty words scrawled on bathroom walls and painted on synagogues and other unpleasant outrages—have actually been outright hoaxes, *most of them actually perpetrated by Jews*.

(Earlier I described how a synagogue in my hometown was vandalized to much outcry about “anti-Semitism.” However it turned out—but it was not reported in the press which had expressed so much interest in the matter—that the crime had been committed by the son of the rabbi.)

Wilcox has also assembled a revealing volume, entitled *The Watchdogs*, which explores the activities of such groups as the ADL and the Southern Poverty Law Center, demonstrating that their surveillance and targeting of not just “extremists” but any and all others who dare to have any political ideas at all reaches into a realm of behavior that has little relationship to what we might simply call “American tradition.”

So the big question that arises is this: how much “anti-Semitism” is there really? Although there's no question that many people throughout history have had serious questions about Jewish behavior, Jewish power politics, Jewish religious practices, and, more recently, the actions of the Jewish state of Israel, it is a matter of very real debate as to whether “anti-Semitism” is as rampant as the Jews would have us believe.

It often seems that, on the one hand, the Jews want us to believe that all is “hunky dory” and that everyone absolutely loves the Jews, on the other hand—or so they say—anti-Semitism (if it isn't running roughshod) is always somewhere lurking, hidden below the surface. If anything, it is often downright confusing. The Jews never seem precisely certain—at least by their written and spoken rhetoric relating to the matter—as to what they believe about anti-Semitism or about what they want non-Jews to believe about this subject, their favorite topic bar none.

There has been in recent times, though, a most remarkable and candid volume that takes the subject of anti-Semitism to a new level. Entitled *The Paradox of Anti-Semitism*, the book (published by Continuum in 2006) asserts (and seeks to document) that “hatred of Jews can be a positive force in Jewish history” and that “anti-Semitism and Jewish survival are . . . intrinsically interconnected.” The author, American-born Rabbi Dan Cohn-Sherbok, a professor of Jewish theology at the University of Wales, is described as “one of the world's leading authorities on Judaism.”

The rabbi contends that Jewish assimilation and entry into the non-Jewish world has been a danger to the survival of Jews as a people and that although anti-Semitism is an evil that must be fought, he says that “in our increasingly secular and scientific age, we need to acknowledge its paradoxical power to renew and enrich Jewish life.” The rabbi says that “in the absence of Jew hatred, Judaism is undergoing a slow death.”

Considering what the rabbi has so openly acknowledged, perhaps we can now understand why, over the years, there have been ugly rumors (and they aren't just “rumors” by the way) about Jewish groups such as the ADL deliberately orchestrating “anti-Semitic” outrages: vandalism of synagogues and Jewish cemeteries, those vulgar scribbles on bathroom walls (a favorite!), and other measures designed to scare Jewish folks into rallying 'round the Star of David.

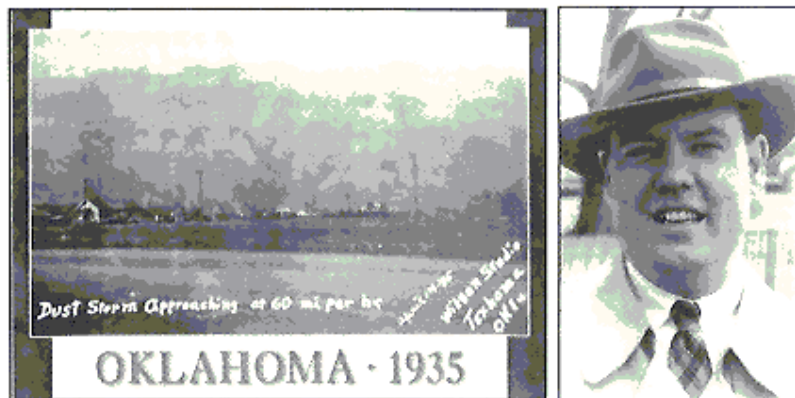
The story is that even Arnold Forster, a longtime ADL “macher”—that's Yiddish for “big shot”—was once caught by a police officer, paintbrush in hand, tarring a New York synagogue with a swastika!

In fact, it is worth examining the role of the ADL—along with intertwined elements in American intelligence and law enforcement—in their role in stirring up trouble (including violence), all of which has been part and parcel of the problem of anti-Semitism as we know today.





**TWO OSWALDS—TWO McVEIGHS?** Ten days after the Oklahoma bombing, a “right wing” Israeli terrorist, 28-year-old Sharon Toval, was arrested in New York and deported to Israel. The one known photograph of Toval (top center) shows someone who—without beard and mustache—could be mistaken by a stranger for accused bomber Tim McVeigh (top right) and also bears a likeness to the famous “John Doe No. 1” image (above left) that authorities initially released after the bombing and which was used to implicate McVeigh. In fact, McVeigh’s attorneys were said to have been looking into the possibility “right wing terrorists” from Israel had a hand in the bombing. This postcard (shown below) featuring a famous Depression-era photograph, titled “Black Sunday” (which had been the name of a well-known 1977 Hollywood film about terrorism), was mailed—inside a hand-addressed envelope—to the Washington office of *The Spotlight* newspaper from Oklahoma City on April 17, 1995, two days before the bombing. An original caption on the photo noted “Dust Storm Approaching . . . April 14, [19]35.” The postcard arrived at *The Spotlight* the day after the bombing and was immediately turned over to the FBI, which was more interested in trying to implicate *The Spotlight* in the bombing than investigating who had sent the card, which clearly indicated foreknowledge of the bombing. The handwriting on the envelope was not that of McVeigh or his alleged co-conspirator, Terry Nichols. The card’s existence is proof positive of a very big plot by Zionist-run Judas Goats to implicate anti-Zionist forces in that horrible tragedy. At bottom right is ubiquitous “white separatist” attorney Kirk Lyons who played a strange role in the Oklahoma affair.



## CHAPTER TWENTY-NINE

### Close Encounters of the Worst Kind: Agents of Jewish Intrigue in the American Nationalist Movement

**A**lthough it’s a popular myth—particularly in American “patriot” circles—that politically active people who are said to be “anti-Semitic” are actually on the payroll of the Anti-Defamation League (ADL) of B’nai B’rith, that’s not precisely correct.

But it sure makes a good conspiracy theory.

And if truth be told, there have been more than a few fools, over the years, who have asserted that I am an “ADL agent.” Anyone who knows me (and there are many who do) knows full well what nonsense that is, particularly in light of my personal history as I’ve outlined it in these pages, but then, again, it sure makes a good conspiracy theory.

However, there is one interesting example which illustrates how the ADL (and, in this particular case, in alliance with the FBI) has indeed manipulated one “right wing hate group.”

In my book, *The Judas Goats*, which documented the long and ugly history of the infiltration and disruption of the American nationalist movement by the ADL and collaborating elements in American law enforcement and intelligence, I told this story:

As early as 1974, David Duke—then a rising star in the white racialist movement in America and leader of a faction of the Ku Klux Klan—spotted one of his lieutenants, Bill Wilkinson, as being “trouble.” Duke was attempting to “reform” the KKK movement, so to speak, and “clean up its image” and to counter the media stereotype that KKK members were violent haters.

In fact, precisely as Duke suspected, for the final eight months of his membership in Duke’s Knights of the Ku Klux Klan, Wilkinson was acting as a paid informant for the FBI and its collaborators at the ADL.

And although Duke warned people Wilkinson was not to be trusted, Wilkinson went on to found his own Invisible Empire of the Ku Klux Klan after splitting with Duke. And for eight years that followed, Wilkinson managed to dupe many innocent folks in the “Empire” who had no idea that Wilkinson was actually working for the FBI.

However, once Wilkinson was ensconced as leader of his own (FBI-sponsored) Klan group, Wilkinson worked assiduously to build up a public profile as a KKK leader spouting angry rhetoric and hinting of violence through such slogans as “Guns, Guts and Bullets,” thereby stirring up increased racial tension. Wilkinson’s antics thus assisted fundraising efforts by the ADL which pointed to Wilkinson as a growing “threat,” when, in fact, he was under the thumb of the ADL’s allies at the FBI.

Writing in *The Thunderbolt*, Dr. Edward Fields described one thing about Wilkinson's FBI-sponsored Klan which demonstrates precisely how Wilkinson was also working on behalf of the ADL:

Another interesting item is that the FBI urges all of its informers to do their best to protect Jews by urging patriots not to criticize them. When Bill Wilkinson sought to hire the professional right-wing writer Bill Grimstad, he first insisted that Grimstad promise to stay off the Jewish issue.

Grimstad refused and said in that case he didn't want the job as editor of Wilkinson's paper. At the same time, Wilkinson has time and again urged guest speakers at his rallies not to criticize Jews.

So although the FBI sponsored anti-Black rhetoric, anti-Jewish rhetoric was "off limits." In any event, in 1981, Wilkinson's role as an FBI informer while "leading" his own KKK was publicly revealed, effectively ending Wilkinson's career in the "right wing," but the revelations finally convinced many that there were indeed Judas Goats within the ranks of American dissident groups, a bitter pill for many to swallow, but a warning that many still seem to have failed to properly heed.

In *The Judas Goats* I also had occasion to write of my own experiences with—and knowledge of—"ringers" inside a variety of American nationalist groups, many of whom were otherwise widely hailed by their friends and associates as sterling individuals beyond reproach. Foremost among them, of course, as I mentioned earlier in these pages, was no less than Roy Bullock, the number one longtime undercover informant for the ADL.

My experience with Bullock is worth recounting here in its entirety for it does illustrate the manner in which Jewish agents operate—although, for the record, I should point out that Bullock was not Jewish, but was nonetheless, for many years, a valued ADL asset.

As best I can recall, my first encounter with Bullock came sometime probably in 1983. As the junior staffer in the editorial department of the national populist weekly, *The Spotlight*, published by Liberty Lobby, I was frequently delegated to attend to visiting readers who ventured to Liberty Lobby headquarters. Through this, of course, I had occasion to meet many hundreds of *Spotlight* readers of all sizes, shapes and colors. And one of them, it turned out, was a likeable and engaging chap from San Francisco named Roy Bullock.

A middle-aged man with thinning dark hair and a flamboyant handlebar mustache, Bullock spoke in a measured baritone voice, with an

inherent hint of cynicism. Short, stocky, barrel-chested and powerfully built with the shoulders of a professional wrestler, the bull-necked Bullock carried himself with an erect military bearing. Although an art dealer by trade, Bullock, ironically, could easily be cast by a Hollywood director as a soldier of fortune fighting in some far corner of the world.

A witty conversationalist with a merry smile, a twinkle in his eyes and a hearty laugh, Bullock was highly inquisitive and would be the life of any party. A teetotaler, Bullock was a vegetarian and very much a health enthusiast. Once when having lunch with Bullock and another of my *Spotlight* colleagues, I noticed that Bullock carried a large amount of cash in big bills. His expenses, of course, were provided by his ADL paymasters. He always insisted on paying the dinner bill for his prey, certainly a benefit for me, considering my own pathetic pay scale.

When I first met Bullock, I recall that he mentioned that he was in town for some meeting or other of an Arab-American group. In early 1984 Bullock returned to Washington and made a visit to Liberty Lobby once again. This time he asked for me and I was pleased to renew our acquaintance. Bullock was very much interested in the newly-founded Populist Party which had been established by Liberty Lobby.

Roy was full of questions—a lot of them.

It was at that point I realized that he was *unusually* full of questions, more so than most "regular" *Spotlight* readers.

Now this is an important point: as a Liberty Lobby staff member, I had regular occasion over the years (as I mentioned) to meet with hundreds—if not thousands—of our supporters. They were always full of questions and comments and I expected that. Liberty Lobby's supporters were intelligent people who were looking for answers.

But 99.999% of them—unlike Roy Bullock—weren't looking for "gossip." I realized that the kinds of prying questions that Bullock was asking had nothing to do with facts about political events, the populist position on issues of the day, or any other such matters.

Bullock, in fact, was looking for gossip—garbage—dirt about people in the populist movement.

It was at that juncture that it passed through my mind that Roy Bullock may well have been an informant for the ADL. And so, in my own way, I thought I would have some fun with him. I mentioned the ADL. I actually complained to him that the ADL never mentioned me.

"After all I have done to fight the ADL," I commented, "they don't pay me any notice!" Bullock chuckled with delight. After a short visit, he went on his merry way.

It wasn't long after that—perhaps several months later—that Bullock turned up again. I was called to the front office to see a visitor.



Sitting on the divan in the lobby was none other than Roy Bullock. I greeted him cheerfully, shook his hand and welcomed him back to Washington. "I have something that will interest you," said Bullock. "Hot off the press," he added, handing me a sheath of papers. "I just picked it up in New York." It was an ADL report on the Populist Party and there was *my name* mentioned among other Liberty Lobby personnel who were involved in the party's affairs.

I shouted with pleasure: "The sons of bitches have finally mentioned my name." It was a badge of distinction, I thought then—and still do. (But, in truth, I realized now that I had "crossed the line" and was on the ADL's radar and that it was "too late" to turn back.)

Bullock, I noticed, was watching me carefully. Very carefully.

It was at this moment that I realized that my suspicions might be on the mark: Roy Bullock was an agent of the ADL! If he wasn't, I thought, he should have been.

Frankly, at that moment, I wasn't sure just how to react, but I once again expressed my delight. "The last time I saw you," Roy said, "you were complaining that the ADL hadn't ever mentioned your name. Well, now they have." *At this point I was certain that Bullock was most likely an ADL operative.*

I didn't see Bullock again, as best I can recall, until the early part of 1985. I had been invited to attend, along with Populist Party National Chairman Bill Baker and our colleague, *Spotlight* correspondent Trisha Katson, a meeting sponsored by the Washington-based Libyan Students Association. It promised to be an entertaining evening. Strolling into the banquet hall, I heard the sound of exotic Arabic music in the background. There—already—was Trish Katson and Bill Baker and an assortment of other friends and acquaintances, including a fellow by the name of Matthew Peter Balic, more about whom later.

Bill Baker was eagerly introducing several American Indian leaders to the gathering. I joined the party, taking a seat at the table where Baker was holding court. As Baker entertained his listeners with an amusing anecdote, I saw a familiar face entering the room. It was none other than Roy Bullock. I stood up and beckoned him to the table, pleased by his arrival, but intrigued nonetheless. Bullock was everywhere. Everywhere that an ADL agent should be.

He spotted me and strolled over. "Somehow I thought I might find the Liberty Lobby crowd here," he chortled, shaking hands. "I could feel the vibrations," he noted, raising his eyebrows as he glanced from left to right, affecting a comic shiver. He joined us at the table and the conversation, inevitably—considering the occasion—turned to the Middle East question.

I watched Bullock carefully. I sensed something "not right." He was listening, laughing at the appropriate moments, watching the others as carefully as I watched him.

At one point I interjected what I hoped was a rather biting witticism that cast aspersions upon the state of Israel and its leaders. As the others laughed in amused agreement, Bullock joined in the laughter. But his laughter was not sincere. "Yessss . . ." he hissed in agreement.

But it was obvious that he didn't agree. In fact, I realized, Bullock was being quietly—but very clearly—sarcastic. And he couldn't contain himself. I saw the flash of distaste in his eyes. He was playing a role—just barely. No one else noticed, but I did.

And by now it was increasingly clear to me that there was indeed a lot more to Roy Bullock than met the eye. I had no firm evidence, of course, but I was more convinced than ever: Roy Bullock was indeed an agent of the ADL.

As best I can recall, I saw Bullock next in September of 1985, again in Washington. Bullock stopped by Liberty Lobby and advised me that he was going to be attending a meeting of the Arab-American Anti-Discrimination Committee and it just so happened that an Arab-American friend of mine, the wonderful Dr. Sam Cross, had given me two tickets to a breakfast being held during that conference.

And so it was that my colleague and dear friend, the late Lois Petersen, and I sat with Bullock and several others at that breakfast gathering at the Arab-American meeting.

(It was only years later I also found out that sitting at our table was an American spy for Saudi Arabian intelligence (!) although, at that time, he had no idea that Roy Bullock was working for the ADL.)

(In 2005, in a personal letter to me from the Saudi spy, he told me of his affiliation and that he recalled dining with Bullock and Mrs. Petersen and me.)

In any case, following the breakfast, we parted company. Roy had been his ebullient self—as always—but I was ever more convinced that I was dealing with the Devil!

Of course, it was only my gut instinct and at the time I was still relatively young and hardly any veteran in dealing with The Judas Goats—The Enemy Within. I was in no position to make any accusations about Bullock but my suspicions were strong.

It was in the late part of 1985 or early in 1986 that Bullock next made contact with me when in Washington. He wanted to attend the annual conference of the California-based Institute for Historical Review (which had been founded by Willis Carto of Liberty Lobby) and his application had been rejected. He asked if he could use my name as a

reference. I told him "Go right ahead," since, after all, I did not want to rouse his suspicions by saying, "no," because, obviously, he and I had always had friendly contact up until that time.

What I did not know, at that time, was that Willis Carto had already been informed, by Dr. Edward R. Fields of *The Thunderbolt* newspaper, that Bullock was an ADL agent. And it was for this reason that Bullock's application to attend the historical conference had been rejected by Willis Carto himself. I didn't hear from Bullock again in regard to the matter, and Willis and I didn't discuss it—*until later* . . .

In any case, it was sometime soon, in the spring of 1986, that Bullock once again popped up in Washington. He called and asked if I would like to have dinner with him. Although I was obviously wary about the matter—by now convinced in my own mind that Bullock was certainly an ADL agent—I agreed to meet him for dinner.

But I thought it was time to mention Bullock to Willis Carto who, fortuitously, happened to be in Washington. I was scheduled to have dinner with Bullock at 6:00 pm.

So about 5:00 pm when the Liberty Lobby office was winding down for the day, I stopped in Willis's small corner office. Bullock had told me, when I first met him, that he had known Willis "for years," so I opened up the conversation with Willis, saying:

"Willis, you know Roy Bullock, don't you?"

Willis looked up, a twinkle in his eye and a hint of a smile. "Yes, how do you know him?"

"Well, he's been coming around here for the last couple of years," I said, "In fact, I'm having dinner with him tonight."

Willis was still smiling.

"Tell me about him," I prompted, sensing—no, knowing—that, yes indeed, I was right about Bullock. I *knew* what Willis was about to say:

"He's ADL."

That was it. I nodded my head, smiling, but inside my stomach was churning. I was certainly dismayed, but at the same time I was mentally patting myself on the back for having spotted the enemy in disguise.

"I thought so," I said.

At that juncture Willis asked me the same question I was asking myself: "What have you told him?"

"I don't think I've told him anything that I shouldn't have. But then," I added, honestly, "I'm not sure."

"Where is he now?" asked Willis.

"He's going to be here very shortly. We're supposed to have dinner across the street. Do you think I should cancel?" I asked, uncertain, obviously, about the situation.

"Not necessarily," he responded. "You know," said Willis, thinking aloud, "maybe this is an opportunity for us to find out precisely what he's interested in."

"What do you mean?" I asked, somewhat puzzled.

In response, Willis proposed that I should indeed have dinner with Bullock and then, frankly, tell him that I had been told that he had "connections" with "people at the ADL" and ask him, "What exactly is it that you'd like to know?"

Bullock, of course, would have been surprised by all of this—presumably—and at that point I would offer to tell him whatever he wanted to know (within limits) in return for Bullock using his connections at the ADL to determine something of particular interest to Willis: i.e. who was responsible for the July 4, 1984 bombing of Willis's office (and his warehouse of valuable historical books) in Torrance, California.

Willis' proposal made good sense to me, and I thought that, at the very least, it would be a very good learning experience for me—facing down the Devil, literally across the dinner table.

So it was that I jaunted off to my dinner with Roy.

We went to a popular Capitol Hill nightspot called the Tune Inn, perhaps best known for having been hailed by *Esquire* magazine as one of the "best" bars in the entire republic. A narrow, old-fashioned barroom, complete with stuffed animals decorating its walls, along with a few choice pieces of weaponry, the Tune Inn had been a rough-and-tumble "joint" that evolved into a yuppie favorite, filled in the evenings with Capitol Hill staffers eagerly spending their taxpayer-financed salaries on some of the lowest-priced drinks in the nation's capital.

Roy and I took a table at the rear of the inn, ordered drinks and dinner and settled down for what I knew would be an interesting evening. Roy, of course, ordered a soda. A two-fisted drinker, I ordered something much stronger, thinking, still, that I would have to keep my wits about me. But I did need to relax.

Staring across the table observing Roy Bullock, I saw him in a different light. He wasn't the jovial, friendly, amusing and likeable acquaintance of several years. Instead, he was the Devil incarnate. "My God," I remember thinking, "Here's Mike Piper having dinner at the ADL's expense, in the company of one of its covert operatives."

Hardly a moment after the drinks arrived, Bullock began quizzing me. It *was* quizzing. *Determined* quizzing. Not friendly chat. Now there was no doubt in my mind. "Tell me," he asked, raising the name of another individual who—like Bullock—was quite ubiquitous, showing up at various and sundry political events of the same type. "Who is this chap? He's a rather interesting sort. Where is he coming from?"



Bullock was referring to one Matthew Peter Balic (mentioned earlier), an unusual figure—now dead, as of 2010—who had periodically popped up at Liberty Lobby headquarters over the years, and, like Bullock, he had an affinity for attending Arab-American meetings.

"Oh, him? I've always suspected he might be an ADL operative," I said, quite seriously. (Inwardly I was surprised at my own brass. I had actually broached the subject of the ADL!)

"Oh? Do you think so?" cooed Bullock.

"I think it's a good possibility," I said. "He's always showing up, mixing with the Arabs. He travels a lot. Spends a lot of money." (I realized, of course, that this precise description fit Bullock!)

Either Balic was an ADL agent or an agent of some sort and Bullock knew it—and was trying to find out if I had any suspicions—or perhaps the ADL really wondered who Balic really was.

Alternatively, I was thinking, perhaps Balic was an ADL agent whose Bullock's ADL superiors had never told him about. That seemed wholly possible in the clandestine so-called "wilderness of mirrors" in the strange world of the ADL. In any case, Bullock was definitely interested in Balic and I had given him a choice morsel to report to his superiors at ADL headquarters in New York: that Liberty Lobby's Mike Piper suspected Balic of being an ADL agent!

(In fact, as we discovered—a decade later—Balic was an intelligence operative of the Church of Scientology which had, itself, been taken over from within by a group of Jewish lawyers who were themselves acting as agents of Israel's Mossad and using the considerable outreach and resources of that church to advance the international Jewish Agenda, in defiance of the interests of genuine and loyal members of the church. That's another story for another time, but suffice it to say that the mysterious Mr. Balic was just as much a Mossad asset as Roy Bullock, but in a far different and perhaps even more sinister way.)

In any case, there at the Tune Inn, my conversation with—rather my interrogation by—ADL asset Bullock continued. Bullock got down to business. "This bombing [of the Institute for Historical Review] was a rather interesting affair," he said. I practically jumped out of my seat. I could feel my blood boiling. I was certain that Bullock must have seen my reaction. Or was it my imagination?

Somehow—was it an accident?—Bullock had brought up the very topic of my own covert assignment. Finding out what Bullock knew—or could find out—about the bombing of Willis Carto's office.

("My God," I thought. "Is the Liberty Lobby office bugged? Did the ADL hear the conversation that Willis and I had engaged in earlier? Did the ADL tip off Bullock as to what was afoot?")



This photograph was taken at a meeting in Washington, DC of the Libyan Students Association (described in this chapter). Shown from left to right are ADL undercover asset Roy Bullock, Michael Collins Piper, anti-Zionist journalist Phil Collier, former Populist Party National Chairman Bill Baker, and Matthew Balic, an undercover asset of the Church of Scientology, which (by that time) had, unfortunately fallen under the control of Israel's intelligence service, the Mossad. It was around this time Michael Collins Piper had definitely concluded that Bullock was an operative of the ADL. Balic's own ties to Israeli intrigues were later unmasked.

We chatted about the bombing, but in my own mind, Bullock had thrown up a roadblock. It was as though he had deliberately preempted me—and *he knew I knew it*. I resolved that it wasn't the time to spring Willis's proposal on Bullock. I was ill-prepared, I felt—unskilled, unlike Bullock—to engage in this game of cat-and-mouse, not knowing what Bullock did or didn't know about what I knew, or suspected.

We concluded the evening after dinner with several drinks at a restaurant down the street where I encountered a congressman of casual acquaintance. I introduced him to Bullock and vice-versa, knowing full well that Bullock was making a mental note to tell his boss at ADL headquarters in New York, Irwin Sull, that "Mike Piper is personally acquainted with Congressman So-and-So." (I've always felt guilty about that. There's no question in my mind that, in the unlikely event the ADL didn't have a file on that congressman, a harmless soul who has since left office, they certainly do now!)

Bullock and I parted company, shaking hands and agreeing to "keep in touch." ("Indeed," I thought, wondering when I would next hear from Roy Bullock, ADL agent extraordinaire.) In fact, I did not hear from Bullock for some time, under circumstances shortly to be detailed.

But finally the moment came when it seemed appropriate to publicly blow the whistle on Bullock's ADL affiliation, this at a time when the Populist Party—which Liberty Lobby set in motion in 1984—had been split down the middle through the destructive activities of a long-time trouble-maker in third party affairs, one William K. Shearer of Lemon Grove, California. Shearer himself had long been suspected of being an ADL asset or in the employ of the FBI—even the Republican Party, some guessed. Whether the real truth about Shearer (who has since died and gone to Hell) will ever be known remains to be seen.

However, on June 30, 1986 in an article in *The Spotlight*, I detailed Bullock's ties to Shearer. The relevant portion of the story read in part:

At the so-called "national committee meeting" of the Populist Party conducted by Shearer in Los Angeles . . . one delegate, who goes by the name of Roy Bullock, was invited to serve on the agriculture committee.

Bullock has long been known, among leaders in the populist movement, to be a charming, skilled and clever full-time professional operative for the ADL. Posing as a populist, Bullock has, over the years, wormed his way into dozens of different organizations, collecting information he reports to Irwin Suall, his superior at ADL headquarters in New York.

Shearer's wife was warned at the meeting by California Populist Charles Ulmschneider that Bullock was a known ADL operative. But instead of showing Bullock the door, she approached him and told him of the charge. Bullock was permitted to remain.

Not long after the *Spotlight* article unmasking Bullock as an ADL operative, I received a call from someone who identified himself to the switchboard operator as "CSC." Taking the call, I recognized Bullock's voice immediately—and I was startled, needless to say—but was even more somewhat mystified by the acronym he used to identify himself.

Recovering from my momentary jolt, I said, "Well, hello Roy, I'm surprised to hear from you. But what does 'CSC' mean?" He laughed, saying, "CSC—that's for charming, skilled and clever." I laughed. "Oh yes, Roy, that you are. I thought you might appreciate that compliment."

He said, "Well, I have to tell you that what you said about me, being an ADL agent, is not true. In fact, I swear on a stack of *Mein Kampf*s [Adolf Hitler's famous volume] that I'm not an ADL spy."

I chuckled about Roy's reference to Hitler. But he continued in a more serious tone, saying, "I've talked to a lawyer about this."

"Well, Roy, if you want to file a lawsuit," I responded, "you'll have to go ahead and do it, because I stand behind the article and I know that my source on that is reliable. In addition, I had suspected it myself for some time, a long time, prior to the time that it was published. We sat on that for a long time."

He responded, asking, "Well, who was your source?" I responded, truthfully, "Willis Carto." Bullock chuckled, making a remark to the effect that Willis was not the most reliable source. I replied, "Well, I wouldn't expect the ADL to consider Willis a reliable source. But I've always found him reliable."

Bullock said, "I'm sorry that you wrote that. I've always liked you. I thought we were friends." I said, "Well, Roy, I've always liked you, but I do believe that you are an ADL agent."

After Bullock commented laughingly, "Oh, and by the way, my name really is Roy Bullock. I don't just travel about under that name," we closed the conversation and it ended at that. No lawsuit was ever filed.

A few folks around the country were quite upset that I had dared to call "a fine patriot like Roy Bullock" an ADL agent. And so it remained. It took nearly eight years before that passing reference in *The Spotlight* to Bullock's ADL affiliation was proved accurate—that Bullock truly was a paid agent of The Enemy Within.

This came at the time when, at the end of 1992, the San Francisco newspapers had been forced by circumstances to unveil the now-infamous ADL spy scandal (referenced earlier in these pages) that had enmeshed Bullock and his ADL superiors. For the full details of that remarkable series of events, I refer readers to my book *The Judas Goats*.

After a week or two of observing the reportage by the San Francisco papers, I decided that it was time to "reach out and touch someone," namely my old friend, Roy Bullock. And so I did, dialing his telephone number (still in my rolodex) with some trepidation, I admit.

"Hello, is this Roy Bullock?" I said, somewhat hesitantly, when I heard the familiar baritone at the other end of the telephone.

"Speaking," he responded quite confidently.

"Hello, Roy," I said. "Are you still as charming, skilled and clever as you were when I knew you?"

"I'd like to think so," he responded.

"Do you know who this is, Roy?" I asked. "It's Mike Piper."

"Oh yes," he acknowledged. "I recognized your voice immediately. How have you been?"

"Oh very busy," I responded, adding, "and I guess you have been, too. I've been reading quite a bit about you in the papers lately," I said, not sarcastically, just frankly.



"Oh yes," he sighed. "But not all of it is true."

"I didn't think so," I commented in agreement, recognizing that the Establishment media has a flair for reckless inaccuracies.

"It seemed to me," I told Bullock, "as though there was a lot of supposition, a lot of guessing, that the full story hasn't been told."

"That's certainly true," he said. Then, after a pause, Bullock remarked in a wry tone with a hint of some resignation: "Well, Willis was right about one thing, anyway," referring, of course, to Willis's allegation regarding Bullock's status as a long-time covert ADL operative.

"Actually, Roy," I pointed out, rather proudly, I suppose, "I figured you out even before Willis tipped me off."

"Ohhhh? You did, did you?" said Bullock, just a bit sarcastically.

"You know," I told him, "my feeling was that you were primarily interested in Arab groups."

"Oh no," he said. "Not at all." (Which, of course, proved to be very, very true. Bullock and the ADL, in fact, were interested in *everybody*.)

"I figured that you were interested in finding out if we had any connections to the Arabs, which, of course, we don't," I added.

And then I said: "I have to tell you, Roy, I always had this feeling that you rather enjoyed wallowing with people of my ilk, so to speak."

There was a momentary, but quite noticeable, silence—a sudden coolness coming through the phone.

I realized that, quite innocently and on the spur of the moment, I had actually put my finger on something that Bullock would have never admitted to himself, but which, I believe, was very much a part of his psychological make-up: in fact, he *did* revel mixing with my ilk.

"On the contrary," he responded, a little too sharply and not with the confidence that he was trying to convey.

"Although," he added, "I must say you were always a bright spot in an otherwise dismal group of people. I always enjoyed your company. I had hoped that perhaps you would jettison all that schlock and do something positive with your life."

I chortled at Bullock's comments. "No, Roy, I do think I'm doing something positive," I said in response. "I entered this arena knowing what it entailed and I don't have any regrets."

"Well, no hard feelings I hope?" he said, sincerely, I felt, even hoped, having been rather kindly disposed toward Roy.

"Not at all," I said. "Not at all. You were doing your job, and I was doing mine." (Which was quite true.)

"It's been good talking to you again after all these years," he said. "I'm actually glad you called."

"Yes, I've enjoyed it," I said. "It's been fun. So I guess maybe I should

close for now. I hope." (I added, in my own way, not insincerely) "you won't be getting in trouble over all of this."

"I don't think I will," he said. But it was clear that Bullock was not enjoying the situation.

"Well, good luck to you, Roy. It's been interesting," I concluded.

"You take care," he closed. "It's been good talking with you."

It had been interesting. I hung up the phone and pondered the situation. Roy Bullock was indeed an ADL operative and I had been in his clutches. Talking the matter over—sorting out the truth, so to speak—had been a form of therapy for me. I had confronted the enemy.

The next day I informed Willis Carto that I had called Bullock. "No kidding?" he asked, laughing, somewhat amused at my audacity. "What did he have to say?" I related the conversation as Willis chuckled.

I really don't know what ever happened to Bullock after the ADL scandal receded into memory. Perhaps I'll call him again—and find out.

But as I said, Roy Bullock was not the only such character that I encountered in my—shall we say—"adventures in anti-Semitism," for want of a better way of describing it. There was another such individual who definitely bears mention here for the record: Kirk Lyons, an attorney who was a busy figure operating in the "white separatist" movement and in "Southern heritage" organizations for some 20 years or more.

While Lyons' star essentially faded long ago (and rightly so) he still pops up now and then and despite much public discussion of his enigmatic record, there are still those who hail him as the second coming of Robert E. Lee, largely because Lyons has made a small career, in recent years, of defending students who wish to wear Confederate flags on their tee-shirts, something even the American Civil Liberties Union has made one of its pet causes—a point many of Lyons' defenders (who still cling to him as a "leader") often seem to miss.

For the record, I should probably note precisely how I came to be suspicious of Lyons in the first place. These details demonstrate that sometimes one's own instincts are one's best guide. And in some respects they do recall my own initial suspicions of Roy Bullock.

While, over a period of years, beginning in the mid-1980s, I had heard many great things about Lyons, including some glowing accounts from a number of my own personal friends who had met up with Lyons, I never had any memorable interaction with him, although I vaguely recall that, in the earliest years of Lyons' heyday, I may have met him briefly on some occasion, the specifics of which I long ago forgot.

In fact, in a relatively short time after he first emerged on the scene, Lyons had immersed himself in "nationalist" and "populist" and "white separatist" affairs—even including some association with so-called

"Holocaust deniers"—and always seemed to be somewhere. Lyons was rising up as a "big man" in the circles in which he was quite energetically operating and he was very much considered by many to be a real asset to "the movement," largely on the basis of the fact that he was a "gen-U-ine" attorney willing to represent "controversial" clients.

However, even though I don't recall my first personal encounter with Lyons, I will never forget the time that my suspicions of Lyons first arose. For some reason, I happened to be at home in the middle of a weekday afternoon and I received an excited phone call from a friend advising me to tune in to one of those silly programs—along the lines of Geraldo Rivera or Sally Jesse Raphael—that enjoyed featuring "Evil White Racists Live and in Person."

Whatever program it was happened to have some such folks on display—part of the media's ever-recurring effort to demonstrate the evils of racism and, of course, "anti-Semitism."

Turning on the television I stepped out of the room and—while not watching—I listened to the guests in question as they enunciated their assorted points of view. One unfamiliar voice went on at some length about his "white separatist" standpoint.

But as I listened, I realized that, in my perception, this individual was either (a) using a lot of rhetoric he didn't fully understand or—and this was my primary impression—that (b) he didn't really believe what he was saying and that, in some very real way, he was a fraud, a phony, a deceiver; that perhaps he was even indeed the proverbial "plant."

Unnerved by this, I stepped back to the television and to my surprise—really my shock—I discovered that the speaker in question was none other than the much-heralded Kirk Lyons.

Afterward, I related—with some notable distress—my observations to Willis Carto who counseled me (probably wisely at the time) to keep my suspicions under wraps since Lyons was ostensibly a "friend" of my employer, Liberty Lobby, the populist institution that published *The Spotlight*. Obviously—no matter how certain I was of my own instincts—it would have been unwise to make any accusations based on something so speculative and subjective. So the matter rested.

However, about six months later, as part of my duties as a *Spotlight* editor, I was asked to do a transcription of a two-hour interview with Lyons who had appeared on Liberty Lobby's nightly radio forum, *Radio Free America*, with host Tom Valentine (a good and decent man, I should say for the record). Over a period of years I had transcribed probably many hundreds of—probably well over a thousand—such interviews that were published regularly in *The Spotlight*, often covering two or more pages in the body of that newspaper.

However, after listening to—and struggling over—the interview with Lyons, over a period of more than three hours, I found that I simply was unable to commit to the computer more than a handful of lines from Lyons. (Contrast that, for example, to a similar two-hour interview with British historian David Irving that ended up filling roughly four full pages of *The Spotlight* with endless facts and substantive information!)

So despite my extensive experience in transcription of a wide variety of interviews with a wide variety of personalities discussing all manner of topics, ranging from health to history to taxes to conspiracy—you name it—I was unable to find anything of value or substance in what Lyons had said over a full two-hour interview!

My reaction, again, was precisely what it had been before. Lyons just wasn't for real—and that was reflected in what he said (or didn't say, as the case may be) during that interview with Tom Valentine.

So I came to believe, even more strongly, that my instincts were absolutely on the mark. But I will be the first to assure you, here and now, that I realize that my instincts were not "proof" of anything.

However, in the years that followed, I began to hear bits and pieces from a number of folks (who were not necessarily in touch with one another) who felt that Kirk Lyons was not what he seemed to be. And those with such suspicions included some very well known names in the nationalist movement—respected names—whose doubts about Lyons were just as solid as my own. And their doubts were based on very real (and very negative) experiences—not just gut instincts.

And then in 1995 the Oklahoma City bombing exploded with a vengeance. And there—lo and behold—was Kirk Lyons himself, having been in longtime collaboration with the mysterious German immigrant, Andreas Strassmeir whom, it is now generally conceded—at least by those informed folks who don't buy the official U.S. government version of events—was some sort of intelligence operative who had infiltrated the white nationalist movement in America and played some role—still unknown—in the circumstances surrounding the bombing.

And it should be noted that even the late highly regarded writer Sam Francis—an iconic figure among white separatists—was among those who had concluded that Strassmeir was indeed just that, as Francis mentioned (to the surprise of many) in one of his memorable syndicated columns, this one dated May 12, 1997.

Not only Lyons' client, he was also a close friend of Lyons who had played a part in bringing him to the United States in the first place. Known to speak Hebrew and having trained in Germany with Israeli military forces, from which he acquired an Israeli girlfriend, Strassmeir was not your prototypical "white separatist extremist" to say the least.



I later found out, from my longtime friend, Van Loman—a prominent and respected figure in the nationalist movement—that, on one occasion, Lyons had attempted to lure Loman into the intrigue surrounding Strassmeir. Loman, I suppose, can be thankful, under the circumstances, he did not end up being “linked” to the Oklahoma City bombing.

In any case, all of the tangled circumstances regarding the Strassmeir-Lyons affair are related in detail in *The Judas Goats*, but suffice it to say—to my satisfaction and to that of others who may have initially questioned my suspicions of Lyons—the die was cast.

It was all too patently clear that there was much more to Kirk Lyons than many of his longtime friends and associates wanted to admit—especially in light of the fact that he had operated closely within their ranks, gleaned many personal details and perhaps even some sensitive legal secrets confided to him as their attorney.

Finally—and most telling, from my perspective—at the time the details surrounding Lyons’ links to Strassmeir were coming to the fore, Lyons popped up as an open player in the destruction of the independent Populist Party which (as noted earlier) Liberty Lobby had played an instrumental part in creating. Lyons revealed his open hostility to Liberty Lobby when he represented a party official, Donald Wassall, in a legal matter that required me to serve as a witness in federal court and be questioned under oath by Lyons.

It was then that something happened—quite unexpectedly—which confirmed in my mind, if I had never completely believed it before—that Lyons was precisely what I had long suspected.

At one point during the trial, when Lyons asked me a question regarding some material that had appeared in *The Spotlight*, I responded, “My source on that, Mr. Lyons, was *your* FBI.”

The emphasis was on the word “your.”

My intent was to publicly, if rather subtly, suggest to Lyons—as I had already charged openly in *The Spotlight*—that Lyons was an FBI collaborator based on his association with Strassmeir who was (as we now know, based on multiple subsequent revelations) indeed an undercover informant (probably working with the infamous Southern Poverty Law Center and certainly with Lyons’ legal guidance as his attorney).

Although my remark went over the heads of the jury and probably most others in the courtroom, including federal Judge Lancaster himself, Lyons literally jumped back a foot or two, shrieking, “Objection.”

Lyons’ eyes were blazing. I realized at that moment that I was *absolutely on target* and Lyons was thoroughly astounded, horrified, angry that I had dared to make that accusation to his face, probably the first time it had ever been done.

At that moment, the opposing attorney jumped in, addressing the judge, saying, more or less, “Your honor, there’s nothing wrong with what Mr. Piper said. It’s Mr. Lyons’ FBI. It’s *your* FBI. It’s *everybody’s* FBI. We see no reason for Mr. Lyons to object.”

Lyons sputtered again, fuming, and Judge Lancaster slapped him down, saying, “Mr. Lyons, step back.” Lyons obediently did so. Then Lancaster ordered Lyons to “have a drink of water.” Dutifully, almost sheepishly, Lyons did have a drink of water. Then the judge instructed Lyons he could continue.

Having seen Lyons’ response—up close and personal—I now had no doubt Lyons was indeed a Judas Goat. Although he postured as a “white separatist attorney,” he and his associate, Dave Holloway, a former CIA pilot, (and their friend Strassmeir) were deep in the world of intrigue, betraying many good people who believed in them.

It is my personal speculation that Lyons—for whatever reasons—had been co-opted by the federal government at some time in his career and allowed to express what may (or may not) have been his personal views on racial matters—perhaps akin to the manner in which the FBI permitted its informant, the aforementioned KKK leader, Bill Wilkinson, to vent against Blacks (but not against Jews)—even as he (Lyons) was acting as an intelligence asset inside the white separatist movement.

Although, theoretically (and legally) nothing that any of Lyons’ clients had ever said to him could be used against them in any potential criminal cases, due to the standard of attorney-client privilege, that did not exempt or deny Lyons the opportunity to forage for any details about his clients’ associates and their activities and to later provide such data to the ADL, the Southern Poverty Law Center or to any number of law enforcement agencies. And that is what I believe that Kirk Lyons was doing for many, many years. And I don’t think Lyons will dare to sue me for saying so, because he—if anybody—knows that I am *right on target*.

It is—I will admit—rather frightening to deal on such levels, but it is one of the costs of being someone who has been called an “anti-Semite” and subject to the price of being so labeled. Dealing with the realities of such intrigues has been part and parcel of my existence for 30 years.

And I am not the only person who has had to deal with such things. Over the years I have learned of many people who have had similar dealings—always it seems stemming from their sometimes inadvertent tangle with the issue of “anti-Semitism” and matters dealing with the U.S. “special relationship” with Israel.

One particular example is worth noting and it says so very much about what we have been discussing in these pages: Many years ago I received a letter from a retired longtime former tenured professor at a

respected institution of higher learning in North Carolina. The professor was moved to write after reading something I had written in *The Spotlight* about the activities of the ADL. What the professor told me says much about the criminal nature of this putrid organization.

In the late 1950s the professor had traveled to the Holy Land and when he returned a local civic organization invited him to give a report of his visit to the land of Jesus. So the professor gave a talk about his experiences and in the course of so doing he happened to mention the distress on the part of Christian Arabs in the Holy Land about the fact that Israeli authorities were responsible for destroying ancient Christian sites. It was only a passing comment in a lengthy exposition that was really nothing more than a tourist's description of a trip to another land.

However, not long afterward, the professor learned that the ADL was energetically working behind the scenes to have him dismissed as a professor at the university. And this is an important point to be noted: bear in mind that the professor was not a teacher of theology or history or political science; rather, he was a professor in a scientific field and had no occasion at any time to discuss political topics in the classroom. And, in fact, until that time the professor had never entertained any serious political views one way or the other. He was a man of science.

But his experience with the criminal Jews at the ADL awakened him instantly to an ugly reality of which he never before known. It was then and there the professor "got political." If that story does not illustrate the criminal venality of organized Jewry in America, then nothing else will.

Although the ADL failed to destroy the professor, it did give a thoroughly well-educated man—a Ph.D. no less—a new realm of learning about a subject about which he previously knew nothing.

To this day I get boiling mad when I recount this story and to be perfectly honest, I really have to say that I would have to smile brightly if I learned that something terrible had happened to somebody associated with the ADL. That's just the kind of organization that it is. And, unfortunately, there are a lot of people in this country who bankroll the ADL. They, too, are criminals who don't deserve the right to live in America, because *what they support is thoroughly un-American.*

Now all of this—regarding the intrigues of the ~~the~~ Jewish power bloc in America—is very "political" in the truest sense of the word. But the fact of the matter is that, on a more mundane level, the issue of "anti-Semitism" is ever present. The issue just won't go away.

On that note, at this juncture, I am compelled—as we begin to close this volume—to reflect once again on some of my own interesting (I think) personal experiences that say much about "anti-Semitism" and how it impacts upon good (and often naive) people in our world today.

## CHAPTER THIRTY

### Good People—Everyday Folks— and the Problem of Anti-Semitism

Even as a high school student, as you may have gleaned from my earlier ruminations, I had a reputation for being quite a "radical" and, if truth be told, I was suspected (and rightly so) of having negative attitudes toward the front-line Jewish role in American political affairs.

Now, of course, most of my friends were largely a-political but they "knew" instinctively that it was "not nice" to be critical of Israel and the Jews. Obviously, that was something they "learned" from the so-called "educational" process and from the mass media, even though they, themselves, didn't have any real opinions on the matter one way or the other.

I recall one very nice little red-haired girl, who overheard me condemning Jewish intrigues in Palestine, coming up to me and saying, "Why don't you like Jewish people? They're just like everybody else. They just have a different religion." She meant well, of course, and to this day I wonder if she ever discovered that there was much more to the story. Note that she equated criticism of Israel with "not liking Jewish people."

The very irony is that she (at that point) had probably never even met or known any Jews and, I suspect, she maybe never has!

Contrast that with the fact that, in my long and sordid career, I've had multiple Jewish friends—even including some all-out supporters of Israel—and dealt regularly on a daily basis with many Jewish folks about whose political agendas I have been totally unaware, but whose acquaintance I've enjoyed immensely. But I understood that girl's ignorance then and I still do to this day.

In the rural community where I was raised, there were few people who even had any idea of what was going on in Palestine. Those who even knew there was a place called Israel were largely Christian fundamentalists of the dispensationalist stripe. The average, down-to-earth, hard-working folks didn't have time to worry about U.S. policy toward Israel and the Arab world.

If truth be told, most people I grew up among probably didn't even know there were such things as "Arabs" and to the extent that they did know there were Arabs, they probably thought that the word "Arab" was a synonym for the word "hijacker." (And that was a long time before 9-11!)

However, I do recall hearing of a rivalry between two local businessmen—self-made millionaires—one of whom, C. D. "Catty" Zimmerman (of Germanic stock), was reputed to have bragged that he had outdone his rival by having been the first one (of the two) to have walked in the same Red Sea that Jesus parted!



So I suppose it could be said that there was at least one person in those central Pennsylvania mountains who did have at least some idea of the existence of that strip of land on the eastern shores of the Mediterranean that was then—as now—so central to the controversies of our time.

However, I do have a certain satisfaction in knowing that there was one particularly popular and respected individual in our little community who shared my concerns about the malign nature of the Jewish occupation of Palestine and the Jewish treatment (that is, mis-treatment) of the Christian and Muslim natives of that land.

My late friend Lucy Buck Lehman—along with her husband, Ken—was very much a critic of the Israeli hard-liners and quite sympathetic to the Palestinian freedom movement.

Believe me when I tell you that there were (and are still) many people who are shocked—and I do mean “shocked”—to learn that Ken and Lucy shared the opinions of “that radical Mike Piper” on this particular issue. Ken and Lucy were intellectuals in the best sense, well-read, widely-traveled (all over the planet) and were down-to-earth “good” people, full of energy and humor. Real gems.

Lucy was a high school teacher and a no-holds-barred piss-and-vinegar advocate of unfettered free speech and, quite appropriately, she was my “speech” teacher during my senior year in high school. She encouraged me to “speak out” and noted, once, that “a lot of people don’t understand you.” (Oh, how true that was!)

Ironically, I never even spoke to Lucy until I had her as a teacher in my senior year (although I knew most of the other teachers reasonably well) but she and I “attached” immediately. She admired, so she said, my “gusto,” and I was flattered when she wrote in a personal note to me at the end of my senior year, “Mr. Michael Collins Piper, I am sorry that I haven’t known you sooner,” adding, on a political note, “Humanity *will* survive with thinking people fanning the flames.”

I shared the sentiments. But over the years, I kept in touch with this great lady and her husband who—very much a partner with his wife in the greatest sense—also became a friend to many of Lucy’s students, even many years after those students had graduated and moved onward and outward from the hills of central Pennsylvania.

Lucy once insisted to me that “There was a Holocaust. I know it for a fact. I saw it first-hand,” she noted, pointing out that she had been a nurse in the Red Cross in Europe during World War II and had even served at Dachau concentration camp after the end of the war.

But I have to tell you, to be honest, that—with great relish—I pointed out to Lucy that no less than Simon Wiesenthal, the famed Nazi hunter,

and other Jewish sources, for that matter, had finally admitted that there were none of the famous “gassings” at Dachau. She understood the point, but her emotional commitment to “The Holocaust” remained.

However, despite Lucy’s dedication to the legend of “The Holocaust,” that didn’t stop her from being a critic of Israel and that alone demonstrates what an intellectually honest and genuine humanitarian she was. Lucy and her husband understood that what was happening to the Palestinians was precisely what the Jews loudly proclaimed was what had happened to them during World War II.

It’s probably worth noting that Lucy once told me this: “I have something in my safe deposit box that you would absolutely love to have. It’s a first edition of the works of Lord Byron, printed in Germany in English in the 1820s. It was in the private library of Adolf Hitler in his mountain retreat at Berchtesgaden.”

How she obtained this prize is an interesting story. During her Red Cross service in post-war Germany she made the acquaintance of an American army officer who had been part of the 101st Airborne Division that was the first American military group that had arrived at the famous “Berghof” at the end of the war. The young man complained that he had arrived “too late” and those who had come before him had made off with “the good stuff” like daggers and other souvenirs. “All I got was this,” he said, with some notable disappointment, showing Lucy the book. “Do you want it?” he asked. And needless to say, Lucy took the prize for herself.

After Lucy died—too soon—that book from Hitler’s library went up for auction. I just happened to see the auction notice in my hometown newspaper and I rushed up to Pennsylvania with the avowed intention of making that book mine.

There were lots of other items to be sold, but then the moment came. The auctioneer began, “Do I hear \$5? Mike Piper, I know you’re here.” There were two people who started the bidding—and both of them, by the way, happened to be Jewish antique dealers. The bidding never got any higher than about \$50. I shouted out, “Five hundred dollars!”—a full week’s pay—and the auction came to an abrupt end.

Moments after I assumed ownership of the book, one of the Jewish gentlemen nervously made his way over to me and said, with a strange look in his eyes, “Can I ask you something? Why did you buy that?” I happened to be standing with an old friend of mine, whom I hadn’t seen in years until that day, and she responded to him with a smile, “Oh, it’s a long story.” I nodded my head and said, quite simply, “Yeah.”

And it has been a long story, needless to say.

Another personal story is probably worth noting in the context of all of this. At the time when a good friend of mine from high school days

graduated from college, his parents hosted a dinner party for him and among the invitees was the charming and quite beautiful Jewish girlfriend of his younger brother. Several of my friends hastened to tell me that I shouldn't "talk about the Jews" in her presence, as though they feared that I might step up on my portable soap-box, which I carry with me to all public events, and begin lecturing about "The Jewish Problem."

As it so happened, the young lady and I ended up sitting together at one of the banquet tables and, much to my surprise (and hers), one of those who had warned me not to defame God's Chosen People proclaimed, quite passionately, and very much out of the blue: "Piper doesn't believe the Holocaust happened." A few others—whom I knew didn't care less about the matter, one way or the other—chimed in, expressing their equal dismay at the thought that someone could think this way.

I muttered, "Well, that's not exactly what I believe," but the Jewish girl said simply and firmly, "Well, I believe the Holocaust happened, but here in America we have freedom of speech and people are allowed to believe what ever they want to believe." She wanted to end the discussion.

However, my Holocaust-infatuated friend didn't let up. He wanted to pursue the matter with a vengeance. It was not that he was really that interested in the Holocaust or even particularly concerned about what I believed. He just "knew" it was politically correct to denounce me for not believing what he had been "educated" to believe was something that people just simply "had" to believe. He went on to pronounce his personal horror, his absolute outrage, I could believe such a terrible thing.

But the Jewish girl wouldn't play the game and said, "Well, let's talk about something else." And the Holocaust Enthusiast finally got the message and shut up, a bit red in the face. (A nice fellow, actually.)

Later, in a private moment, I said to the Jewish girl, with a laugh, "I won't apologize for his comments, since it's not my place to apologize," and she said, laughing, "That's right." I said, "They just can't get over the fact that there's an anti-Semite and a Jew in this room together."

She laughed and nodded her head, saying, "The fact that he even brought it up tells me what *he* is thinking about, not what *you're* thinking about." And as it was, I actually spent more time socializing with the young lady during the balance of the evening than the rest of the nice Gentiles—good Christians all—who were there!

All of that said, it's appropriate—in light of the public (and private) devotion (on the part of many people) to loudly and proudly fighting "anti-Semitism" and calling it out whenever they see (or perceive) it—to reflect on the words of Adam Garfinkle, writing in his lively and quite sensible book (mentioned previously) *Jewcentricity: Why the Jews Are Praised, Blamed, and Used to Explain Just About Everything*:

Everyone, Jews and non-Jews alike, could profit from a little more non-attention to the wrong things. Non-Jews should pay less attention to the Jews and the Jews should pay more attention to themselves—meaning to the state of their spiritual and communal life.

Too many Jews spend way too much time worrying about and exaggerating the implications of what others think of them. By exaggerating what others think, they ascribe to it and thus create for it far more influence than would otherwise be the case. If Jews would be a little less Jewcentric themselves, especially in public, there is just a chance, if only a small one, that non-Jews will become less Jewcentric too.

What Garfinkle says makes much sense. And it underscores, really, something that I have said, time and again. While many of my critics have accused me of talking and writing too much about the Jews and their influence in America, it has always been my contention that my own rhetorical stance has been, in fact, a reaction to the fact that the Jews themselves have always been insistent about talking about themselves and their special interests, placing Jewish concerns—through the aegis of the mass media—into the center of popular debate in America (and around the globe) today.

Garfinkle also says that "Perhaps we learn from history, too, that it is, paradoxically, the enemies of the Jews who end up saving the Jews." And, that respect, I really do believe that when I have dared to discuss these matters, I have actually lent a friendly hand to the Jews, perhaps helping them realize, in some way, that they have just simply pushed matters a little too far for their own good, particularly in the realm of U.S. policy toward Israel and the Arab and Muslim worlds.

And there is no question that the matter of Israel—vis-a-vis American interests—is an ever-present problem that is not about to go away any time soon, especially because of the Jewish determination that the United States devote itself exclusively to Israel's interests, no matter what impact it may have on the survival of America itself. And this is a point that will become even more profound as time passes.

Jewish power in America—so predominant—will remain a critical issue (a pivotal problem) until it is finally resolved.

Let us all pray that it is resolved peacefully.



**The Jewish Century:  
Jewish Power in America—  
Where Does It Go From Here?**

Earlier we reflected upon the panderings of American “Goy” George Gilder whose philo-Semitic writings do reach into the realm of philo-Semitic obsession. A conversely contrary writer would be accused of anti-Semitic “madness.” Gilder has gone so far, even, to assert—as if to say it makes it true—the following:

Virtually all Americans who have achieved anything important in the 20th Century have had crucial Jewish colleagues and collaborators. Virtually none of the significant scientific and technological feats of the 20th Century would have been possible without critical contributions by Jews.

And in a revealing flourish, Gilder also claims that “Even some of the best Christian preachers and theologians turn out to be Jewish.” It is as if Gilder is suggesting that non-Jews cannot succeed—even in their own religious realm—without Jewish input. Or in any other endeavor.

Gilder also asserts that it is “rarely acknowledged openly or explored for its consequences” that “in any rivalry with intellectual dimensions, disproportionate numbers of the challengers and of the winners will be Jewish.” But Gilder does not mention the fact that Jewish influence in both the mass media and in academia—bankrolled by immense Jewish fortunes based on American shores and around the globe—contributes to the fact that “the winners” end up being Jewish.

However, while we can (perhaps) forgive Gilder for his pandering and his claims about what he calls “the superior performance” of the Jews in so many aspects of global affairs, we must recognize that his attitude (reflecting Zionist ideology) constitutes a war-mongering perspective that could inflame the already-heated tinderbox of the Middle East.

Charging that the Palestine Liberation Organization “has always essentially been a Nazi organization,” Gilder suggests that even when American “experts” have urged the creation of a Palestinian state that “they were effectively endorsing a Nazi national movement with roots in Europe.” Gilder also says—and these are his inflammatory words:

The Palestinian Arab leaders have shown themselves to be mostly Nazis. Anyone who believes these men should command a nation-state next to Israel is delusional.

There is only one answer to the claims and demands and threats of such people and that is “no.”

The leaders of Iran are [also] proud Nazis.

Anyone who believes that the West can stand aside and conduct negotiations while they acquire access is a gull who has failed to learn anything from the history of the 20th Century.

The President of Syria is equally obsessed with Jews and Israel. The Wahhabis of Saudi Arabia in their madrassas around the globe are cultivating new armies of young Brownshirts.

The civilized world must show enough courage of its convictions to answer all of the neo-Nazis with a resounding “no.”

The intent, the essence, the foundation—the very meaning of all of what Gilder suggests—is so contrary to what the civilized world believes that Gilder can only be counted—along with those who think as he does, and the includes, I’m sorry to say, most Jews—as a voice of evil, the personification of a substantive, existential danger to the the world as we know it today.

Should Gilder’s point of view be unchallenged and prevail in America beyond question we should not be surprised when, one day in the future, the United States finds itself embroiled in a global conflict into which we have been drawn precisely because of America’s intimate entanglement with Jewish power politics.

Unless the likes of Gilder—and those to whom he panders—are removed from the centers of power in America, we can be certain that America’s days are numbered.

Unfortunately, the preponderance of the evidence before us suggests that Jewish power has risen to heights we might never have imagined possible. And there is not yet any indication that it has reached its zenith.

Although a Jewish writer in Russia, Yuri Sletzkind, wrote a book entitled *The Jewish Century*, describing—in all candor—the rise of Jewish power in Russia during the bloody days of Jewish Bolshevism, it is not inaccurate to say (with some regret) that the 20th Century in America was indeed “The Jewish Century.”

The question that thus arises is whether we will see, in the 21st Century, an American popular uprising against Jewish power, ultimately bringing it to heel.

Although we could spend endless pages outlining the massive corruption of the American system by Jewish money, particularly in the realm of mis-directing U.S. foreign policy, one particular instance—involving two major American political figures—is well worth noting in these pages. This example (which follows) in many respects says it all:

We refer to the dirtied-up duo of former “Dubya” Bush administration Defense Secretary Donald Rumsfeld and former Vice President Dan Quayle, who served one undistinguished term in that office before the ouster of his senior partner, George H. W. Bush, as president in 1996.

If anyone ever had any question as to why Rumsfeld was a major figure inside the Bush administration advancing the interests of the war-mongering pro-Israel neo-conservative network, pushing the United States into the Hellish and foolish, unnecessary, no-win war in Iraq—yet another Jewish War of Survival—the answer is actually quite simple. It’s actually been quite profitable for the former defense secretary.

Rumsfeld—along with Quayle—maintained intimate and lucrative ties to Cerberus Global Investments, a New York-based holding company which, in 2008, purchased the Israeli government’s interest in Bank Leumi, the second largest bank in Israel.

The revelation came in the Nov. 15, 2008 issue of the Israeli newspaper, *Ha’aretz*, which reported that, at least as far back as 2001, Rumsfeld was an investor in the company, citing a report that appeared in the Oct. 3, 2005 issue of *Business Week*, based on financial disclosure forms that Rumsfeld was required to file under federal ethics laws.

*Business Week* report went so far as to describe Cerberus as being “bigger” than even such well-known business giants as McDonald’s, 3M, Coca-Cola and Cisco Systems, pointing out that Cerberus controls some 226 Burger King restaurants, the National and Alamo car-rental chains, building products maker Formica Corp., and the old Warner Hollywood Studios. Cerberus, clearly, is a force to be reckoned with.

What is of particular interest regarding Rumsfeld’s Cerberus investments (*vis-a-vis* his insistent demand that the United States invade Iraq and occupy the country, as it does today) is that *Business Week* asserted that Cerberus has also “set up military base camps in Iraq.”

As far as former Vice President Quayle is concerned, this giant brain is now ensconced as the “front man” at Cerberus (serving as chairman of the board). However, the real power at the big consortium is the 45-year-old chief executive officer, Stephen Feinberg, described by *Ha’aretz* as “a New York Jew with a golden touch”—a “shy wunderkind” who “makes himself scarce around photographers and sends underlings like Cerberus chair Dan Quayle to sign his deals.”

So although Quayle’s liberal Democratic critics often made fun of the former vice president, questioning his capacities, it’s pretty clear that Quayle, after leaving the second highest office in the land, had finally found his niche as a well-paid “shabbas goy” for his elite Jewish masters.

While current U.S. ethics laws do not prohibit past or present U.S. federal official—such as the defense secretary or the ex-vice president—

from having financial interests in companies that are owned by foreign interests or otherwise benefit foreign governments, there are those who might find a conflict of interest, particularly in the case of Rumsfeld.

After all, critics note, *Ha’aretz* reported that the Israeli government’s finance ministry said that the proceeds of the Cerberus purchase of a controlling interest in Bank Leumi would go toward “paying off Israel’s high national debt.”

This is particularly ironic, of course, because of Rumsfeld’s key role in helping orchestrate the war against Iraq—a major aim of the Israeli lobby and its foreign principal, the state of Israel.

The U.S. engagement against Iraq did so much to increase America’s national debt, a debt that keeps on growing, even as Rumsfeld’s friends at Cerberus are directly involved in perpetuating the U.S. military presence in the beleaguered Arab republic.

Iraq is now a shattered shell of what it once was: a nation which—prior to the first U.S. offensive against Iraq in 1991—was on the verge of being formally recognized as a “First World” country.

So here, again, we have two particularly influential American political figures literally in the pocket of wealthy international Jewish money interests, carrying out and/or promoting policies that have been contrary to the interests of America and the world itself.

How much more corruption of the American system by the Jewish money interests are Americans expected to tolerate?

In truth, things have actually gotten much worse.

Earlier, we reviewed the phony “campaign reform” measure railroad-ed into law by Sen. John McCain (R-Ariz.)—legislation that actually enhanced the power of Jewish organizations.

But in the run-up to the 2010 congressional elections—which saw the Republican Party seize control of the House of Representatives—a particularly noxious Supreme Court ruling gave free rein (even more so) to big money interests. The court struck down long-standing legislation that prohibited corporations from making donations to political organizations that, in turn, make so-called “independent expenditures” on behalf of favored federal candidates.

As a consequence of the ruling, tens of millions of dollars were plowed into the 2010 elections by Jewish big money interests (and others) who influenced the political system by funding the groups making the independent expenditures on behalf of favored candidates. And what is so outrageous is that, under the law, the groups making the expenditures are not required to report the names of their donors!

In the 2010 elections, these corporate contributions played a singular role in the GOP takeover of the House of Representatives and it is no



coincidence that many of these donors have been linked in various reports to the infamous Wall Street “hedge fund” racket that—let it be said in all candor—has always had an inordinately “Jewish tinge.”

And this is no small point considering the fact that the GOP’s victory ushered in a consolidation of pro-Israeli political influence over Congress unlike ever before.

Exemplifying these new developments (both in terms of the new rise of secret big money contributions and the further advancement of Jewish power) was the rapid-fire rise of Rep. Eric Cantor (R-Va.), a deeply religious Orthodox Jew and pro-Israeli “neo-conservative” hard-liner who was named House majority leader in the new GOP-controlled Congress.

Although the majority leader post is officially the No. 2 slot in the House of Representatives, Cantor has been exercising tremendous behind-the-scenes power in the Republican caucus—greater, in some respects, than even Rep. John Boehner (R-Ohio), who became speaker of the House (and with whom Cantor has never been on the best of terms).

Cantor’s particular influence stems from his control—along with another pro-Israeli hardliner, former Sen. Norm Coleman (R-Minn.)—of a secretive and well-funded political action committee, the American Action Network (AAN), run by Cantor’s close advisor and former chief of staff, Rob Collins.

Cantor’s AAN operation is believed to have raised up to \$25 million in 2010 and spent at least \$16 million in waging expenditures on behalf of Cantor-approved (i.e. Jewish-approved) GOP candidates.

On Oct. 25, 2010 even *The Washington Post* described AAN as “mysterious” and described Collins as one of “a small circle of operatives with the coveted expertise of actually running such secretive organizations.” Collins himself has said, “I have a weird gift for raising money.”

And that gift bestowed (presumably by God) upon Cantor’s henchman gave increased power to Cantor, who played a major part though AAN in orchestrating the GOP victory, bankrolled by well-heeled contributors whose names, as we’ve said, are not required to be revealed to the Federal Election Commission.

It is no coincidence that two other, similar fundraising ventures, American Crossroads and Crossroads GPS—both run by former George W. Bush operative Karl Rove—share offices with Cantor’s AAN.

Ellen Miller of the Sunlight Foundation said the massive spending by such groups in the 2010 elections is the “how-to” for the 2012 election. “It’s how to use corporate money, how to use secret money, to buy elections,” she said. “It’s going to be no holds barred.”

And as far as Cantor is concerned, individually, while most members of Congress generally rely on campaign contributions from within their

own districts, examination of Cantor’s reported contributions indicate that his political fortunes have relied extensively on a great deal of money supplied by Jewish contributors from across the country.

Cantor is able to tap into those same sources to fund his AAN operation on behalf of pro-Israel Republicans. So Cantor’s access to tens of millions of dollars in secret cash contributions makes this young Jewish congressman particularly influential, today and in the future.

The influx of so many new GOP “conservatives” elected with Cantor’s help will also expand the influence of the Republican Study Committee—of which Cantor is a member—which is composed of more than a hundred GOP congressmen, all of whom are vociferous allies of the Jewish lobby.

The RSC’s executive director, Paul Teller—who described himself to *The Washington Post* as the RSC’s “token Jew”—formerly served on the staff of Rep. Mike Pence (R-Ind.).

Pence once described how every time the subject of Israel was mentioned on the House floor, he (Pence) rushed there to hear what was being said. Pence (a grown man) *actually* said that. And it demonstrates how politicians today demonstrate no shame in expressing their genuinely weird—there’s no other way to describe it—fealty to Israel.

The Republican victory also brought control of at least two key House committees into the hands of pro-Israel lawmakers.

The House Foreign Affairs Committee’s new chair is Cuban-born Ileana Ros-Lehtinen. She has long been one of the loudest advocates for Israel in Washington. Upon her election to Congress in 1988 and for years afterward, she was touted as “the first woman of Hispanic origin elected to the House,” but then the truth came out: Ros-Lehtinen was the granddaughter of Sephardic Jews from Turkey who migrated to Cuba.

The new chair of the Homeland Security Committee is Rep. Peter King (R-N.Y.) who—although an Irish Catholic who attended the University of Notre Dame—is a boisterous and strident voice for Israeli interests and he launched his new stewardship of the committee by launching a proverbial “witch hunt” against Muslims in America in the guise of “fighting terrorism.”

Abroad, the consequences of the GOP victory were noted in the context of Israel’s concerns. In Israel, Danny Danon, a hardliner in Prime Minister Benjamin Netanyahu’s Likud Party, expressed delight:

The huge influx of newly elected representatives and senators to Washington includes dozens of strong friends of Israel who will put the brakes on the consistently dubious, sometimes dangerous policies of President Obama these past two years.

Meanwhile, Saudi Arabia's former ambassador to the United States, Prince Turki al-Faisal—who was the incoming Saudi foreign minister—warned in a speech in Washington following the Great Republican Victory that he foresaw a return of the “neo-conservative philosophy” and that the election results would “give more fodder for these warmongers to pursue their favorite exercise, war-making.”

The Arab diplomat bluntly declared that “neo-con advisors, American conservatives and Zionist extremists” have promoted policies that “continually throw a wrench into the progress of peace.” He added that:

Particularly in the Congress, the bipartisan support for Israel has been enormous; it's not just Republicans. My concern is really with the people who speak up for a more aggressive type of policy, as espoused by neo-conservatives. They will interpret these elections as, if you like, a return to what they would consider to be their view on foreign policy in general and . . . particularly on the Middle East.

In fact—and it is no coincidence—a review of the aforementioned Eric Cantor's own campaign financing demonstrates that Jewish billionaires in the global financial plutocracy—all intimately tied to the London-based Rothschild family—have been underwriting Cantor's career, a point (especially in light of his immense power) that cannot be taken lightly.

The truth is that Cantor is one of the very few members of Congress who has some of the richest and most powerful people in the world bankrolling his political endeavors. It is for very good reason that wags say Cantor is now “the Cantor of the House”—a play on Cantor's Jewish family name. A “cantor” is the individual in a synagogue who leads the chants and prayers along with the rabbi—a major religious role.

As noted earlier, the young congressman is unique among House members: While most members rely on campaign contributions mainly from their own congressional districts, Cantor has an unusually expansive array of contributions pouring in from across the country.

One of Cantor's election filings—recorded at [campaignmoney.com](http://campaignmoney.com)—shows he received 146 contributions from New York donors. Contrast that to only 36 donations from New York that went to Cantor's ostensible senior partner in the Republican takeover of the House, Boehner, who had been a top-ranking GOP figure for more than a few years. Yet, even Boehner could not rival Cantor in the number of out-of-state cash contributions.

A brief sampling of Cantor's New York State contributors alone demonstrates the real clout of the big Jewish names who are bankrolling this influential Jewish power broker:

- Kenneth Bialkin, a Jewish crime syndicate legal mouthpiece, former national chairman of the Anti-Defamation League of B'nai B'rith, former chairman of the Conference of Presidents of Major American Jewish Organizations, and now chairman of the America-Israel Friendship League, and also a member of the Council on Foreign Relations (CFR), the New York-based offshoot of the London-based Royal Institute for International Affairs, the Rothschild empire's foreign policy arm;

- Gary Cohn, president and chief operating officer of Goldman Sachs, the infamous Wall Street investment bank whose financial schemes are well known to many Americans who've seen their pensions plundered;

- Steven Drucker of Charmer Sunbelt, a massive liquor conglomerate that has grabbed control of various facets of the U.S. spirits industry;

- Lewis M. Eisenberg who, as a former Goldman Sachs partner, is perhaps best known for serving as chairman from 1995 to the pivotal year of 2001 of the Port Authority of New York and New Jersey—at which time the authority turned World Trade Center (WTC) ownership over to international wheeler-dealer, Larry Silverstein, who had the WTC twin towers well insured and conveniently made billions from the 9-11 attacks.

- Henry Kravis, a member of both the CFR and Rothschild-controlled Bilderberg group, who was one of the famous “junk bond kings” of the 1980s through his Kohlberg-Kravis-Roberts partnership;

- Ronald Perelman, billionaire head of the Revlon cosmetics empire. He also heads a far-reaching network of radio and television stations. At one point he was said to have been the richest man in America; and

- James Tisch, another CFR member and a scion of the billionaire Tisch family who bought control of CBS in the 1980s.

These are just a few of the powerful New Yorkers who've been channeling funds to Cantor's political enterprises. Three of Cantor's other notable national contributors are:

- Jeffrey Epstein of California, chief financial officer and executive vice president of the Oracle Corporation, the fiefdom of Larry Ellison, who rose to fame in the 1970s working on a database for the CIA (named “Oracle”). After 9-11, Ellison offered to donate software to the U.S. government to help set up a national identification database, from which national ID cards for American citizens would be issued;

- Neil Livingstone of Washington, D.C., a shadowy figure from the world of intelligence, known for longtime close ties to Israel's Mossad; and

- Sheldon Adelson, the Las Vegas-based casino tycoon—the self-described “richest Jew in the world”—who, in many respects, is the modern-day incarnation of the late Meyer Lansky, longtime chief of the Jewish crime syndicate which cemented its influence with the rise of legalized casino gambling in Las Vegas.



In short, the Washington political arena—as it has never been before—is now a Jewish fiefdom and the rise of Eric Cantor makes it ever more so. And Americans who might dare to question this inordinate Jewish power will, of course, be called . . . “anti-Semites.”

In light of this Jewish monopoly—or something that comes very close to being a monopoly—on the American political system, it is probably appropriate to close with consideration of a remarkably prescient 1909 series of drawings by an un-named English artist.

According to Jeffrey Herf, writing in *The Jewish Enemy: Nazi Propaganda During World War II and the Holocaust* (referenced earlier in these pages), the series of drawings (later republished by the German public information agency) portray these images:

An Uncle Sam figure comes up behind a Native American standing at the edge of a cliff. Uncle Sam then pushes the Indian off the cliff. A caricatured Jewish figure emerges from his hiding place behind a rock, pushes Uncle Sam over the cliff, and stands triumphant at the cliff's edge. The United States, having pushed aside the original inhabitants, has now been over-run . . . by a wave of Jewish immigrants, who [displaced] traditional America.

Herf notes that the poster reproducing the images quoted Heinrich Graetz, a 19th Century historian of the Jews, to the effect that the Jews will flourish “in the land of freedom and equality” and that “a large powerful Jewry will emerge in the 20th Century.” The poster asserted:

This is exactly what has happened. The Jews have reached their goal in the United States. Jews and comrades of the Jews are the real rulers in the USA. They pushed the American people into the war in order to extend their power over Europe and the rest of the world. . . . We will not lay down our arms until Jewry and its accomplices are defeated and its influences finally destroyed. The rule of Jewry will be brought to an end.

While the prediction that Germany would bring the rule of Jewry to an end has certainly not come true, it is abundantly clear that those illustrations do represent the reality of affairs in the United States today.

And the truth is that there are growing numbers of people around the globe who have come to understand the nature of the problem. In the next chapter we will consider the manner in which Zionism and Jewish power is now being confronted in Russia—the one global powerhouse that could play a definitive role in resolving the damnable, ever-present Problem of anti-Semitism at last.

## CHAPTER THIRTY-TWO

### Will the New Titus Arise from Russia? A New Paradigm for the 21st Century

In my own extensive travels I have heard many good people from all walks of life and from all cultures openly expressing concerns about the age-old Jewish Problem as it impacts upon our world today. And unlike in America, people are not afraid to speak out.

Note, for example, that in modern-day Russia—long the testing ground for the Jewish philosophy known as “communism”—there is an open and fervent opposition to Jewish power being heard even from the ranks of the Communist Party itself.

Over a 15 year period (from 1969 to 1985) there were some 230 books published in the Soviet Union—selling more than 9 million copies—that exposed Zionism and Freemasonry, this during a time frame when the American Jewish lobby and their fellow-traveling Trotskyites and their “conservative” allies were loudly proclaiming that there was no freedom of expression in the Soviet Union. In fact, so it seems, our Jewish friends were actually more concerned about the fact that there was *too much* freedom of expression (at least in *some* respects) in Russia.

To the surprise of many in the West—particularly old-fashioned anti-communist (and often traditionally anti-Jewish) Cold Warriors, who are unaware of the immense political changes that have come forth in the old Soviet Union—the Communist Party in Russia has now become a stronghold of anti-Jewish opinion. This is the new paradigm.

Considering the nature of what the Russian people suffered, first under Jewish Bolshevism and then later, under the so-called “reform” regime of Boris Yeltsin that advanced the goals of Jewish Capitalism, it is probably no surprise that the Russian people and their leaders are very much aware of the problems surrounding anti-Semitism and are now reacting openly and aggressively in bringing the issue to the fore.

As far back as 1998, General Albert Makashov, a Communist Party leader in the Russian parliament, accused the Jews of ruining the Russian economy: “Who is to blame? The executive branch, the bankers, the mass media, they are to blame. Usury, deceit, corruption, and thievery are flourishing in the country. That is why I call the reformers ‘Yids,’ he said.

Later in an editorial in *Zavtra*, Makashov said a “yid” was “a blood-sucker feeding on the misfortunes of other people. They drink the blood of the indigenous peoples of the state. They are destroying industry and agriculture.” Makashov subsequently announced that he would “round up all the Jews and send them to the next world.”

Not long afterward, Victor Ilyukhkin, Communist chairman of the Russian Parliament's security committee, declared that the Jews in the

government of Boris Yeltsin were carrying out “a genocide against the Russian people.”

Gennadi Zyuganov, head of the Communist Party, endorsed Ilyukhin’s remarks and said Zionism was among the “most aggressive circles striving for world domination,” and that “too many people with strange-sounding family names mingle in the internal affairs of Russia,” a turn of phrase that, in many respects, reflects the state of affairs in even the United States today. Zyuganov then added:

Communists rightly ask how it can be that key positions in a number of economic sectors were seized by representatives of one ethnic group. They see how control over most of the electronic media—which are waging a destructive campaign against our Fatherland and its morality, language, culture and beliefs—is concentrated in the hands of those same individuals.

In truth, we know now, there had been an emerging anti-Jewish and anti-Zionist tilt at the highest ranks of the Soviet Union, even going back to the days of Josef Stalin himself, a point that many still fail to recognize today, caught up in the imagery and memory of the Cold War.

In 2006 Enigma Books published the rantings of Soviet-born Jewish Zionist Roman Brackman, a frantic stemwinder entitled *Israel at High Noon: From Stalin’s Failed Satellite to the Challenge of Iran*. Brackman—sent to the Gulag in 1950, but freed in 1954, one year after the death of Stalin—later hotfooted it off to Poland and then to Israel and the United States where he is now ensconced.

Still smarting from Stalin’s campaigns against Jewish power in Soviet Russia, Brackman describes how in 1948 Stalin hosted a dinner party at which Stalin proposed a toast to the memory of Lenin, calling him “our leader, our teacher, our all.” But, according to Brackman, at least one of the attendees was forced to wonder whether Stalin was serious or joking; that is, Stalin himself was perceived to be mocking the iconic Lenin, the leader of the Jewish vanguard that seized power and set in place the vaunted Bolshevik Revolution.

Later, during that dinner, Stalin asked one of the guests, a member of the Yugoslavian politburo, Milovan Djilas, whether there were many Jews in that body, noting there were none in the Soviet politburo. In apparent sarcastic merriment, mocking Jewish howls about “anti-Semitism,” Stalin then shouted at Djilas, “You’re an anti-Semite, an anti-Semite!”

Then, as the guests were about to leave the dinner party, Stalin played what Brackman described as a “loud, cacophonous record of wolves yowling, barking and howling.” Stalin kept laughing until he

noticed that Djilas was baffled. Stalin then said, “Well, still, it’s clever, devilishly clever.” According to Brackman, Djilas did not realize that “for Stalin, the wolves represented the Jews.”

Although one of Stalin’s wives was Jewish and he also certainly had many Jewish henchmen, the totality of the record demonstrates that—despite his tactical alliance with the United States and Britain (and the Jews) during World War II—Stalin had been engaged in a long-standing covert (and not-so-covert) war against Jewish forces within the Soviet Union and their allies abroad.

In this regard, in his 1993 book, *The Trotskys, Freuds, and Woody Allens: A Portrait of a Culture* (published by Viking Press), Ivan Kalmar, a professor of anthropology at the University of Toronto, noted that what he called “the first serious anti-Semitic campaign” within the Soviet Communist Party took place at the party’s 14th Congress in 1927 over the issue of internationalism.

At that Congress it was Stalin who led the fight against internationalism—and against its foremost advocate Leon Trotsky. Kalmar described this as “Stalin’s anti-Jewish counter-revolution” in favor of “socialism in one country.” And in the wake of that counter-revolution, Trotsky was expelled from the Soviet Union and later killed, in exile, at Stalin’s orders.

The aforementioned Roman Brackman pointed out something else rather interesting: that in 1939 shortly after Germany’s Ambassador to the Soviet Union, Joachim von Ribbentrop, visited Moscow, Stalin told A. M. Kollontai, the Soviet ambassador to Sweden: “Zionism strives for world domination; it will take revenge for all of our successes and achievements . . . International Zionism, with all its power, will strive to destroy our union so that Russia would never recover.”

Brackman pointed out that in the days before Stalin’s death, Soviet party and government circles were openly discussing “the liberation of the Soviet Union from the Jewish yoke.”

One old-line Bolshevik said there was talk of “the transportation of Jews to Birobidjan.” Brackman asserts that when Stalin was told when it would be difficult to transport a large number of Jews there, Stalin responded, “Half of them will die on the way there.” According to Brackman, Stalin’s defense minister, Nikolai Boulganin, said Stalin intended to organize assaults on the trains transporting the Jews, such assaults to be conducted by “people’s avengers.”

Brackman notes, rather slyly, that Purim—the greatest of all Jewish celebrations of the destruction of their many foes—began at sundown on Saturday, February 28, 1953 and in fact, it was on the night of February 28, 1953 that Stalin went to sleep at his dacha and not long afterward it was discovered Stalin was in physical distress and died soon afterward.



In their 2003 book, *Stalin's Last Crime*, Jonathan Brent and Vladimir Naumov published evidence that Stalin was almost certainly murdered after he began moving toward exorcising Zionism from Soviet circles of power. Describing Stalin's drive against the Zionists, the authors wrote that if Stalin had not been removed from power, "much subsequent world history might have been quite different." They added:

Many leading Kremlin figures would have been purged and probably shot; the security services and the military would have been decimated by purges; Soviet intellectuals and artists, particularly Jews, would have been mercilessly suppressed; and the surviving remnant of Soviet and Eastern European Jewry would have been gravely (perhaps mortally) imperiled, while grievous suffering would have been inflicted on all the citizens of the Soviet Union. Another Great Terror, such as occurred in the late 1930s, was averted when Stalin suddenly died on March 5, 1953. Stalin's version of a "final solution" remained unfulfilled . . . .

And although even today there are those—including many legitimate and traditional American anti-communists—who believe Stalin was actually in alliance with Jewish interests, as evidenced by his immediate recognition of the State of Israel, Brent and Naumov comment that in 1948, "The Jews and Israel were not yet the enemies of the Soviet state they soon became." So the point is this: a very real rift—one long in development—between Stalin and the Zionist (and Trotskyite) elements was very much a reality, popular legend notwithstanding.

In fact, by 1952, when Stalin was intensifying his campaign against Jewish elements, Brent and Naumov pointed out that the irony that many American Jewish spies for the Soviet Union would have found it hard to imagine they were working for "a country whose leaders soon thereafter would turn against the entire Jewish population of the Soviet Union and, at the highest governmental levels, was seriously considering the idea of the detention and deportation of hundreds of thousands, if not millions of innocent people."

In light of all of this, in the Jan/Feb 2003 issue of *The Barnes Review*—the Revisionist history journal published by Willis A. Carto—the Russian nationalist historian, Dr. Oleg Platonov, offered readers a fascinating history of Russia's historic troubles with both Jewish-Zionist and Jewish-Bolshevik agitation.

Platonov asserted, flat-out, that Stalin had indeed launched a major offensive against Zionism. The words of Platonov, a leading Russian intel-

lectual today, and who is in the forefront of the fight against Jewish influence in 21st Century Russia, are worth reviewing. Platonov wrote:

The Jewish-Bolshevik rule over Russia was broken by Stalin who, in the second half of the 1930s, carried out a counter-revolution and stripped the carriers of the Zionist ideology of their power.

In the 1930s and 1940s, no less than 800,000 Jewish Bolsheviks were annihilated under the leadership of Stalin—the elite of the anti-Russian organization which had planned to transform Russia into a Jewish state.

Nearly all Jewish leaders were purged, and the chances of the remaining ones to regain power were reduced to a minimum. The last years of Stalin's life were dedicated to the uprooting of Zionism and the liquidation of the organizations associated with it.

Dr. Platonov added these highly relevant details:

After Stalin's death, everything changed abruptly. The state was taken over by people bent on the restoration of Jewish Bolshevism . . . The renaissance of Zionism continued during the entire government of N. S. Khrushchev.

The situation somewhat improved under Brezhnev, who secretly limited the number of Jews in government positions. As a matter of fact, these measures were rarely put into practice, and both secret and open Zionists found many ways to elude them.

From the 1950s to the 1970s, a powerful fifth column spearheaded by the carriers of the Zionist ideology arose in Russia. Many of its leading figures were sons or grandsons of Bolshevik revolutionaries.

These very people later became the most active elements of the so-called *perestroika*, which led to the dissolution of the Soviet Union, the assumption of political power by the Jews and the transfer of a considerable part of Russia's national wealth to foreign countries.

All of this is largely unknown to American anti-communists, including (as we've noted) even many still who cling to the idea that Stalin was—throughout his life—a tool of international Zionism and Jewry. However, as we have seen, *that was not the case at all.*

Nonetheless, Leon's Trotsky's Jewish Internationale continued to work against Stalin and against Stalinist Russia long after Trotsky's dismissal to Hell and after Stalin's demise, and in no short order they were using the United States as one of their primary bases of operation.

And as I pointed out in *The Judas Goats*, among the foremost American Trotskyites were many well-known names who ultimately emerged in the 1950s as the leaders of the "new" brand of "conservative internationalism" enunciated in the writings of William F. Buckley, Jr. and the inordinate numbers of Jews and "former" Trotskyites who were among Buckley's associates at his *National Review* magazine working assiduously, in their words, to "cleanse" the American nationalist movement of what Buckley called "the fever swamps of anti-Semitism."

Foremost among those promoted by Buckley was no less than James Burnham who, at one point earlier in his career, was considered Leon Trotsky's "chief spokesman" within American "intellectual" circles.

Then, of course, when Stalin began moving against the Trotskyites, Burnham evolved into a so-called "anti-communist liberal" which, effectively, was a euphemism for the more dangerous-sounding (and perhaps more accurate) term "Trotskyite." Then, during World War II, Burnham worked for the Zionist- and Trotskyite-infested Office of Strategic Services, forerunner of the Central Intelligence Agency.

Burnham, the much-touted "intellectual," was not just a critic of Stalinist Russia and of those American nationalists and others who wanted to "contain" the Soviet giant. Instead, Burnham was calling for all-out war against Russia. But among Burnham's critics was eminent American historian Dr. Harry Elmer Barnes, who once described Burnham's shrill calls for war as being "most dangerous and un-American."

Despite this record—or actually because of it—Burnham the Trotskyite became "Burnham the Conservative Leader" under the patronage of William F. Buckley, Jr.'s *National Review* magazine, for which Burnham was perhaps the key theoretical writer for slightly more than two decades. Burnham himself died in 1987 but his influence remains critical in the Zionist-Trotskyite-Neo-Conservative circles today.

So it was that those whom we here call "The Buckley Gang" soon proved to be the guiding force within the "conservative" movement, even as old-line American nationalists were being pushed to the sidelines. Today there are more than a few who say that Buckley's *National Review* was a CIA "front"—from the start.

And certainly it was a front—a font—for "ex" Trotskyite thinking, which was now evolving into what we call "neo-conservatism" today. And all throughout that evolution, a devotion to the Zionist Internationale remained consistent.

In his book, *The Neo-Conservative Revolution: Jewish Intellectuals and the Shaping of Public Policy*, Murray Friedman points out that although one of Buckley's associates, Will Herberg, was an Orthodox Jew, Buckley considered Herberg the "theological conscience" of *National Review*, and that "although *National Review* has often been characterized as militantly Catholic and Irish Catholic, five Jews served on the original editorial board."

And it is probably no coincidence to point out that while the American leftist journal, *Partisan Review*—the presumed "counterpoint" to Buckley's *National Review*—backed Trotsky, *Partisan Review* rejected liberalism, according to Friedman, "because the magazine's editors were convinced that too many liberals were pro-Stalinist."

Friedman notes that another famed ex-Trotskyite, Dwight MacDonald, would later describe this position on the part of *Partisan Review* as a form of conservatism "expressed in a radical language" because the magazine really "had no conservative vocabulary."

In other words, the Trotskyites had effectively become "conservatives" even though they didn't use a "conservative vocabulary" to express their newfound point of view; in short, the Trotskyites had now found effective common cause with Buckley's vaunted *National Review*!

Although my associate, Willis A. Carto, was quite on the mark when he dared to suggest, upon the fall of the Soviet empire, that "Communism is dead," there were those relentless hold-outs who refused to face it. "Oh no," cried the John Birchers, "Communism isn't really dead. It's just a ruse. The Reds are going underground, just waiting for the opportunity to strike."

The Birchers and like-minded throwbacks still believe that Josef Stalin is hiding in a Kremlin closet, ready to jump out and say "boo." Yet, ironically, only now are some Birchers coming to recognize that the neo-conservatives—whom they promoted for years in the pages of their journals such as *Review of the News* and *The New American*—are hardly conventional "conservative patriots" in any sense of the term.

The same crowd that rattled its sabers against "the communist threat" has now begun to substitute "the Islamic threat" as the new danger to be vanquished. This is no surprise. For years, during the Cold War, American "conservatives" (especially the Birchers) freely (and falsely) declared repeatedly that the Palestine Liberation Organization was part of a "Soviet-backed terror network," the facts notwithstanding.

It is no accident these myths about the PLO received their widest propagation in the writings of pro-Israel ideologue, Claire Sterling, whose "study," *The Terror Network*, became the virtual bible of the Israeli lobby in its campaign to discredit Palestinian nationalism.



Now, in the name of "fighting terrorism," the conservative anti-communist stalwarts have lent their support to the establishment of a police state here at home as a way of "safeguarding liberty."

In this regard, note that, in the early days of the Cold War, William F. Buckley, Jr.—the soon-to-be self-appointed "leader" of the American "conservative" movement—laid it on the line: Writing in the January 25, 1952 edition of the liberal journal, *Commonweal*, Buckley said he was willing to support "Big Government" for "the duration [of the Cold War] because—he proclaimed—only "a totalitarian bureaucracy within our shores" could assure total victory over the communist menace.

The anti-communist Cold War is now over, but the anti-Islamic (so-called "anti-terrorist") Hot War is now under way. And on American shores we have a government running roughshod on American liberties in the guise of protecting those liberties. *Why should we be surprised?*

The "Communist Threat" never lay within the Communist Party USA which, as *The Judas Goats* pointed out, was controlled at the highest levels by Morris Childs, an asset of J. Edgar Hoover's FBI: a Russian-born Zionist, Childs soured on Soviet-style communism when he detected the echoes of traditional Russian nationalism under Stalin. No, the Communist Party USA, was never a threat, although Hoover—a long-time ally of the Zionist Anti-Defamation League—was manipulating the tiny party for the covert agenda of his behind-the-scenes "advisors."

Nor did the Communist Threat lie even within the furthest "liberal" reaches of the Democratic Party. It was not the New Deal or the Fair Deal or Camelot or the Great Society—or Clintonism or even Obamaism—that brought a unique, updated, American-style brand of Bolshevism of the Trotskyite bent to America. Instead, it was the "compassionate conservatism" of the man who was seriously being hailed during his heyday as "the New Ronald Reagan": George W. Bush.

It is no coincidence that—just days into the war against Iraq—the aforementioned "official" American organ of the Trotskyites—*Partisan Review*—closed its doors. In truth, the little intellectual journal now had no more reason to exist, for its aim of securing power for the Trotskyites had been accomplished through the proverbial "back door."

So, although in America today, the evil force of Jewish Bolshevism—in the form of old-style Trotskyite Communism—has transmogrified into "neo-conservatism and reigns triumphant in the Republican Party (which once exemplified traditional American anti-communism), in modern Russia, in contrast, growing forces stand opposed to Jewish imperialism.

As a consequence, the Jewish-controlled mass media has, for years, targeted Russian leader Vladimir Putin, coming on the heels of a flagrantly anti-Putin propaganda "study" by the Council on Foreign Relations—the

New York affiliate of the Rothschild-controlled Royal Institute of International Affairs in London. The study raised concerns about so-called "anti-democratic" trends in Russia under Putin, who enraged the West with his measures to curtail the power of the plutocratic oligarchs in Russia (many of whom hold joint Russian-Israeli citizenship and who, in several instances, have even gone into exile in Israel).

In fact, as pointed out earlier, a New World Order advocate, David Rothkopf—writing in *Superclass: The Global Power Elite and the World They Are Making*—openly acknowledged that Putin is a leader among an emerging "global network of antiglobalists" who stand opposed to the aims of the "superclass" (that is, the New World Order elite).

However, despite all of the outrage aimed at Putin by the Jewish-controlled media, Edward Lucas noted in his 2008 book, *The New Cold War: Putin's Russia and the Threat to the West* (published by Palgrave MacMillan), that Putin is actually very popular among the Russian people:

Though they lack the freedom to choose their elected representatives, to organize publicly to influence their government, or to change their political systems, never in Russian history have so many Russians lived so well and so freely. That is a proud boast, and one that even those who dislike Russia's current path must honestly acknowledge. . . .

For all his attacks on other freedoms, [Putin] has preserved the ones that the "new Russians" most care about. More than ever before, Russians can plan their lives: they can save, educate themselves, travel, and bring up their children as they like; they can buy anything they can afford, own property at home or abroad, worship (mostly) as they like; they can even live according to their sexual preference (if not always publicly).

In short, Putin is not precisely the thoroughly evil totalitarian autocrat that Putin's critics in New York, London and Tel Aviv (and their flacks in the media, in the Washington "think tanks" and in neo-conservative propaganda outfits) insist on telling the American people.

However, the facts remain a puzzle to many good American anti-communists—such as the folks who populate the membership, for example, of the John Birch Society—and we find the Jewish power interests exploiting legitimate fears of Communism in order to crank up a new Cold War against Russia, precisely because Russia now seems to stand, at least among the European powers, as a possible (even likely) force in opposition to the global Jewish Imperium—the New World Order.

Will Putin be the Titus of the 21st Century? Only time will tell.





### A Tightly-Knit Nationalist Network . . .

My longtime friend, Willis Carto (top left), America's premier populist theoretician, coined the term "international nationalism." Willis first introduced me to DeWest Hooker (top right), who became a good friend, providing me insights I value immensely. Hooker and Carto were also friends with Swiss banker Francois Genoud (bottom right), the foremost geopolitical strategist for post-World War II cooperation among like-minded nationalists around the globe, and with Lawrence Dennis (bottom left), an unrivaled intellect whom Willis credits for shaping much of his own world view. It was Dennis who paved the way for Hooker to meet with former Ambassador Joseph P. Kennedy (center), at which time Kennedy outlined to Hooker the Kennedy Dynasty's secret agenda: breaking the back of Jewish power in America. My own philosophy—beyond question—has been influenced by each of those in this gallery of figures who have been in *the* front line of the battle against the New World Order.

## CHAPTER THIRTY-THREE

### Who Really Won World War II? The Inside Story of the Kennedy Dynasty And the Reality of Jewish Power in America

**W**e now thus find ourselves in the 21st Century and the problem of anti-Semitism rages as much today as it ever did. Perhaps even more so—if the Jews are to be believed. But we would not be where we are now were it not for the turbulent events of the century that came before.

And when all is said and done, there will be no question that—at least in one definite respect—the Jews are absolutely right: Adolf Hitler and National Socialist Germany and World War II and, yes, "The Holocaust," will ultimately be considered central to our understanding of the 20th Century and everything that has followed.

That's why, as we begin wrapping up our study of the problem of anti-Semitism, I want to take a deep historical digression and relate the fascinating story of a remarkable individual I was pleased to call a friend and who, in a unique way, played a secret and pivotal (and actually bizarre) role in shaping the direction of American—and world—history.

The story I am about to relate is very much a part of what can only be called "hidden history"—I have told parts of it before in other places and in other contexts—and in many respects it is so extraordinarily inflammatory that it will both intrigue and outrage so many people (depending upon their point of view) precisely because it says so much about how political affairs really do work behind the scenes.

But more importantly—and this is the real point of all of this—it demonstrates, indisputably, that the Jewish Presence and the problem of anti-Semitism is very much the root of the most controversial issues of our times: Money, Power, War & Peace.

That having been said, by way of introduction, I will note that over my many years in the American nationalist movement I have made many good friends and met some truly memorable people. But among them stands out one individual in particular: the legendary DeWest Hooker—a longtime behind-the-scenes figure in the nationalist movement—who died at age 81 in Washington, D.C. on September 22, 1999.

I was first introduced to "West" in 1984 by our mutual friend, my longtime employer Willis A. Carto, who had known West going back to the early 1950s. I will always thank Willis for making the introduction, for, along with Willis himself, West became one of the foremost influences upon my own political and philosophical outlook. And as you will see, West's life experiences (and his dynamic personality) made him someone who was simply not to be ignored. And I miss him a lot.



But before we come to the most interesting—and telling—aspects of the story of DeWest Hooker, it is well worth taking a look at Hooker himself, for his own background was, to say the least, unique and, through many twists and turns, always intertwined him with the problem of anti-Semitism and its impact on our world today.

Born to wealth and privilege—a descendant of one of the signers of the Declaration of Independence—and later married to an heir to the Conde Nast publishing empire, Hooker was a graduate of Cornell and a veteran of World War II, a war that he believed then and until his dying day was a war that need not and should not have been fought. Hooker devoted much of his personal fortune to fighting for the nationalist cause that he never abandoned.

In his early years, the floridly handsome Hooker was not only a Broadway actor but also an advertising model appearing in advertisements for Chesterfield cigarettes and wearing an eye patch in the famous Hathaway shirt advertisements. However, Hooker gave up a promising career on the stage, after having been offered Henry Fonda's lead role in the road tour of the Broadway hit, *Command Decision*, preferring to work behind the scenes in the entertainment industry.

Hooker ultimately went to work as a talent agent for the Music Corporation of America (MCA) and in the early 1950's was one of the highest-paid talent agents in America—in fact, he was said to be the highest-paid "Gentile" talent agent in America. His focus was on the burgeoning arena of television production.

Hooker was particularly proud of his efforts to promote "black entertainment" for "black audiences," encouraging the artistic endeavors of black singers and actors. At the same time, however, Hooker thoroughly rejected the concept that black music and black culture should be promoted to white audiences, a guiding principle of the "multi-cultural" music and motion pictures promoters of today.

(Hooker was particularly enthusiastic about the increasing prominence in the mid-1980s of Minister Louis Farrakhan, leader of the Nation of Islam, and I first met Farrakhan while accompanying Hooker to a by-invitation-only rally of the Nation of Islam in Washington, D.C. in 1985.)

For a period, one of the MCA contracts under Hooker's domain was that of a former "B" movie actor-turned-television star, Ronald Reagan—although that detail is left out of Reagan's official biographies in light of Hooker's future "infamy" and reputation as an "anti-Semite."

However, a "secret" description of Hooker's relationship with Reagan's rise to prominence appears in a little-known book entitled *The King Maker*, published in 1972—eight years before Reagan reached the presidency. Written by Henry Denker, a well-known New York writer,

producer and director with wide "inside" knowledge of the show business industry, *The King Maker* was a *roman a clef* (that is, a "fictional" novel based on real-life characters and events, thinly disguised). Everyone knew it was about the behind-the-scenes story of Ronald Reagan's political and financial dealings with the MCA agency and how those dealings helped bring Reagan to the governorship of California.

The book is not easy to find. That may well be because of the fact that—if you read between the lines (or not even between the lines)—you'll discover some unpleasant things about Reagan and the people (the Jewish "Supermob" described earlier in these pages) who made Reagan into the American political powerhouse of the 20th century.

Hooker was the real-life model for one of the characters in the book—"Carl Brewster"—a frankly anti-Jewish television industry executive and let it be said, frankly, that West was unabashedly and frankly anti-Jewish. And he would be the first to admit it, no questions asked. A powerfully-built man, Hooker was fearless and not afraid to make his position known. He threw more than a few punches in his day.

In *The King Maker*, Reagan is "Jeff Jefferson," a has-been former movie actor catapulted into the California governorship through his association with Dr. Irwin Cone, the founder of a mob-connected booking agency, the Talent Corporation of America (TCA), which emerges a political force in its own right. Denker's "Dr. Cone" is the real-life Dr. Jules Stein, and TCA is really—you guessed it—the Music Corporation of America, better known as the media giant MCA (now a subsidiary of the ever-growing Bronfman empire). Evidently the book was too much on the mark, so much so that Dr. Stein's real life partner, Lew Wasserman, described the novel as "a piece of garbage" even though Wasserman isn't even characterized in the novel at all.

In 1986, organized crime writer, Dan Moldea wrote his own book that was no *roman a clef*, but was, in fact, a controversial non-fiction work that told the same story told in Denker's *The King Maker*. However, Moldea's book was more explosively—and perhaps more accurately—titled *Dark Victory: Ronald Reagan, MCA, and the Mob*.

In any case, Hooker's anti-Semitism did not go over well with his bosses, Lew Wasserman and Jules Stein, and ultimately Hooker had a parting of the ways with MCA (still, though, to have his MCA years memorialized in Denker's book).

However, Hooker, through his own ingenuity, walked away from MCA a very rich man and was able to outwit that Jewish monopoly to the point that Hooker was later described in print by Jewish show business columnist (and veteran Anti-Defamation League shill) Walter Winchell as the only person who ever outfoxed Lew Wasserman.

In personal conversations, however, Winchell was known to say, more candidly, that Hooker was the "only Goy" (i.e. non-Jew) to have accomplished that feat, although Winchell's language was far more guttural in describing what Hooker had done to his former employer.

In any case, during the 1950s, Hooker immersed himself in nationalist affairs and, not incidentally, one of Hooker's foremost protégés was George Lincoln Rockwell, founder of the American Nazi Party. In his memoirs, *This Time the World*, Rockwell credits Hooker as being a major influence on his thinking. In fact, Rockwell dedicated the book to Hooker, along with Sen. Joseph R. McCarthy and General Douglas MacArthur. Hooker, Rockwell declared, was the one "who taught me to know the cunning and evil ways of the enemy."

And so, with intense "inside" knowledge of the burgeoning television industry under his belt, Hooker moved toward setting up a "fourth" television network in the mid-1950's, much to the distress of the Jewish media elite. Hooker candidly admitted that his project was designed to be the first "non-Jewish-controlled" television network.

Hooker wanted the new network to be totally divorced from Jewish money and influence. And so, not surprisingly, learning of Hooker's project, the ADL devoted a two-page spread in its bulletin in 1954 to "exposing" Hooker under the title "The Case of the Charming Bigot."

The title itself was quite revealing about Hooker: Even the ADL, so disposed to smearing people and casting aspersions on their character, was forced to acknowledge that Hooker was possessed of an engaging, classically larger-than-life personality that just wouldn't quit.

Ultimately, in 1956, through the good offices of their mutual friend, famed nationalist theoretician Lawrence Dennis—also, by the way, a friend of Willis Carto—Hooker was able to arrange private meeting in Palm Beach, Florida with retired Ambassador Joseph P. Kennedy, father of then-Sen. John F. Kennedy (D-Mass.) who was then actively seeking the Democratic Party's vice presidential nomination.

After a game of golf, Kennedy and Hooker got down to business. Hooker was there to solicit Kennedy—a former movie mogul himself—for Kennedy's financial, political and personal backing for Hooker's proposed "fourth" network free of Jewish influence.

After Hooker made his presentation to the retired ambassador, Kennedy's response was supportive in spirit, but Old Joe made his final position clear during their four-hour conference.

What Kennedy said to Hooker is, in my personal estimation, one of the most revealing and extraordinary things that I have ever heard about the reality of Jewish power and the consequences of American involvement in World War II. Hooker recalled Kennedy's words:

Joe admitted that when he was ambassador to England that he had been pro-Hitler. However, in Kennedy's words, "we" lost the war. By "we" he didn't mean the United States. When Kennedy said "we," he meant the non-Jews. Joe Kennedy believed that it was the Jews who had won World War II.

Kennedy said, "I've done everything I can to fight the Jewish power over this country. I tried to stop World War II, but I failed. I've made all the money I need and now I'm passing everything I've learned on to my sons."

"I don't go with the 'loser,'" Kennedy told me. "I've joined the 'winners.' I'm going to work with the Jews. I'm teaching my boys the whole score and they're going to work with the Jews. I'm going to make Jack the first Irish Catholic President of the United States and if it means working with the Jews, so be it. I'm in sympathy with what you're doing, Hooker," Kennedy said, "but I'm not going to do anything that will ruin Jack's chances to become president."

Despite this, however, Kennedy told Hooker that *there was a bigger agenda at work*: Once the Kennedy family achieved the White House and consolidated their power they planned toward moving to breaking the back of Jewish power in America—by hitting the Jews where it would truly make a difference: in the financial arena.

In fact, Kennedy said, the intent was to move against the Federal Reserve banking monopoly controlled by the international plutocratic Jewish interests. A former banker, Kennedy—one of the richest men in America—understood money if he understood anything.

And while today there are those who circulate the false story that while president JFK did move against the Federal Reserve by issuing debt-free U.S. Notes—outside the Federal Reserve's purview—that were withdrawn from circulation by Lyndon Johnson immediately after JFK's assassination, this story is just not true. It is actually a combined product of wishful thinking, misinterpretation of actual events, and an outright refusal to face some historical facts.

In reality, the Johnson administration itself released U.S. Notes into the American economy in 1966—following a long-standing congressional mandate that had been on the books for some time. And for those who have any doubts, a simple check of currency dealers on the Internet will demonstrate that such U.S. Notes were indeed introduced into the economy and many of them can still be obtained today.

The complete (and accurate) story behind the legend of "JFK's Greenbacks"—which never existed, sad to say—can be found in my



book *Final Judgment*. And while I take no pleasure in throwing a wet blanket on this popular legend, I remain committed to the facts, no matter how much they may upset so many good people who have placed so much faith in this popular myth—and a myth is what it is.

In any event, despite the myth that continues to reverberate to this day, the fact is that—as Hooker had learned—the Kennedy dynasty did indeed have the Federal Reserve System in its gunsites.

But there's still more to the story of the meeting between Joe Kennedy and DeWest Hooker. As they parted, Hooker asked Kennedy if there was anything he could do to help the Kennedy family's agenda and Kennedy—the old politician that he was—said this:

Yes, as a matter of fact, there is something you can do. I'd like you to use your contacts in the right-wing. Have them start publishing articles accusing Jack of being controlled by the Jews, of being a Jewish puppet. This will have the effect of neutralizing Jewish opposition to Jack (because of me).

The Jews know my views and naturally they'll assume that Jack is a chip off the old block. If the right wing starts hitting Jack this will give the Jews second thoughts—at least the ones who do the voting.

Hooker promised Kennedy he would do what he could. And being a man of his word, Hooker did influence his right-wing contacts as Kennedy had asked. Hooker encouraged his friend, Nazi leader Rockwell, and other "right wingers" to smear John F. Kennedy as JFK's father had suggested. His efforts succeeded.

As one chronicle of the 1960 campaign noted: "The American Nazi Party helped too by throwing its support to Richard Nixon—'Nazis for Nixon, Kikes for Kennedy' was one of its slogans."

This, of course, was inspired by JFK's father and carried out through the good offices of DeWest Hooker and his Nazi friend, although the historian who wrote of it probably had no idea it was indirectly the work of Joe Kennedy. And for his part, Hooker always said, "As far as I'm concerned, it was my work that got Johnny Kennedy in the White House." And his claim was not off the mark, inasmuch as American Jewish leaders claimed themselves at the time that it was Jewish support for JFK that gave him his narrow victory over Nixon in the 1960 election.

This interesting—and revealing—episode is not likely to be memorialized at the John F. Kennedy Library at Harvard or in any friendly biographies of the Kennedy family. However, there is no doubt the Jewish elite had a fairly good idea of what was going on behind the scenes.

Ultimately, New York State Attorney General (and later U.S. Senator) Jacob Javits, a corrupt and vicious Jewish ally of the ADL, issued an injunction preventing Hooker from raising funds for his "fourth" network, thereby killing the project on behalf of the other Zionist-run networks and preserving Jewish power over the television industry.

Hooker left the United States in 1958 and went into self-imposed exile in Italy where he made a fortune in the soda bottling business, but not one to be counted out, he returned to the United States in the early 1980s to resume his political endeavors, at which time I was honored to make his acquaintance which soon became a valued friendship.

For many years thereafter, Hooker worked behind the scenes in an energetic effort to set in place an international petroleum distribution network—in concert with sympathetic interests in the Arab world—that would provide funding for the American nationalist movement. Unfortunately, however, his efforts were sabotaged by figures in a certain Arab regime who had been co-opted by Israel's Mossad. In fact, one of Hooker's working partners in the project was murdered.

Hooker had no desire whatsoever to reap any profit for himself from the venture which, if successful, would have, by his estimate, provided a minimum of \$10,000,000 per year for the nationalist cause.

Although West was quite physically fit, almost until his death, Hooker's sharp mind fell victim to the onset of age and his memory began to fail. This was a great tragedy for it prevented him from ever putting down the complete record of his remarkable career in writing or on video, although, fortunately, some of his writings have survived.

Amazingly, although he suffered for five years from the prostate cancer which spread throughout his body and ultimately killed him, Hooker was quite active and just before his death he came to a public meeting in Virginia where I was the featured speaker. His appearance earned Hooker a final attack upon him by his enemies in a report about the meeting by the Southern Poverty Law Center. West was delighted to know his endeavors were still being noticed.

"Jesus was no sissy," West would often say. "He marched right in and threw the money changers out of the temple."

I am thus pleased to commemorate the life of my good friend West Hooker, for personal reasons to be sure, but most especially because of the fact that what Hooker bequeathed us—his memories of that historic meeting with Joseph P. Kennedy—does tell us so much about the nature of Jewish power and the impact it has had on the course of mankind.

As Kennedy said, it was the Jews who won World War II.

And now we must ask if we are to fight—yet again—another Jewish War of Survival. *That is the pivotal question of the 21st Century . . .*

## CHAPTER THIRTY-FOUR

### The Jewish Presence Today: Must the World Be Forced to Fight Another Jewish War of Survival?

While it is quite in fashion for people of all political persuasions to freely assert that “Hitler wanted to conquer the world” (which, by the way, is not true) the very idea that a particular group, namely the Jews, might have the same thing in mind is considered absolutely outrageous and beyond the pale, an insidious “conspiracy theory” of the worst sort—vulgar, even insane, anti-Semitism.

Yet, it is so very clear: The Jews do seek world domination. They dream of a Jewish Imperium: the New World Order.

The idea of a single group or nation wanting (and working) to take command of the planet is not really so extraordinary.

In fact, if truth be told, this desire is a healthy instinct of ethno-centrism and it was central to the thinking of the ancient Romans and the Greeks and even to Genghis Khan.

Yet today, so many rush forward—in a mode of political correctness—to say with passion that “Not all Jews think this way.”

But this *is* true—undeniably true: *As a group*, the Jews do work together to advance their ultimate goal—long ago enunciated and still maintained as a Jewish aim today: global conquest.

In these pages—and in so many other works that have emerged from all manner of writers over the centuries—we have seen just the tip of the iceberg, the evidence that international Jewry does seek global power.

To deny it is stupidity and folly.

John Locke put the matter in quite simple perspective in his *Treatises on Government, I* when he wrote:

The great question which—in all ages—has disturbed mankind, and brought on . . . the greatest part of those mischiefs which have ruined cities, depopulated countries, and disordered the peace of the world, has been, not whether there be power in the world, nor whence it came, but who should have it.

The religious writings of the Jews have always been rife with proclamations of Jewish superiority and candid expressions of the ultimate Jewish intent to reign supreme on this planet.

Although Jewish apologists insist that these writings have been “misinterpreted,” a brief sampling of just a few of the notable Jewish spiritual proclamations in this regard make it all too obvious that the words are not being miscast by anti-Semites or by wild-eyed conspiracy theorists.



*A childhood memory . . .*

While the Jewish-controlled media would prefer that American children “remember” World War II through images of Jewish suffering, the image above is the one that had the most impact upon me as a child. It illustrates the impending beheading of Sgt. Leonard Siffleet, an Australian commando captured in New Guinea by the Japanese. Young Siffleet is also shown at inset. This image staggered my imagination precisely because my own father had fought in the Pacific and he, too, could have suffered that same fate as a consequence of that needless Jewish War of Survival. We must fight to prevent further such wars.

### *“We Must Destroy Amalek . . .”*

Because the Israelite nation was entrusted by God to teach morality and righteousness to the world, we must fight against those who would destroy us and destroy our morality. Since in any given war there is only one victor, it behooves us to fight to win . . .

—American-born Shlomo Riskin,  
chief rabbi of Efrat, Israel



For example, within a wide array of confirmed Jewish religious teachings we find such gems as these:

The Jews are human beings, but the nations of the world are not human beings but beasts.

When the Messiah comes every Jew will have 2800 slaves.

Jehovah created the non-Jew in human form so that the Jew would not have to be served by beasts. The non-Jew is consequently an animal in human form, and condemned to serve the Jew day and night.

As soon as the King Messiah will declare himself, He will destroy Rome and make a wilderness of it. Thorns and weeds will grow in the Pope's palace.

Then He will start a merciless war on non-Jews and will overpower them. He will slay them in masses, kill their kings and lay waste the whole Roman land.

He will say to the Jews: "I am the King Messiah for whom you have been waiting. Take the silver and gold from the Goyim."

All property of other nations belongs to the Jewish nation, which, consequently, is entitled to seize upon it without any scruples. An orthodox Jew is not bound to observe principles of morality towards people of other tribes. He may act contrary to morality, if profitable to himself or to Jews in general.

Can there seriously be any doubt—on the part of even the most skeptical—what these writings mean, what their intent clearly is?

And in reviewing the global Jewish role today, we see this agenda being carried out in no uncertain terms.

This is a tragedy.

It is no wonder we continue to face the Problem of anti-Semitism.

And we should not be surprised that the world is lurching ever further toward another global conflict—precisely because of the intrigues of the international Jewish power interests.

While a famed Israeli rabbi, Zvi Yehudah Kook once proclaimed that "The entire Israeli army is holy," his words were not just the rhetoric of an extremist. Rather, as American Jewish writer Milton Viorst has pointed out, this rabbi's beliefs "became unusually popular, creating a movement that became Israel's most dynamic political force."

And it is indisputably such a mindset that has free rein in the thinking of the global Jewish elite today. They truly believe that they represent the will of God—the Jewish People are their own Messiah—and that they will ultimately come to power on this planet. And they work in so many ways on so many levels to achieve that end. They perceive themselves "holy warriors" fighting for the Jewish Agenda and that the Jewish Presence is the guiding force upon which humanity's future rests.

Milton Himmelfarb, a longtime "macher" at the American Jewish Committee—and brother of Gertrude Himmelfarb, wife of Irving Kristol, the godfather of the American Trotskyite persuasion known as "neo-conservatism"—wrote of the Jewish infatuation with the ever-present Jewish role in world affairs. In *The Jews of Modernity* he noted that "Each Jew knows how thoroughly ordinary he is. Yet taken together, we seem caught up in things great and inexplicable. Big things seem to happen around us and to us."

In other words, for all intents and purposes, Himmelfarb is giving credence to the oft-expressed point of view of alleged anti-Semites who suggest that the Jews do think and act as a group and that it is often hard to separate "individual" Jews or the proverbial "little" Jews from the organized Jewish community as a whole.

While good people do rightly attempt to separate each individual Jew from the misdeeds of the Jews as a group, for, obviously, not all Jews give their support to each and every action, for example, of the state of Israel or to the Jewish lobby in America, those Jews still remain largely silent and effectively give their endorsement to the very outrages that shock the world at large.

Those Jews who do dare to speak out, sadly, are so few and far between. And while they themselves often take issue with critics of Israel who use generalized terminology such as "the Jews" to denounce the actions of Israel, the truth is that it is "the Jews" in Israel who are responsible for the persecution and killing of Christians and Muslims in the Middle East and are acting indeed on behalf of the Jewish Agenda.

The German anti-Semite Wilhelm Marr—who has often been credited with coining the term "anti-Semitism"—actually foreshadowed the aforementioned Himmelfarb when he put it bluntly (and perhaps, it seems, correctly) saying that "The Jewish Question is the axis around which the wheel of world history revolves."

Even Martin Buber, the famed Austrian-born Jewish philosopher, was moved to reflect that "Everything we Jews do takes place on a stage." And in Buber's perception—he being one of those Zionists who perceived the geographical state of Israel as a spiritual and cultural center for Judaism, even as the far grander Jewish Agenda was being played out on

the global stage—this was indeed the place of the Jews, as a people, in the history of civilization.

But Jostein Gardner, the revered Norwegian novelist, spoke for the rest of the peoples of the earth when he said of the Jews that “To act as God’s chosen people is not only foolish and arrogant, it is a crime against humanity. We call it racism.”

The problem is much bigger, even in the Jewish perspective, than simple “anti-Semitism.” The Jews have come to believe that even people who are not necessarily anti-Semitic, *per se*, but who have somehow put themselves in opposition to some form of the overall Jewish Agenda, are also a threat to the Jews.

In his much-heralded 2010 work, *Trials of the Diaspora: A History of Anti-Semitism in England* (published by Oxford University Press) prominent English-based Jewish attorney Anthony Julius laid this thesis candidly on the line when he wrote that “while every anti-Semite is an enemy of the Jews, not every enemy of the Jews is an anti-Semite.”

In short, in the estimation of this respected legal giant, even people who do not consider themselves (nor are they, in fact) “anti-Semitic” can somehow still be considered an “enemy of the Jews.”

Julius says that even “chants at demonstrations”—for example, persons denouncing the evil deeds of Israel—have the impact of “impairing the quality of Jewish life, inducting apprehension among Jews and promoting feelings of insecurity.” He even goes so far as to equate these horrible “chants at demonstrations” with desecrations of Jewish graves. And this from one said to be among the world’s foremost legal minds!

Among other things, Julius asserts that beliefs about Jews or Jewish projects “that are both false and hostile” constitute anti-Semitism. What he clearly means is that anything that is critical of Jews or Jewish projects is, by its critical nature, thus “both false and hostile.”

In other words—and this is hardly an exaggeration—he is suggesting, quite simply, that Jews can do no wrong and that to suggest that they *are* capable of wrongdoing is anti-Semitism.

In fact, Julius asserts that those whom he has collectively villainized as anti-Semites are just plain “wrong about Jews”—no matter how correct their complaints about the Jews may be—and that such concerns are “anti-Semitic” and that “all [his word, to repeat it: *all*] “anti-Semitic accounts of Jews are fictional in the received sense of being false.”

What Julius is saying is this: “If you say good things about Jews, those things are true. If you say bad things about Jews, those things are false and thus anti-Semitic.”

Julius even alleges that Bram Stoker’s legendary horror novel, *Dracula*, was an anti-Semitic concoction! According to Julius, although

the subject of vampirism had long been of deep interest in European literary circles, commemorated in poetry and fiction, it was Stoker who gave the topic “an anti-Semitic complexion.”

While Julius admits that “nowhere is Dracula identified as a Jew” and that what Julius perceives as the “anti-Semitism” in the novel has a “somewhat blurred, out-of-focus quality,” he still asserts that “the insinuations of Dracula’s affinity with the Semitic are many, and relentlessly pressed.”

The fact the vampire seeks blood alone is enough to prove the anti-Semitism since—after all—Jews had been accused of using the blood of Gentile children in their religious rituals (a charge, as we noted earlier, that first originated with the Jews themselves, who made those accusations about the early Christians—a point the Jews prefer to be forgotten).

And that Dracula recoils from the cross of Christ, and that Dracula describes himself as a “stranger in a strange land,” and that Dracula has a “smile that Judas in Hell might be proud of” Julius finds to be not-so-subtle manifestations of anti-Semitism in Stoker’s work, that all of this together, shows what a vile anti-Semite Bram Stoker really was—a clever devil though, who never once suggested flatly that Dracula was a Jew.

No, according to Julius’s fevered imagination, Stoker wrote that whole novel as a very sinister allegory about the poor persecuted Jews that would somehow, we presume, help propagate anti-Semitism among all those readers who were going to push and shove their way into Borders Books and Barnes and Noble to get the latest anti-Semitic novel, posturing as a tale of vampirism.

What’s more, according to Julius, Dracula’s skill at shape-shifting, changing into a bat or or a wolf at will is “akin to the Jew’s skill at social climbing, name-changing, etc, as well as the more sinister arts of self-concealment and conspiracy.” (Talk about Jewish paranoia!)

It is interesting that Dracula does, as Julius points out, describe himself as being of a “conquering race,” and from what we have seen from Jewish writings throughout history—going back to the Talmud and even before to the Old Testament teachings dismissed to the dungheap by Christ Himself—the Jews do indeed perceive of themselves as such.

And that, as we have said, is precisely at the root of anti-Semitism and it always has been.

Now, however, we have even the likes of a distinguished English-based Jewish barrister rising up to say that even people who are not “anti-Semitic” can still be considered an “enemy” of the Jews!

And indeed the Jews—as a group—know that there are many who stand in their way, that there are so many who reject the Jewish Agenda in one form or another. It has always been so. And the truth is that all manner of groups and peoples and nations throughout history have been



at odds with one another. That's the sad bottom line of human existence. But only the Jews—and *only* the Jews—have made conflict and opposition the foundation of their very being, their intellectual mindset, the underlying nature of their religious and cultural teachings.

The vile Old Testament legend outlined in the Book of Esther, detailing the story of one Persian—Haman—who stood against Jewish intrigues has become a singular part of the Jewish lore regarding their relations with the Goyim. Haman was but one man, but he has come to epitomize the ever-present Gentile Enemy in the Jewish world view.

In 1999, Rabbi Elaine Rose Glickman, a graduate of Hebrew Union College, published the revealing *Haman and the Jews: A Portrait From Rabbinic Literature*—issued by Jason Aaronson, Inc., Northvale, New Jersey and Jerusalem—reflecting upon the tale of Esther and her uncle, Mordechai, and its importance to the future role of the Jewish people. Glickman's words are a clarion call for war, a strategic plan for combating the perceived enemies of the Jews.

Esther and Mordechai's deeds mirror some of the tactics employed against Israel's enemies today.

While Jews for many years were largely unable to fight effectively against anti-Jewish prejudice and actions, most Western Jews today can wage at least moderate campaigns against anti-Semitism.

While the means for fighting Jew hatred today focus more on public relations and community outreach than palace intrigue and horse-riding, Esther and Mordechai provide an encouraging example of religious faith combined with strategic activity. Even as we trust God to shield us from modern foes—from David Duke to Louis Farrakhan—still we diligently work against them on a practical level as well.

Despite our work so far, however, we have certainly not accomplished the final messianic victory over evil . . .

While God will blot out Amalek in the World to Come—that is, while God will ultimately blot out all trace of evil and bring the Messianic Age—he will do so only after we have blotted out Amalek in this world.

It is all too clear that we have not done our part; for blotting out Amalek is about much more than fighting anti-Semitism. . . .

Although we know that we have not yet seen the final victory of God and Israel, we must work to blot out Amalek and Haman and achieve that final messianic triumph.

In short, the Jewish people remain committed to the destruction of those perceived to be their enemies—by any means possible.

One of those means could very well be a world war. And with what is happening in the Middle East today—as a direct result of Jewish machinations in the effort to frustrate Iran's right to defend itself and to participate in the nuclear arena—that could well be in the offing.

Writing in the July/August 2008 issue of *Moment* magazine, no less than respected Jewish icon Judea Pearl said frankly:

If Iran wins this race, a bloody war is imminent, commencing with 800 missiles per day on Haifa and Tel Aviv from emboldened Syria and Hezbollah. Israel will have to take defensive action, perhaps preemptive, perhaps even nuclear, and a sizable chunk of the world is likely to go up in flames, together, of course, with the Palestinian dream of independence.

This is a no-holds-barred threat that the world needs to consider. And the fact that Israel is now one of the planet's top five nuclear powers is all the more reason to take this threat seriously.

It is no coincidence, I suppose, that as Yale professor Amy Chua put it in her book, *Day of Empire: How Hyperpowers Rise to Global Dominance—And Why They Fail*, that the United States was “a new Jerusalem” for Albert Einstein and the other Jewish scientists whose work “led to the development of the atomic and hydrogen bombs, giving America the world's first nuclear weapons.

“Perhaps never in world history has an effusion of immigrant talent,” she noted, “so immediately translated into a scientific advance and military advantage of such planet-altering magnitude.”

It was for this good reason that my late friend, the magnificent dean of American populist historians, Eustace Mullins, referred to the atomic bomb as “The Jewish Hell Bomb,” for that is what it is.

And it presents a very real threat to the survival of mankind.

Is the world about to see—to fight—yet another Jewish War of Survival? I pray to God not.

My father and his three brothers—*every single one of the Piper boys*—served in the American armed forces in World War II. And thank God they all survived.

Too many good Americans died in that Hellish war. Too many good Americans were maimed for life in that Jewish War of Survival. Too many innocent people from all over the planet suffered as a consequence of that disastrous and unnecessary madness that is hailed today in our history books as a “good war.” What utter Hellish nonsense!

I can recall (as if it were yesterday) my very real terror—as a child—when my father said to me one cold, windy winter night when he was reminiscing about his years in the Pacific and reflecting about his mother, my dear grandmother: “Just think of dear old Nina sitting up here in this big old house all alone while all of her boys were overseas.”

And I can also remember the first time that I saw the horrific picture of an Australian prisoner of war, captured in New Guinea, Sgt. Leonard Siffleet, blindfolded and bound, sitting on his knees, about to be beheaded by a Japanese executioner. That, I thought at the time, could have been my father who was, alone among his brothers, the one who fought in the Pacific. And I have tears in my eyes as I think of this, even now.

In truth, because of the Jewish role in causing the series of events, in so many ways, that led to the outbreak of World War II, this poor Sgt. Siffleet was a victim not of the Japanese, but of the Jews. I say that *without hesitation* and with utter candor.

While the Jews would have my terrors of World War II be influenced by the famous pictures of masses of dead bodies in the Dachau concentration camp (where no gas chamber was ever utilized and where most of the inmates died of disease and starvation), it is instead the image of this young Australian that haunts me, as it always has: one of the millions of non-Jews who fought and died in that unnecessary world war.

And to think, today, that I now know in retrospect—having learned so much in my lifetime—that World War II was nothing more than a foolish and needless venture, a war that should not have been fought. It was yet another Jewish War of Survival.

Had my father died in that war—and for his efforts, he did spend several months in a veterans' hospital, having contracted malaria in the Pacific—or, to put it bluntly, had he been parted with his reproductive organs (as many soldiers were), I would be not here today to write these words. And that, too, for me, is an arresting thought.

Note, by the way, that my father enlisted in the Marines. He was not drafted. And he did not have to enlist. He was a railroad engineer at the time the war erupted and railroad engineers were exempt from the draft. But he served—not “his country” as the Jews would have us believe, but instead he served the interests of the Jews.

And by the end of his own too-short life my father came to understand this and to understand the Problem of anti-Semitism.

In fact, in my own family, the Problem of anti-Semitism caused a grievous rift. My beloved Uncle Bud—my father's oldest brother—was a good and decent man who was a Navy pilot and, in fact, one of the first commercial airline pilots in America. A respected figure in Trans World Airlines—who was drafted as TWA's top pilot to instruct Howard Hughes

how to man one of TWA's new jets (when Hughes owned the airline)—Bud retired after a long career flying in Asia, Africa and Latin America, a remarkable career by all respects. I think it was safe to say that he considered me his “favorite nephew.”

However, after Bud's daughter married a Jewish doctor, Bud's wife, Velma—who proclaimed the Jews to be God's Chosen People—drafted a formal letter of dismissal to me, denouncing me for my opposition to Israel, and forced Bud to co-sign the letter.

To her credit, my dear Mother (very much to my surprise, I must say) was so disgusted by Velma's actions that she wrote a letter back to them, denouncing them for their ignominious behavior.

The punchline is this: Velma's daughter, who married the Hebrew physician, has since become a vocal public critic of Israel.

I suppose my father's sister Gloria—a beautiful and dynamic lady, a straight-shooting, no-nonsense woman of considerable means who spent much of her life traveling the world—put it all in perspective when she remarked: “Velma was known as a bitch around town.”

But that little anecdote from my own family's history does say a lot about the Jewish Presence and its impact on things both big and small. And for our purposes here we are concerned with the Big Picture.

We cannot understand why the problem of anti-Semitism is so integral to the events in our world today—or to recognize that it is a distinct consequence of the Jewish outlook toward all others—until we once and for all acknowledge that the Jews do think differently and that, as a direct result, they do not place value on non-Jewish life, even as they tout Jewish life to be utmost and supreme.

The Jewish Presence is always with us, in more ways than we perhaps realize. And as much as the Jewish people are forever trumpeting their own humor (and passing it on to the rest of the world through Hollywood and in other media), it probably is worth noting the fact that Jewish Humor, in many respects, does demonstrate how truly different the self-proclaimed Chosen People of God are from all others.

I cannot help but recall one occasion where a friend of mine and I were, as I imagine the Brits might say, “attending the cinema.” My friend—like me—was “in tune” to the ways of our Jewish brethren and the particular film presentation was the product of a Jewish writer and director—Mel Brooks, I do believe—and in the course of the production there happened to be more than a few “laugh lines” that only a Jew—or someone who understood the Jewish mindset or Jewish affairs—would recognize or otherwise find funny.

As it was, in that entire movie house (in the small city in central Pennsylvania where I was born), my friend and I were the only ones who



erupted in laughter when the Jewish-oriented laugh-lines came forth. Obviously, there were no Jews in that audience.

And what was so memorable to both of us—as we noted afterward in discussing the underlying Jewish nature of the comedy—was that, as we were laughing, more than a few people in that theater were turning and looking at us in disgust, clearly not understanding why we were laughing and thinking that we were somehow being disruptive! These Goyim simply did not understand the Jewish basis of the humor.

Quite in contrast, some years later, when I was attending the showing of another film rife with “Jewish humor” (explicable only to Jews and those who understand the Jews) in a Washington, DC theater, there were considerably more guffaws from the audience, precisely because of the fact that there were Jews in the audience.

The point is this: Jews and Gentiles are different and think differently. Jews know it and say it—and say it proudly and with emphasis. But if we “Goyim” say it, we are tarred as . . . anti-Semites.

And I will also tell you of this. Once, many years ago, when a friend of mine and I were engaged in a late-night drinking endeavor in a New Orleans club, the Audubon Tavern—which happened to be a favorite watering hole for the Jewish students from nearby Tulane University (a Deep South outpost for many New York Jews, as any New York Jew or any New Orleans native knows)—I witnessed a most remarkable thing.

It was about 2:00 o’clock in the morning and the bar was rocking. And the deejay set the place ablaze when he spun, to the great delight of the assembled patrons, a recording of the song “Springtime for Hitler” from the soundtrack of the film, *The Producers*, the amazing (and amusing) work of the aforementioned Mel Brooks.

From his platform above the crowd, the deejay—who looked quite Jewish—energetically began giving the infamous “Hitler Salute” and throughout the bar equally enthusiastic Jewish lads and lassies returned the salute, over and over again. It was almost as if a 1930’s Nuremberg rally had come to life before me.

I turned to my friend, Louis, and remarked: “This says very much about the Jews.” And even Louis—who was not anti-Semitic (and who may have had a tinge of Jewish blood himself—nodded knowingly, with a bright smile.

*The Jews really do love Hitler in their own peculiar way.* Perhaps that’s why they are always talking about him. Non-stop.

As far as the dear old Audubon Tavern—now gone—is concerned this Jewish funspot is recalled on the Internet as being “famous for underage drinking, bar brawls, public urination, puke on the sidewalk, and drunk girls getting carried out in a stupor.”

Ah—Jewish Culture.

And no, don’t say I’m anti-Semitic for saying that.

Even *Forward*, the distinguished Jewish newspaper, once favorably noted of the famous Judeo-centric Hollywood film, *Meet the Fockers*—a thoroughly outrageous farce dripping in no-holds-barred toilet “humor” and all manner of vulgarisms (not to mention the movie title alone) including a scene of someone unknowingly drinking breast milk from a bottle in the refrigerator—that the movie is “one of the most unapologetically Jewish blockbusters of all time.”

*Forward* suggested that *Meet the Fockers* was a reflection—a celebration—of the reality of Jewish cultural life in America. Hardly an endorsement, one would think, that the Jewish people would want.

And—quite pointedly and revealingly—an Orthodox Jewish Rabbi, Simcha Weinstein, told the Jewish magazine, *Moment* (in its November/December 2010) issue, that this vulgar film exemplified, in his words, how “Jews have become more American and America has become more Jewish.” Hardly an endorsement, one would think, that the *American* people would want.

And speaking of toilet “humor,” I must be honest in saying that it’s probably no coincidence that, over the years, when I’ve received emails from people upset about my opposition to Israel that the messages—which usually are posed in a scoffing, sarcastic, belittling tone—most always contain allusions to bodily functions in one form or another. I do not exaggerate. In fact, not once, but twice—and I kid you not—Jewish critics have even made references to dirty diapers, the presumptive “humor” being in the fact, as the writers made clear, that my last name happens to rhyme with diaper. Juvenile, to be sure, but a sad reflection on the peculiar mindset of my Jewish critics.

In fact, until I started receiving these type of emails from Jewish folks, the last time I heard my name rhymed in conjunction with the word diaper was in the first grade when someone loudly declared that “Michael Piper wears a diaper.”

And just for the record, I’m not the only person who has detected this type of bizarre toilet-focused rhetoric coming from Jews distressed at criticism of Israel. My friend and colleague Mark Glenn has noted precisely the same trend in emails from his Jewish critics.

And don’t forget, as I pointed out earlier in these pages, an eminent Jewish psychiatrist “discovered” that anti-Semites got that way because of troubles in toilet training.

So—well, what more can I say? There’s something there, for want of a better way of putting it. But I will not try to analyze or explain. I simply relate all of this as a matter of fact.

And it is a matter of fact, not a matter of opinion.

Jews are different and they do think differently. They do believe their mindset is superior, that their ways are superior, and that—precisely because of that—they are destined to (and deserve to) rule the world.

A. N. Wilson, one of the most respected of modern-day English writers—a much-quoted literary figure whose work has delved into everything from history to biography to fiction—put things in perspective when he pointed out:

We all know the Jews regard themselves as a separate group within society. And yet there remains something unacceptable about Gentiles sharing the view Jews take of themselves.

Jewish arrogance is displayed in many ways in our culture, sometimes in subtle ways that perhaps even the Jews do not recognize, so wrapped up they are in their own self-worship and self-promotion.

Note this, for example: some years ago *Time* magazine featured a brief item proudly proclaiming that words from Yiddish—a Jewish language once correctly described as “the vernacular of the international underworld”—had begun to permeate American national culture.

Yet not once did the great magazine ever advise its readers exactly what Yiddish was or even trace for the readers the historical (and particularly Jewish) origins of this colorful tongue.

Now one might suggest that the magazine did not need to define the word because “everybody knows what Yiddish is,” but the fact is that, generally, in a story such as this, *Time* would have briefly explained just exactly what Yiddish was, if only by a brief sentence to do so.

The significance of this is that the article was clearly aimed at Jewish readers for their own self-celebratory purposes and *Time* didn’t consider its Gentile readers worth the trouble to explain it to them.

It was an article by Jews for Jews in the pages of a national and ostensibly “popular” and “nonsecular” magazine and it was clearly published as such, a proverbial “wink and nod” to the Jews from the Jewish owners and editors of *Time*, essentially saying, “We are everywhere and even our language is reshaping American popular culture.”

Some may suggest I am making too much of a simple thing, but I don’t believe that I am. I present that story as a reflection of the nature of the arrogant attitude that the organized Jewish world holds toward all others. In truth, the Jewish arrogance has been part and parcel, front and center, of the Jewish troubles of the past, a primary stimulus for anti-Semitism on the part of so many different peoples throughout history.

So while this seeming digression into the matter of Jewish Humor

(and note that I capitalize both words) may have initially appeared to be just that—a digression—in the bigger picture that we have been exploring in these pages, it really does mean so very much.

It is indeed the Jewish outlook toward “The Other” that has framed our world today—whether we like it or not. The Jewish Agenda is the driving force behind so much of the problems that plague us today or which have otherwise plagued the planet in the past.

Many authors have explored the Jewish origins of Communism and have detailed the wicked ways of the early Bolsheviks. Such authors have been routinely dubbed “anti-Semitic propagandists.”

Yet there are even concerted efforts by Jews today to suggest that even the early Bolsheviks were somehow “anti-Semitic,” a theme popping up in articles in Jewish newspapers and journals—all written with a straight face—and in the works of American “conservative” authors: The Jews are seeking to insinuate themselves into the modern-day mode of “conservatism” (in all of its manifestations) and the self-styled “conservatives” are pandering to the Jews by ignoring the Jewish predominance in Bolshevism and parroting the Jewish claim that “the Jews were victims of the communists, too”—a shameful, incestuous circle of nonsense that the perpetrators surely don’t even believe themselves. But say it they do!

There was even the institution, in Washington, DC, of a certainly justified memorial to the victims of communism. However, what many contributors to the project didn’t know was that the originators of the project had bragged to the Jewish press that the primary theme of the memorial’s agenda was to honor the *Jewish* victims of communism. Evidently the Gentile victims of communism—some 50 to 100 million (the estimates vary) were just along for the ride.

In his *Autobiography*, no less than the titanic Welsh-born British Nobel Prize winner and peace advocate, Bertrand Russell, candidly described Bolshevism and its Judaic centrality:

Bolshevism is a close, tyrannical bureaucracy, with a spy system more elaborate and terrible than the Tsar’s, and an aristocracy as insolent and unfeeling, composed of Americanized Jews.

Russell—an adamant opponent of Adolf Hitler and Nazi Germany—can hardly be called an “anti-Semite.”

But his estimation of the nature of Bolshevism is probably about the most profound and most succinct summary of its very nature ever committed to print. And Russell’s remarks are additionally noteworthy, beyond question, in that Russell pointed out that there were indeed many “Americanized Jews” in the forefront of the Bolshevik regime.



And Zionism—another Jewish project along with Bolshevism—has certainly made its presence felt, reflecting again the Jewish outlook toward the Gentile world, imposing the Jewish Agenda upon “The Other.”

We often hear of the complaints of the Christian and Muslim peoples of Palestine regarding the impact of Zionism upon their existence. But let us not kid ourselves. The concerns about Zionist brutality go well beyond that of the victims. Good people all over the world have been standing up to say “Enough” to the Jewish oppressors of Occupied Palestine.

Even such a hardened, battle-tested military man as General Sir Evelyn Barker, general commanding officer of the British forces in Palestine from 1946-1947, was astounded by the relentless Jewish barbarism he witnessed among the Zionist terrorists in the region.

Following the bombing by the Jews of the King David Hotel in Jerusalem on July 22, 1946—when nearly one hundred were killed and another 50 were wounded, including, by the way, a number of Jews among the victims—the general wrote:

These bloody Jews. Yes, I loathe the lot—whether they be Zionists or not. Why should we be afraid of saying we hate them—it’s time this damned race knew what we think of them—loathsome people.

And in the wake of the 1948 mass slaughter by the Jewish terrorists of some 120 Arabs in the little village of Deir Yassin—many of them women and children—Sir John Troutbeck of the British Middle East Office in Cairo reflected that massacre was “a warning of what the Jew will do to gain his purpose.”

Later, Sir John said (quite correctly) that the United States had been responsible for the creation of a gangster state that, he said, was run by “an utterly unscrupulous set of leaders.”

What Sir John said in 1948 was so very much on the mark. The events at Deir Yassin—a prolonged affair of an insidious almost ritual-like nature that took place over several days—*were* a warning of what the Jew will do to gain his purpose.

And that state of Israel—brought into being with the connivance of a U.S. government under the sway of Jewish influence—remains a gangster state to this day, dominated by utterly unscrupulous leaders.

But the big difference is that now Israel reigns among the most powerful nations on the planet, armed with nuclear weapons—a dangerous arsenal the Jewish fanatics vow will be used to prevent “another Holocaust.” And their “Holocaust” is central to the propaganda that the international Jewish Agenda continues to perpetrate upon all others—

the constant knashing and screeching and snarling that reverberates in our ears and burrows into the minds and souls of so many non-Jews who have become hypnotized with this rhetoric used to push us toward the Jewish Utopia—the New World Order. And it never seems to stop.

It has indeed become very much a ritual—in the classic religious sense—wherein non-Jews pay homage to the Jews (and their would-be New World Order) by expressing endless regrets and apologies for the events known as “The Holocaust.”

On January 25, 2011, Guillaume Pepy, chairman of the SNCF, the French national railway, splayed himself on the altar of “The Holocaust” when he publicly apologized for—of all things—the fact that the French railway had been used to transport Jews during World War II. He cried out—almost as if a condemned man begging for mercy from the dictator: “I bow down before the victims, the survivors, the children of those deported, and before the suffering that still lives.”

I ask, in all seriousness:

What comes next?

Will the manufacturer of the railroad cars that transported those Jews be forced to pay reparations to the Jews for having dared to supply the French railway company with those cars, knowing that the Jews were being deported?

(Why, after all, shouldn’t they have objected? Wasn’t that the moral thing to do, the Jews will say.)

Will the garment makers who stitched together the uniforms of the railroad crews of those now-infamous trains be forced to apologize for their “part” in “The Holocaust”?

(Those garment makers knew they were making those train crews warm and comfortable, even as the trainmen delivered the poor persecuted Jews, freezing in boxcars, to their deaths.)

Will the now-aged (if still living) former engineers who steered those trains be called up on war crimes charges?

(After all, weren’t they willing participants? Could they not have steered those Jews to safety—away from “the death camps”?)

This is the kind of thinking that pervades today. And the tragedy is that the Gentile world has allowed itself to be bamboozled—no, make that “bullied”—into this worshipful mindset toward the Jews. And yes, it is “the Jews”—not just “the Zionists”—we are talking about here.

This yackety-yak, clickety-clack about “The Holocaust”—It just simply never ends. And that is precisely what the New World Order forces want. They are determined to keep “Hitler and the Nazis” and “The Holocaust” before us in all ways possible. It’s integral—the underscoring linguistic foundation—to the Big Plan to usher in the Jewish Utopia.

As recently as February 11, 2011, Susan Levy—the mother of martyred American Jewish Princess Chandra Levy who was famously murdered in Rock Creek Park in Washington, DC in 2001, generating a national media frenzy—managed to inject “The Holocaust” into the public arena during the sentencing of a Salvadoran immigrant who had just been convicted (whether rightly or wrongly) of Chandra’s slaying.

Addressing the alleged murderer during the court hearing, Mrs. Levy shrieked, “Because of you, young man, you have caused us to live a Holocaust again,” shortly before she eloquently ended her testimony with the abrupt suggestion in Talmudic-style language: “Fuck you.”

While we can certainly sympathize with Mrs. Levy’s suffering—and that of her husband, said to be a “Holocaust survivor”—at the loss of her daughter, we cannot but help wonder about the appropriateness of “The Holocaust” being made a part of the Chandra Levy Legend.

But Mrs. Levy—like so many millions of Jews—has become enamored, indoctrinated, enthralled with the tales of the Holocaust and she evidenced no shame in introducing the matter, despite the fact that a non-Jew—flamboyantly exploiting Holocaust imagery for her own purposes in what was, in reality, a trivial matter in the bigger world picture—would have been roundly condemned.

However, of course, since Mrs. Levy is a Jew and obviously a woman who had been inflicted with great personal suffering, nobody dared point out the outrageous nature of her comments: the effective elevation of this disturbed young man, with a history of violence toward women, to the status of Adolf Hitler himself through the endless rhetorical flourishing of “The Holocaust” that Mrs. Levy used for her own purposes.

“The Holocaust” is always with us and it is very much a part of the drive for the New World Order.

We’ve heard all we need to hear from the Holocaust promoters, and we know what they have to say. Their message is so pervading, so ever-present—in books, newspapers, television, and radio—that it has been virtually impossible to escape “The Holocaust” in American life.

For my own part, I don’t care whether a handful of people are outraged that I don’t share their agony about the events of “The Holocaust”—because I don’t. And I won’t be extorted into saying that I do, simply to avoid being labeled as “Holocaust denier.” I bear no guilt. I bear no shame. Let it be said: “I’m tired of hearing about The Holocaust.”

As an American of American Indian heritage—one whose forebears suffered a real Holocaust and whose own ethnic kin continue to suffer today in concentration camps known as “reservations”—I find it hard to sympathize with Jews who, while railing about World War II, now constitute the most powerful group on the face of the entire planet today.

For me, there are no restless nights worrying about the Six Million or the Seven Million or the Forty Million, whatever the current “favorite” number of Holocaust victims happens to be.

The Holocaust is over. Enough.

Yet, here we are . . .

We now stand facing a future that could be quite ugly—a world in which, as we’ve said repeatedly, there may well be a real Holocaust—a global nuclear conflict touched off by Israel, particularly over the issue of Iran’s reputed drive to achieve nuclear weapons to compete with those of Zionist Israel. Israel demands supremacy in the Middle East and around the world and has been using my nation as its tool to achieve that end.

In that regard, in the midst of his campaign to promote wars of aggression against all nations that were real, perceived or potential enemies of Israel—and, by extension, the United States, as Israel’s chief defender on the global stage—President George W. Bush insinuated the phrase “axis of evil” into the international lexicon.

The choice of the term “axis” (as used by Bush) was dreamed up by Bush speech writer David Frum, a Canadian-born Jewish pro-Israel advocate of long standing and a key figure in the warmongering “neo-conservative” Zionist network that came to power in the Bush era of shame.

The adoption of this terminology by a skilled Zionist propagandist and then fed to the U.S. president for regurgitation was deliberate and contrived since it cleverly recalled the old image of the evil “Axis Powers” of World War II, comprising Germany, Japan and Italy.

After all, the Axis Powers long exemplified evil in the minds of most Americans whose news diets are supplemented with daily reminders of Axis infamy, including the ever-present “Holocaust.”

In fact, the effort to compare critics of U.S. favoritism for Israel—an ever-growing class of nations and people worldwide—to America’s World War II enemies is integral to the propaganda campaign to paint Israel’s foes as a modern incarnation of the old Axis powers. The Jewish-controlled media stokes up fears of the rise of what it calls “Islamofascism.”

The threat of “the Axis of Evil” is said to remain in force, and Americans are urged to put an end to this purported danger. We are warned of “new Hitlers,” such as the late Saddam Hussein, and, more recently, Iranian President Ahmadinejad, not to mention Hugo Chavez of Venezuela and Vladimir Putin of Russia, among others.

In the face of this, meeting in Tokyo in 2006, outspoken nationalists from two of the so-called “Axis Powers” of World War II—Japan and Germany—revived the concept of an “axis” and called it the “Axis of Survival.” They turned the tables on the Zionist warlords, appropriating the term “axis” and used it in a positive, forward-looking sense.



Veteran German patriot Manfred Roeder and his Japanese counterpart Ryu Ohta, chairman of the Society for the Critique of Contemporary Civilization—my dear friend who hosted me in Japan in 2004—hammered out the “Manifesto of the Axis of Survival” and signed it before witnesses who endorsed the spirit of the document.

A candid and forthright challenge to the internationalism of those Jewish schemers and their henchmen who advocate war and imperialism while hiding their evil motivation behind expressions of freedom and democracy, it is a rhetorical exposition of the growing nationalism—and opposition to the New World Order—all across the planet.

*American Free Press* was pleased to publish a rendition of the manifesto and in memory of Dr. Ohta, I am proud to republish here it again for a permanent record in the pages of this very personal volume.

The words of this carefully-drafted document reflect my own thinking about mankind’s plight today, words that people everywhere need to review with due diligence. It represents a singularly important expression of true nationalism and sums up what needs to be addressed if the world is to avert yet another Jewish war of survival. The manifesto reads:

#### MANIFESTO OF THE AXIS OF SURVIVAL

Oswald Spengler once wrote *The Decline of the West*.

If there ever was a Western civilization it was destroyed in two World Wars by the Western Powers—England and the United States of America—directed by Jewish forces in the background. There is no more a civilization of Western values.

World War II was not only directed against European values but it was also meant to subvert all basic values of East and West. Therefore it was also a way of destruction against Japan as fortress of basic Eastern values.

Representatives of Japan and Germany have joined in the same conviction: that if the world is meant to survive, a totally new path must be shown.

These are the facts:

- Britain, the United States and Israel are the forces against the rest of the world, determined to dominate and exploit all nations.

- In Nuremberg and Tokyo they have demonstrated by manipulated mock trials that they are not satisfied by mere military victory but are determined to declare any man or nation as evil and criminal who are standing in their way of world power.

- They have brutally killed and demonized the elected lead-

ers of Germany and Japan. They have killed millions after the war and hanged the heroes of vanquished nations.

- There can be no “New World Order” under their dominance, like the United Nations, NATO or any other international organizations in which they are giving the rules. This is not acceptable for other nations, because Britain, the United States and Israel are committing—up to this day—all the crimes they are accusing others of committing.

We solemnly declare:

- There should be no world order under the leadership of one. There is no common culture for all the nations;

- Profit can never be the basis of culture;

- Belief in technical progress as the essence of life will destroy all culture and human dignity. It turns humans into soulless machines;

- Every nation has its own roots and cultural and religious heritage, and it should maintain and preserve them. Every nation has a different tradition and spiritual roots; every nation should have her own system of government;

- Every nation needs an elite of leadership—but not necessarily political parties;

- Not so-called progress, but historical roots, basic values and hence heritage is needed for mankind.

Japan and Germany were comrades in arms, and suffered the same fate and destruction. We feel a common commitment to show a better way for the future:

- No domination by Britain, the United States or Israel;

- Join us to build a world of truly independent nations;

- Stop devastating nature for profit;

- Stop global financial multinational corporate power from taking over;

- We need cooperation [not] domination and exploitation.

Help us to prevent global suicide.

And strengthen our Axis for Survival, before it is too late.

*Signed in Tokyo, November 9, 2006*

RYU OHTA, Tokyo, Japan

MANFRED ROEDER, Schwarzenborn, Germany

Thus two representatives of two nations—Germany and Japan—that paid a mighty price (as did so many millions of other peoples in other nations) joined together to issue a clarion call that the people of the 21st Century must follow. It is as simple as that.

I can think of no better expression of such an important message, particularly as we proceed into this 21st Century that could—if trends are not redirected—see the destruction of mankind.

In that regard, it's probably appropriate to conclude by noting that on January 26, 2011, the distinguished Jewish newspaper, *Forward*, published a remarkable story which began with these words: "In the 20th century, Jews created bombs. Weapons of mass destruction."

Reviewing the life of Samuel Cohen, creator of the neutron bomb—said by Cohen to be a "moral bomb" because it only killed people and didn't destroy valuable infrastructure—*Forward* noted that an expert had averred that, in *Forward's* words, "the question of why Jews were so drawn to this work does not have a simple answer," but when all was said and done, Cohen himself "saw how the Jewish identity of his fellow scientists also influenced their work."

And while Cohen was an avowed atheist (like many Jews, if truth be told!), his daughter said that he was proud of being a Jew and, according to *Forward*, "even had a kind of 'arrogant attitude' about Jewish intelligence." Cohen once wrote: "I'm a lousy Jew, but beneath the surface I'm really Jewish. I can't help it."

So Cohen's simple words probably summarize a point that we have—with all understanding—noted repeatedly in this volume:

The Jews just can't help it.

They just can't help being Jews.

And they do have this "arrogant attitude" that shapes their world view—one of Jewish superiority.

That is *their* problem, but it is also *ours*: the world at large.

The dangerous mindset of these people who raised up The Jewish Hell Bomb is very much with us today.

If anything, the Jewish Presence on planet Earth is perhaps best represented in no uncertain terms by the reality of The Jewish Hell Bomb.

And the question remains: Must the world fight yet another Jewish War of Survival, one in which Jewish-inspired technology of mass destruction could result in there being *no survivors at all?*

## SOME FINAL THOUGHTS . . .

### We Must ALL Dare to Speak Out: Facing "The Caiaphas Complex" and Resolving the Problem of Anti-Semitism Is Most Assuredly the Key to Global Peace

One time, not long ago, I had occasion to be riding in a taxi in Washington, DC and in the course of that journey I became engaged in a conversation with the driver—a man of African origin—about the extraordinary Jewish Presence in American affairs (and consequently those of the world itself).

In the midst of that discussion, the driver himself brought up Israel's infamous—although not as infamous as it should be—attack on the *U.S.S. Liberty* and the resulting murder of 34 American servicemen and the maiming of 172 others.

And you can imagine how pleased I was that this African—unlike, sadly, most Americans—was aware of this incident. But what was so interesting was that this gentleman understood the far greater geopolitical ramifications of this crime and the manner in which it was treated (or not treated, as the case may be) by the so-called "American" government.

In any event, just as the driver was nearing my stop, he picked up another passenger, a young man in his 20s, whom I was immediately certain, by his way of speaking and by his appearance, was Jewish.

However, the driver and I continued our discussion and, at one point, I made several factual statements regarding my own knowledge surrounding the events of the *Liberty* affair.

At that juncture, the Jewish lad who had joined us jumped into the conversation and quite vehemently asserted, in almost hysterical tones: "Driver, pay no attention to what this man is saying. Nothing he is saying is true. None of this is true."

I said nothing. I did not need to, for the driver turned to the Jewish youth and said, "Oh no, everything this man has said is true. I know all about this matter myself. He is absolutely right."

The Jewish advocate for Jewish terrorism sank back in his seat, muttering darkly about something or another, but I was most satisfied that someone—in this case, the driver (who was risking a tip, to be sure)—had indeed dared to speak out in no uncertain terms, silencing the attempted bullying by his Jewish passenger.

But what is most telling about this story—if you haven't figured it out for yourself—is that this young man truly seemed to believe that if he continued to insist loudly and with passion that Israel's attack on the *Liberty* was an "accident"—and that there were no evil motives behind it—that this would effectively erase the truth, banish facts to the histori-



cal dustbin, and thereby excuse Israel and the Jewish people (as a group) from the responsibility for this outrageous act of war against its ally and the good men of the *Liberty*.

And this all comes back to the fact—as we pointed out earlier—that heralded Jewish barrister, Anthony Julius, has asserted that “all anti-Semitic accounts of Jews are fictional in the received sense of being false.” That anything that reflects badly upon Jews is just simply a lie. And that is what this young Jewish man was indeed saying.

Another incident along these lines is also instructive. Not long afterward, while I was again traveling by taxi in Washington, DC, I was engaged in a similar conversation with the driver—another African—and we happened to stop to pick up a young lady on Capitol Hill, probably a congressional staff member on her way home.

Our give-and-take continued in a lively fashion, touching upon various sordid aspects of the U.S.-Israel “special relationship,”—including, once again, the attack on the *Liberty*—but the young lady did not join us in the discussion. Instead, she energetically and with a flourish pulled out her cell phone and—in a deliberately quite vocal tone—called a friend and advised him as follows: “I’m in a cab right now. I’m almost home. But I am listening to the most horrible garbage being spewed.”

The operative word here is “spewed.” This is an over-used term, used in an fervently ubiquitous fashion, by the Jews (and I do mean “the Jews” in particular) to maliciously and graphically deprecate anything perhaps even slightly critical of the Jewish Agenda.

I don’t think the lady was Jewish. In fact, it doesn’t matter if she was. The point here is that she knew precisely what term to use to denounce the conversation that she was hearing.

The Jewish Presence in the American mindset—a direct consequence of the mind-altering clamor of the Jewish-controlled media—is such that this lady used the term almost as if by rote. She had clearly been (most likely unwittingly) indoctrinated, schooled—call it “brain-washed”—in Jewish linguistics: the legerdemain of the New World Order. But trained she was—and trained well.

And it’s worth pointing out that the term “spewed” is—once again—a turn-of-phrase referring to a bodily function. This bizarre usage, as we have seen, is all too prevalent and typical in the Jewish grammar vis-a-vis addressing their critics and perceived foes, ranging all the way back to the assertion by a famed Jewish psychiatrist that “anti-Semitism” can be traced to problems in toilet training by those accused of that crime.

Urination. Defecation . Vomit.

The young lady in that taxi would have us believe—as do the Jews—that anything critical of the Jews and their behavior—even the slaughter

of the Americans aboard the *Liberty*—is nothing more than “garbage (the facts of history notwithstanding) and that anyone who discusses such matters is delving into some form of human waste. How sick.

Can there really be any wonder, in the end, why there is such a thing as anti-Semitism and why it is as rampant (or so the Jews tell us) as it is? It is this kind of thinking on the part of the Jews—shaped by the filth and bile of the Talmud—that has stimulated anti-Semitism.

I cannot help but recall one more incident that reflects upon the Jewish insistence upon denying facts and refusing to debate those who dare to raise facts that rain on their parade.

This took place in the summer of 1998, when I was in Orange County, California to address a meeting of the board of trustees of Saddleback College where the Jews—through a loud and angry campaign of threatening phone calls and other means of bullying—forced cancellation of a forum at that school where I was scheduled to speak on the topic of my book *Final Judgment*.

The matter became so raucous that, at one point, the affair was featured in a front page story in *The Los Angeles Times* on August 21, 1997. But undaunted, I still traveled to Orange County to confront the Jews head on in the halls of academia, intending to speak publicly before the college trustees (rather than before the students as originally intended) and challenge the Jewish Thought Police as the criminals that they were.

It was here—as I noted in the opening pages of this book—that I was threatened by the Neanderthal, Irv Rubin, of the terrorist Jewish Defense League, which is secretly supported by “respectable” Jewish leaders such as the Anti-Defamation League, not to mention their foreign principals in Israel’s intelligence service, the Mossad.

There was much interest in the fact that I was going to appear there at the college, not in small part due to the fact that I had invited readers of *The Spotlight* newspaper to come in my support, and along with the police and the Jewish Defense League and crowds of gawkers—sympathetic to me and otherwise—there came the media.

As I waited outside, prior to the meeting of the trustees, an idealistic young reporter for a local Jewish community newspaper approached me and made energetic efforts to pin me down as a “Holocaust Denier” and as an “anti-Semite” and to challenge the basic thesis of my book.

However, as I spoke to yet another reporter on the scene, I overheard Bob Ourlan, a reporter for *The Los Angeles Times*, whisper to the young lady from the Jewish newspaper, saying in an urgent tone: “Don’t try to argue with this guy. He’s very articulate and knows what he’s talking about.” On a dime, the Jewish reporter quickly changed her approach, now addressing me with sweetness and light and sugar and honey.

I was flattered by Ourlian's (unintended) compliments, but I was struck by the fact that (as per usual) the official Jewish approach—refusing to debate critics of the Jewish Agenda—was once again in play.

They are cowards, to be sure, but they are cowards who use all manner of lies, bullying and double standards—and violence—to enforce their claim upon the course of mankind's future. And it is no surprise that what is called "anti-Semitism" has been found even in the minds of our greatest thinkers of all ages and tribes. Intellectuals, above all, reject the barbarian ape-man approach of the Jews to their critics.

In many respects, really, it can be said that the Jews are (and always have been) the foremost force warring against liberty of thought, against free inquiry, against the right to speak out and speak clearly about the issues that face mankind. They cannot operate in a climate of honesty and openness, so therefore they damn and seek to destroy their critics by all means possible. And more than a few have noted this.

One of the foremost liberal intellectuals of the 19th century was Goldwin Smith, an Englishman, who was professor of modern history at Oxford and of English and constitutional history at Cornell University. In 1906 he was described by one journal as "the leading and almost the only exponent of anti-Semitism in the English-speaking world."

Smith spoke of Jewish "tribal arrogance," rejected their claim of being "chosen," and took umbrage at the Jewish view of Gentiles as being "unclean." He had no problem with being called "anti-Semitic"—he said—if that term mean "fear of political, social and financial influence" on the part of the Jews. Smith explained what cemented Jewish power:

These Jews hang together. There is a tacit understanding amongst them. A real danger lurks beneath their efforts. I don't like to say too much on this subject. I don't like to appear to be ventilating a craze; but that it is a fact, I am convinced . . .

Note Smith's words: "A real danger lurks beneath their efforts." So it was in Smith's day. So it is today.

And no less than that great critic of totalitarianism, George Orwell, was once smeared as being "at heart strongly anti-Semitic." For his own part Orwell said that there should be "a full inquiry into the prevalence of anti-Semitism," and that "the fact that we should probably find that anti-Semitism of various kinds is alarmingly common, and that educated people are not the least immune from it, ought not to deter us."

Likewise, R. I. Moore, an influential modern historian of the medieval period, has argued in his book, *The Formation of a Persecuting Society: Power and Deviance in Western Europe* (published by Blackwell in

1987) that the expansion of the power and influence of the literate class was a key factor in the rise of anti-Semitism in the Middle Ages, laying to waste the perpetual Jewish claim that only un-educated, illiterate country bumpkins, trailer park trash, and the proverbial bigots, cranks and hoodlums are guilty of this most heinous of outrages against humanity.

Perhaps in light of the never-ending linguistic war against the world in the name of "fighting anti-Semitism" we should recall the widely-traveled and deeply-respected American businessman, diplomat and philanthropist Charles R. Crane (who lived from 1858 to 1939).

A valued friend of the Arab world and an unabashed admirer of its contributions to humanity (which the Jews seek today to deny) Crane was also a forthright anti-communist who dared—at a time when few would have done so—to openly praise Joseph Stalin for the Russian leader's efforts to purge Russia of Jewish influence. Crane was lambasted by the Jews as an "anti-Semite," but Crane said, with candor, that he considered that to be a "title of honor."

Those of us today who seek to restore some sense of honor to the world can perhaps take Crane's words to heart, for—as we have seen—virtually everyone of substance throughout the history of mankind has been tarred, in one way or another, as an "anti-Semite."

Napoleon said that "history is a set of lies agreed upon," and the official history of mankind—as the Jews would dictate it—is that the Jews have suffered—victims of madness, greed, hatred, jealousy, and from the problems of Gentiles in toilet training—and that they have been entirely innocent of misdeed. It is only the Jewish version of history that counts.

Recognizing as did Napoleon that all is not quite what we have been told by our respected "historians," George Bernard Shaw, the great Irish dramatist and social commentator—like Napoleon, another suspected "anti-Semite"—said that "No one has satisfactorily placed a boundary between myth and history."

And he was right.

Much of what we believe to be "history" insofar as the problem of anti-Semitism is concerned is actually—in all truth—myth. Some would go so far as to say—and not necessarily incorrectly—that much of history is rather a very expansive tissue of lies, carefully crafted falsehoods presented in cleverly-drawn rhetoric that today focuses all-too-often on "Hitler and the Nazis" and "The Holocaust" and . . . "anti-Semitism."

This problem we call anti-Semitism is not about to go away any time soon—and it's almost certainly going to get worse.

As I look back over the years and my efforts to resolve this conflict of the ages, I sometimes marvel at the very fact I was even bold enough in the first place to have dared to wade into this parasite-infested swamp.



Would I do it all over again?

Yes—believe it or not—I would.

The reason why I would do it all over again is that I came to the conclusion, long ago, that I was doing the right thing.

I confess there have been a few times that I have frankly asked myself if I was somehow wrong, that perhaps I was in error, criticizing Jewish people for their misuse of their vast influence on global affairs.

But sitting back, pondering the matter, I started weighing precisely what the Jews (as a group) were doing against my own simple efforts—writing and speaking—and I realized that, on the scales of reality, the scales of history, what I was doing was, in fact, a good thing: trying to provide balance, attempting to give the public the proverbial “other side of the story,” and to give them the opportunity to freely make choices about their world’s future.

I have never provoked wars, revolutions, inflations and depressions. I have not looted countries. I have not divided peoples and nations. Quite the contrary, I’ve been commenting upon and exposing those who have done these treacherous things.

And I have seen the rise of the Zionist police state here in America, a construct ostensibly aimed at “fighting terrorism,” but, in reality, yet another advance in the Jewish Agenda toward totalitarian control. And it is not only here in America. Mechanisms of Jewish tyranny are in place throughout the “civilized” West.

I recall my last visit to Canada, under the sponsorship of my friend Paul Fromm, director of the Canadian Association for Free Expression, and how, when entering Canada—that beautiful country my family and I visited regularly during my childhood—I was steered off to a special inquiry by a customs officer.

There on the computer screen—as she quizzed me about my reasons for visiting Canada—I could see a very detailed dossier on my personal history and political associations. And if my record is on even Canadian “homeland security” files, you can rest assured that it is on similar files internationally. And that is frightening.

It is also frightening—and that’s putting it mildly—to learn that the second biggest bank in Israel, Bank Leumi—owned in part by the government of Israel itself—held a controlling interest in one of the big “American corporations that reap vast profits by operating private prisons in the United States where thousands of Americans work at slave-labor wages while serving out their penal terms. This came even while Israel was outlawing private prisons on its own soil.”

I only discovered this little-known fact—which should be a national scandal—because it was mentioned in passing in an article in the Jewish-

published New York-based Heeb magazine. However, after I subsequently then turned (for further data) to the Internet where, it is said, “you can find everything,” I found that this explosive information was otherwise carefully ignored or suppressed.

Although I’m quite skilled—if truth be told—in Internet research, and engaged in at least six hours over several days of seeking some confirmation of this same data, I could not find it, even on liberal websites devoted to exposing the private prison industry in no uncertain terms.

And when I sent emails to multiple individuals who had written extensively on the subject of private prisons in America, asking for any information they had in regard to the matter, I received only one response—and a tepid one at that—never directly addressing the subject at hand. Obviously, the “Israeli connection” was just “too hot to handle” and the bold activists who readily challenge the U.S. government and its law enforcement system over the issue of private prisons had nothing—repeat: NOTHING—to say about the fact of Israeli profiteering at the expense of America’s prison population.

I can assure you with no doubt whatsoever that if it were learned that any foreign nation—with the exception of Israel—held a major interest in one of the major American private prison enterprises, that it would be the subject of discussion on “Sixty Minutes,” the focus of at least one independent documentary, bandied about in angry editorials, and generally the subject of great concern.

In addition, although liberal activists over the years took much delight in savaging former conservative Republican Vice President Dan Quayle, none of the many opponents of the private prison industries in America jumped on the fact that Quayle, in fact, was (as we noted earlier) chairman of the board of the Cerberus Global Investments, the New York-based holding company which, in 2008, purchased the Israeli government’s interest in Bank Leumi, the Israeli bank that held the controlling interest in the “American” company operating private prisons in America. Evidently that is one of Quayle’s ventures that is just fine and dandy—or, at the least, not to be criticized or even mentioned!

However, because dear little Israel is once again at the center of activity that is questionable (at least in the minds of many good people) the truth remains ignored or suppressed.

And the fact that Israelis were now essentially in charge of maintaining a substantial control over America’s penal system—and of a growing number of penal systems throughout the world where Israeli-owned companies are aggressively engaged in setting up private prison systems—is another reason why I believe the deconstruction of the global Jewish would-be-New World Order is a priority of the first order.

And is it wrong of me to be concerned about the fact that—in the midst of the now-infamous Jack Abramoff corruption scandal on Capitol Hill—it was learned that one of the Republican congressmen caught up in the affair, Bob Ney of Ohio, had awarded a telecommunications contract to an Israeli company, giving it control over all cell phone communications emanating from the U.S. Capitol and its environs?

And is it wrong of me to be concerned about the fact that Magal, an Israeli company (also owned in part by the government of Israel) is in charge of “security” for the most sensitive nuclear power and weapons storage facilities on American soil? (This is another of those unpleasant, little-known facts that I documented in my book, *The Golem*.)

What has happened to American security and sovereignty? Is the Jewish state now officially charged with these responsibilities?

If opposing this kind of Orwellian Big Brother Soviet-style surveillance (and control) is perceived to be “anti-Semitic”—and that is how some view my concerns—*then let me say in no uncertain terms that I am anti-Semitic*.

Reviewing the big names—prestigious folks—throughout history who have shared my concerns, I see that I’ve been in some mightily impressive company. They, too, have been called “anti-Semites.”

Over the years I have been warned by some otherwise supportive people—friends, acquaintances, teachers, etc.—that it would not serve me well to tangle with the Jews. “They’re very powerful. They’ll try to destroy you,” said more than a few of those counselors, perhaps not realizing that, in a most profound sense, they were actually confirming that all of my concerns and criticisms of the Jews were on the mark. The very fact that they were warning me about the Jews—as a group—was an implicit admission that I was, in fact, correct all along!

I recall one of my favorite teachers. Let’s call her “Ginny.” Extravagantly good-looking, witty, well-read, quite worldly, she was a classic model of the outspoken “I am Woman, Hear Me Roar” of the 70s style. Unabashedly liberal and an unswerving advocate of free thought, a genuine intellectual of the best sort, Ginny definitely broke the mold of the rural community in which we had both been raised. And she encouraged me (with great relish, I should say) in my writing and rhetorical bombast. In some respects, she was very much a mentor to me, both intellectually and professionally.

However, when I finally went all the way, so to speak—exercising freedom of thought in a—no, “the”—most controversial arena, speaking out about the dangers of Jewish power, daring to challenge the official modes of “right and wrong” regarding history and current affairs vis-a-vis the matter of Jewish and Zionist intrigues—she was absolutely resolute

in her opposition. Her liberalism, her advocacy of free thought, her long-cherished tradition of cheering on those who took on “the Establishment” went right out the door, down the drain, out with the garbage, into the dustbin. Ginny encouraged me to think and to speak out and I did so, even if it wasn’t in quite the direction she hoped.

When it came to the issue of the Jewish Agenda, Ginny was no longer the vibrant, roaring “Liberal Lioness.” And I (perhaps) understand why. In the early 1980s—when I first entered in a big way into public debate over such topics—it was still quite fashionable in liberal circles to worship at the altar of Israel, that “scrapping little democracy whose people survived the Nazi Beast and rose from the ashes of the Holocaust.”

And yet, despite her distinctly “anti-liberal” stance vis-a-vis freedom of expression regarding the Jewish Agenda, Ginny fervently identified support for Israel with “the liberal agenda” and perceived opposition to the Jewish state to exemplify “the conservative agenda.” (In those days, many readers will recall, liberals went “whole hog” in trumpeting Israel. Most “conservatives,” in contrast, simply said nothing.)

Like many of her generation, Ginny was caught up in the old-fashioned “left-right” paradigm (phony from the start) that we now see so clearly inhibited intellectual freedom throughout the 20th Century.

However—and this is most interesting—the rise of the great “conservative” heyday under George W. Bush and the consequent Jewish wars of conquest in the Middle East (carried out under the banner of the Stars & Stripes) put many American liberals in quite a quandary. Those fervent critics of U.S. involvement in Vietnam were suddenly faced with some difficult decisions:

- Should they support Zionist imperialism (wrapped in the American flag) or should they be true to their past stated opposition to U.S. adventurism and military meddling abroad?

- Were they going to stand beside that icon of “conservatism,” George W. Bush—and his Jewish allies and the state of Israel—or were they going to rally on behalf of the Christians and Muslims of the Middle East, folks from the “Third World” who (in other countries, anyway) had always been of great concern to American liberals?

- Were these self-styled “free thinkers” going to align themselves with the likes of such narrow-minded Zionist fanatics as Jerry Falwell and Pat Robertson and Tim LaHaye (to name but a few of Jewry’s chief advocates among the so-called Christian Right) or were they going to stand with so many millions of people worldwide—people of all faiths, with the notable exception of Judaism—who rejected the American Crusade, the latest of all-too-many Jewish Wars of Survival conducted at the expense of American blood and treasure?



There's no question about it: The rise of Trotskyite Jewish Communism in America, under the guise of "neo-conservatism"—truly a catchphrase that can just as easily be called "Global Zionism" (which is precisely what it is)—set forth a whole new framework of political divisions on American soil. And probably for the better, for the simple fact is that this new paradigm forever shattered the old ways of thinking and laid waste to the "left-right" myths of the past.

As such, I cannot help but wonder how Ginny has adjusted to the new realities of the world stage. In many of what she would have considered her own "liberal" circles, it is no longer fashionable to support Israel any more than it was ever fashionable to support the Christian Zionist fanatics in America who place Israel first. And we find rising numbers of intellectuals—in the United States and around the planet—who are openly scornful of the Jewish Agenda. Zionism is now acknowledged to be the racist and supremacist ideology that it has always been.

And yet, at the same time—as we noted earlier—real Americanism and patriotism has been submerged into the Jewish swamp and the term "Americanism" is now being equated—both by the Jews (and, unfortunately, by some others who actually stand in opposition to the Jews)—as being a term that represents the Jewish Agenda, when, in reality, nothing could be further from the truth. Real Americanism opposes the New World Order and the dream of the Jewish Utopia that is the foundation for that scheme of global conquest.

For my own part, not long after the 9-11 tragedy, I came to the stark realization that the Jews were now using "Americanism" as a central rhetorical foundation of their chosen means of pursuing their global aims, most especially in the realm of waging the phony "war on terrorism" designed to establish Jewish hegemony in the Middle East.

Flag-waving and unabashed patriotism became quite in style after 9-11 and those of us who had always considered ourselves patriots (in the real sense) could only but laugh at those who were now wrapping themselves in the flag. For we real patriots knew that it was the Jewish media, in an effort to advance the Zionist cause, that had now brought flag-waving patriotism back into fashion.

Although I had seen it happening before my eyes—the daily "patriotism" in the Jewish-controlled mass media—it wasn't until late January of 2002 where the full impact of things hit home. I was sitting in the Baltimore airport, preparing for an international journey that would ultimately take me to Moscow. I remember being chilled at the sight of uniformed soldiers, carrying military assault rifles, patrolling the airport, presumably watching out for "them Mooozlims." It was unsettling. It was something that one might expect to see in a Hollywood film about a

treacherous Third World tinpot dictatorship. But this was Baltimore, the city of the Star Spangled Banner, right there in my America.

Shaking my head in disgust, I found myself a spot far away from the crowds which were slowly making their way through the intensified "security." Settling in, I watched as a yarmulke-wearing Orthodox Jew—a rabbi perhaps—took a seat about twenty feet away from me. In no short order, he pulled out a Hebrew-language Jewish prayer book and began pondering the ways of the world, no doubt reflecting on the animals (such as myself) surrounding him.

And it was then I noticed something on his lapel. I wondered if it were a star of David or some other Jewish symbol. Quite honestly curious, I stood up and moved a little closer, trying to not be too obvious. And I soon discovered what the symbol was: the American flag.

"A-ha!" I said to myself. "Now even the Jews will wear the American flag." In the past they were first and foremost among those to mock American patriotism as a symbol of the "old America" of days gone by.

I once had a "liberal" teacher call me—scoffingly—a "flag waving superpatriot." He was one of those liberals who loved "little Israel." Yet, today, I'm sure, he's out there waving the flag and wearing it on his lapel, just like the little Orthodox Jew in the Baltimore airport.

Now—in the "new" Jewish world of today—American patriotism and the flag are being used as mechanisms of control, means of propaganda, methods of political enforcement.

How extraordinarily audacious!

What chutzpah!

And God damn them for it.

Symbolism has always been part and parcel of the Jewish trickery and Talmudic legerdemain utilized to manipulate "The Other" and to send forth subtle messages meant to communicate hidden agendas and unspoken symbols—sorcery in the classic sense!

And this—as I've said, time and again, from the beginning of this massive missive—reflects the underlying nature of the battle that we are fighting in this 21st Century.

We hear over and over of "Adolf Hitler and the Nazis" and of "The Holocaust" and now of "Islamofascism" and "the Muslims" and Sharia Law" (which is equated to a modern manifestation of Hitlerism).

Who is it who insists we must relive "The Holocaust"?

Who is it who tells us we must beware of the Muslims and the "Islamofascists"?

Who is it?

It is not the Mennonites who control the mass media, nor is it the manifestly successful Korean-American community.

It is not the Presbyterians or the Buddhists who continually rant and rave about Adolf Hitler and the Muslims.

Nor do we hear any raging and never-ending call for war against Iran (or assorted other Muslim countries) coming from the Italian-American or Polish-American communities.

The propaganda linguistics of the New World Order are founded in the rhetoric that we have been talking about.

And while the Jewish community is quick to rush forward to condemn what it perceives to "improper" use of Nazi imagery, the bottom line truth is that it is the Jewish community that encourages it and uses it most often and most skillfully.

Writing in *The Washington Post* on January 23, 2011, Pulitzer Prize-winning conservative columnist Kathleen Parker, a tried-and-true Gentile voice for Jewish interests, remarked: "For my two cents, anyone who invokes Hitler or Nazis should be disqualified from public debate for muddled thinking and lack of originality."

Yet, despite these words, this poor foolish woman obviously never realized that it has always been her Jewish sponsors who have been first and foremost in invoking Hitler and the Nazis. If it didn't cross her mind, it should have. And if it did, her very words show what a damned hypocrite she is (putting it lightly) and precisely how literary skills for the Jews are willing to ignore all reality in advancing the Jewish agenda.

Again, it's all part of the damnable double-standard we find when it comes to the problem of anti-Semitism and the problems that anti-Semitism have caused for the world at large.

In our world today—and most especially in America—we are now confronted with what I have come to describe as "The Caiaphas Complex," recalling, of course, Caiaphas, the infamous high priest of the Pharisees who was responsible for the arrest and brutal execution of Jesus Christ. This Caiaphas Complex is—in short—the reality of Jewish power and its nature.

The word "complex" has multiple meanings and, as you'll see, the concept of The Caiaphas Complex is a remarkably accurate description of the state of affairs that faces non-Jews today as they grapple with the problem of anti-Semitism and all of its arising consequences.

In the first place, a complex is a whole composed of interconnected or interwoven parts. In America we see a very real complex that provides the foundation of Jewish power, ranging from the Jewish control of the American economy through the corrupt plutocratic Federal Reserve money system and the mass print and broadcast media that is dominated by an ever-smaller number of Jewish families and financial groups to the Jewish domination of diverse arenas ranging from academia and art

and "culture" to law and medicine, not to mention real estate, the garment and fashion industries and on to advertising which, in many respects, links all of this together.

If ever there was a complex of undoubted intricacy (and power) it is the Jewish complex—The Caiaphas Complex—and it has indeed come to be the preeminent force in directing what has traditionally been called the "military-industrial complex" that is now often (and quite correctly) referred to as the "military-industrial-media complex."

But the concept of a "complex" also includes the classic use of the term in the realm of psychology: a complex is a group of related, often repressed, ideas and impulses that compel characteristic or habitual patterns of thought, feelings, and behavior.

In the most specific sense, in the Jewish mindset, we do have a deeply-rooted historical pattern of thought and behavior toward non-Jews guided by the Talmud and by the most vile aspects of the Old Testament.

It is no coincidence that the Jews regard Jesus Christ as their greatest of all foes and this, too, points toward a central nexus in the problem of anti-Semitism: that as a consequence of the dirty deeds of Caiaphas, the Jews while—on the one hand, destroying Christ as man—set the stage for their age-old hatred of—and war against—Christ and Christianity that rages here on Earth today.

The Jews, in that respect, know that the Crime of the Ages as orchestrated by Caiaphas—the crucifixion of Jesus—will haunt them forever. And so, this aspect of the Caiaphas Complex genuinely deserves the commemoration of that infamous Pharisee by his name.

To continue: A complex, in more popular usage, refers to an exaggerated or obsessive concern or fear. And in the Jewish mind, there has always been an obsessive fear (and resulting hatred) of "The Other."

On the other hand, for their own purposes (and perhaps even instinctively) the Jews (as we have seen) have traditionally exaggerated the existence and reality of "anti-Semitism" and its consequences, even to the point of time and again ascribing to the Goyim responsibility for attitudes and actions against Jews that, more often than not, have been first traceable in history to the Jews themselves.

That is, the Jews blame others for crimes that they themselves—as a group—have been responsible for.

In medicine—in the matter of actual physical well being—a complex is the combination of factors, symptoms, or signs of a disease or disorder that forms a syndrome (that is, a set of symptoms occurring together; the sum of signs of any morbid state). In our world today we do have, in all reality, a very real complex in this definition of the word, arising



from the Jewish impact upon society: war and racial strife, social and cultural instability—a cerebral mass sense of discomfort and depression that tortures humanity as a consequence.

Lastly, a complex can also be defined as a group of culture traits relating to a single activity or to a culture unit—that is, a tribe.

We do indeed find Jewish cultural traits that have led them into a variety of particular realms of activity.

And let's be frank about it, usury is perhaps foremost among those identified with the Jews. Some might even suggest "entertainment"—using the term loosely, describing what passes for modern "culture" in the realm of the Jewish-controlled media—being another such activity that has a distinctly Jewish nature.

And certainly, what is Jewish culture (even as defined by the Jews) is one that is distinct, one that is tribal, one that sets the Jewish people apart from all others, as they are the first to proclaim.

As such, this monstrous complex that stands in place today can be no better named: The most notorious villain in human history—rivaled perhaps only by Judas Iscariot—thus personifies the reality of Jewish power and its impact upon mankind.

This is said with very real sadness and regret, recognizing fully that, as the popular refrain goes, "not all Jews are bad" (and they aren't) but still affirming in no uncertain terms that the actions and attitudes of the organized Jewish community (as it is now constituted) present a serious challenge to the future survival of life on our planet. If anything is unfortunately clear, it is that.

As a result of the power—ever-growing power—of The Caiaphas Complex, the Jews are ever-present in our midst—in the forefront of our minds—and that is precisely because the Jews want that to be the case.

It is the Jewish-controlled mass media that keeps Jewish concerns, Jewish issues, Jewish matters before us, whether it has to do with the state of Israel or any other matter—especially, of course, "The Holocaust"—of concern to the Jews. And yet when anyone dares raise a concern about the media-enforced Judeo-centric focus of modern society, he is loudly shouted down as an "anti-Semite."

We hear repeatedly in the mass media that "the Nazis" referred to Jews as "*untersmenschen*"—that is, "subhumans"—but how many non-Jews in the world today know that the Jews (and yes, the Jews as a group, and many, many Jews individually) refer to non-Jews as "Goyim"—that demeaning term that means "cattle" or "beast"?

And in case some sensitive readers can't figure out the point, it is this: the Jews do not even consider non-Jews to be even "subhuman." No, non-Jews are the equivalent of cattle—that is, non-human.

In this realm, by the way, the ancient Greeks and Romans thought of their slaves as livestock: in fact, the Greek term for "slave"—*andrapodon* (meaning "man-footed creature")—was founded on the common Greek term for cattle, *tetrapodon*, meaning "four-footed creature."

So the historic Jewish term referring to non-Jews can quite correctly be equated to the Greek term for slave. And this is no coincidence since, as we know all too well, the ultimate Jewish Utopia—the New World Order—will be a Global Plantation in which the Goyim are intended to be the slaves of the Jews.

It is thus worth noting, in this context, that David Livingstone Smith, in his 2011 book, *Less Than Human: Why We Demean, Enslave, And Exterminate Others* (published by St. Martin's), asserts that "When a group of people is dehumanized, they become mere creatures to be managed, exploited, or disposed of, as the occasion demands."

And so, then, can there be any doubt that the Jews—by anointing, that is, dehumanizing, non-Jews as non-humans—are simply doing no more than setting the linguistic foundation for the Jewish Utopia they expect to set in place in the future?

Again, it's all a matter of linguistics, whether it be conjuring up the image of Hitler and the Nazis and the Holocaust or by dehumanizing non-Jews. It's all part of the continuing—and never-ending—Jewish battering of mankind with the club of "anti-Semitism," the linguistic weapon that underlies the drive for a New World Order.

So today—in this, the 21st Century—the world finds itself a mere toy in the hands of the most powerful single group of people on the face of the planet, one which not only maintains significant influence in the United States and Britain and to a certain substantial degree in other nations of the West, but which also has a base of operations in the Middle East—the state of Israel—through which it manipulates the affairs of others (and not just in that region).

And what with the constant chaos and state of war that prevails in the Middle East—precisely as a consequence of the illegal (and certainly unethical) establishment of Israel in 1948—the ever-present possibility of nuclear war looms upon us.

There is, we find, a very real form of insanity raging in Israel (and among Jews worldwide). They proclaim that there is a rise in global anti-Semitism and that, ultimately, there could be a "second Holocaust." And for that reason, it is all too clear, the Jewish people are gearing up for the final countdown.

Here on American soil, they are tightening the screws of the police state and working to put an end to our liberties in the name of "fighting hate" and maintaining "homeland security."

And they are pushing to escalate continued exploitation of American blood and treasure in further Jewish wars of survival. And in Israel—mad, mad Israel—the Jews are literally relishing the opportunity of putting their atomic arsenal to use. They are determined—one way or another—to see the Jewish Hell Bomb once again unleashed upon the world.

It is no coincidence that American Jewish writer Ron Rosenbaum's 2011 book, *How the End Begins: The Road to a Nuclear World War III* (published by Simon & Schuster) makes it ultimately clear that a third world war (one stemming from the conflict over—and involving the likely use of—nuclear weapons) could almost certainly be instigated by Israel; quite conceivably a "preemptive" strike by Israel (using either nuclear or conventional weapons) against some other nation (probably Iran) in order to prevent that nation from acquiring nuclear arms.

This could then set off a resulting chain-reaction in the Middle East that could instigate the further use of nuclear weapons in the ensuing crisis that would erupt, potentially involving other nations including the United States, Russia, Pakistan, India—the list goes on and on.

In fact, Rosenbaum notes that when Israel launched a military strike on a presumed Syrian nuclear installation in 2007, the London-based *Spectator* published a little-noticed article on October 6 of that year quoting a senior British official who said that "If people had known how close we came to World War II that day there'd have been mass panic . . . [and we] really would have been dealing with the bloody Book of Revelation and Armageddon."

Yes, we *already* almost came to World War III—courtesy of Israel. Rosenbaum writes:

. . . The fact that the hand of man finds itself recurrently, obsessively scripting fiery, self-immolating cataclysmic conclusions to the human saga may well be, at the very least, self-fulfilling prophecy. It may also say that deep down, we really are a species obsessed with its own self-destruction—one that knows it deserves to be cleansed from the world, by fire this time.

And what Rosenbaum writes is particularly chilling since Israel's nuclear policy—from the beginning—has been based on the Samson Option (immortalized by Jewish-American Pulitzer Prize-winning critic of Israel, Seymour Hersh, in his book by that title): the concept that Israel would indeed commit nuclear suicide (and bring the rest of the world down with it) if Israel's leaders believed that Israel was about to be conquered by one of its enemies. And this theme of martyrdom and suicide, goes back to the legend of Masada, as discussed in Chapter Twenty-Six.

That Israel would not hesitate to use nuclear weapons for its own survival—or in pursuit of what it perceives to be its survival—is not mere speculation, as we have seen.

Nor is it not significant that in 2009 Israeli President Shimon Peres asserted that "History teaches us that overreaction is preferable to under-reaction." Israel is obsessed with "The Holocaust" and deeply-rooted in the fear of a "second Holocaust," to the point that, as Rosenbaum points out, such fears are a "powerful *strategic* factor" [his emphasis] and "one that may play an incalculable part in defining how the end will begin."

The idea of a "second Holocaust," writes Rosenbaum, "is a phrase that has become a potential motive, if not a trigger for, the outbreak of World War III in the Middle East." According to Rosenbaum, "Israelis tell me that the use of the phrase 'second Holocaust' has become normalized there."

Rosenbaum even suggests that Israelis perceive that the international conference on the Holocaust, held in Tehran in 2006 under the sponsorship of the Iranian government (and which I attended, as described in Chapter Twenty-Three) was an incitement to genocide, a deliberate call, in effect, for a "second Holocaust." He said:

It was an important event because it demonstrated how Holocaust denial—once the province of a few crackpots—has morphed into an instrument, a central strategic rationale, for those who want to perpetrate one "for real."

Rosenbaum cites his interview of Moshe Halbertal, a professor of ethics and the international law of war at both New York University Law School and the Hebrew University in Jerusalem, describing Halbertal as "a much admired Talmudic scholar" and "revered ethicist" who is "one of the most widely respected thinkers on the moral and ethical dilemmas of modern warfare."

According to Rosenbaum, Halbertal says that, in some cases, a preemptive nuclear strike can be "moral" although, in Rosenbaum's assessment of Halbertal's views, "retaliation after being struck by nuclear weapons cannot be."

Yet, Rosenbaum points out, although Halbertal believes that Israel could have the right to launch a preemptive strike against Iran, for example, and although, in the alternative, Halbertal doesn't "see much point" in Israel launching a retaliatory attack in the event that it should happen to be the victim of a nuclear first-strike launched by another country, Halbertal seems to be saying, according to Rosenbaum, "it's going to happen whether I like it or not." Rosenbaum concludes: "It's almost a fatalistic admission that it will."



Reviewing the state of affairs in Israel and its mindset, Rosenbaum summarizes the situation as it stands:

All this will make it more like that—sooner or later—Israel will unleash nuclear weapons, risk inaugurating World War III—to prevent what they perceive as an impending nuclear strike. Israelis will not wait for the world to step in. They may not even wait to be sure their intelligence on the strike they wish to preempt is rock-solid certain. They can't afford to take that chance. It is not something I advocate; it is something I foresee.

Rosenbaum calls himself a "secular, liberal, nonobservant, non-Zionist American-born Jew with no immediate family members murdered in the Holocaust," and (thank God) he rightly fears the possibility of nuclear war. He closes his remarkable (and disturbing) book with this plea:

All I can say is—if this were my letter of last resort: If you're in a position to launch, whoever you are, now or in the future, if you're in a position to send the targeting codes, if it's up to you, whoever you are, my plea is "Nothing justifies following orders for genocide. Don't send those codes, don't twist those keys."

All I can say is: I wish more Jews thought like Rosenbaum.  
But I know that they do not.

And I will add this: The Jews Must Be Stopped. The Jews must be stopped before their inherent madness (their Caiaphas Complex)—the consequence of thousands of years of anger and hatred toward the Goyim—overwhelms them and drives them toward the beginning of the end: their suicidal desire (and that's what it is) to launch a nuclear holocaust upon the rest of the peoples of the globe.

It is clearly something that they cannot resist.

And if they finally conclude that their drive for the New World Order is about to be derailed, they clearly will not hesitate to act.

Although the state of Israel—artificial that it is—is certain (as we noted earlier) to ultimately wither away or otherwise collapse within, that, too, presents us a danger, for at that juncture the Israelis will be ever more inclined to exercise their nuclear madness with a vengeance. And that is why action is needed now—rather than later—more than ever.

Unless there is a Second American Revolution in America that thrashes Jewish power by—most directly—breaking up the Jewish-controlled Federal Reserve System and the Jewish-controlled Media Monopoly and thereby returns the republic to the hands of the people, or, at the very least, to the hands of a responsible governing elite of some type, we can-

not hope that the United States (certainly not as we know it today) will play a part in bringing the Jewish plutocrats and warmongers to heel.

And should there be move toward revolution against Jewish power in America, we can be assured that the Jews of Israel will, in turn, utilize their Jewish Hell Bomb as a countermeasure.

And considering the fact, as I noted earlier, that Israel has literally been in control of most—and now if not all—American nuclear facilities on U.S. soil (in the guise of security), the Jewish counter-measures could be devastating indeed.

We can only imagine nuclear meltdown—as a consequence of Jewish sabotage—all over the United States.

Our spacious skies will be darkened by radioactive clouds.

Our amber waves of grain will be scorched to the earth.

Our purple mountain majesties will loom over mass devastation—from sea to shining sea.

Our alabaster cities will no longer gleam.

And that will be the end of America and the beginning of the end of the world.

America! America! God shed his grace on thee.

Give the American people the knowledge and the courage to do what is right and what is necessary.

We recall the simple words of that Hellish Bolshevik Jew Lenin:

"What is to be done?"

At this juncture, we can only pray that a consortium of international forces—perhaps led by Russia?—will vanquish Israel and thereby end the continuing threat of the Jewish Hell Bomb.

There is, of course, even a danger to the world inherent in such a measure—what with the likelihood of Jewish nuclear retaliation—but it may well be worth the risk in the long term.

And, of course, if independent nations banded together to put a stop to the Zionist citadel in the Middle East, at least, there is the tragic likelihood that the United States—under Jewish direction—would intervene militarily and almost certainly through nuclear means.

So the reality is that our choices are stark.

But choices must be made.

This is what I believe.

And this is why I have put these thoughts together in these pages.

It has been quite a journey for me, for it has brought back so many memories (many fond, many not) and it has also been educational for me (and I hope for the readers) as well.

In my own sometimes prolix way, I've sought to try to apply some common sense to a difficult topic that many people would sooner pre-

fer to ignore altogether or, in the alternative—as the likes of Alex Jones and Glenn Beck would have it—focus on the non-existent threat of Nazism in America, the idea that “the Nazis” laid the groundwork for—or are otherwise now perpetuating—the problems that plague us today.

Their rhetoric is but a modern version of the work of the World War II-era British “black propagandist”—Sefton Delmer—who told his henchmen: “We must never lie by accident, or through slovenliness, only deliberately. We are up to all the dirty tricks we can devise. No holes are barred. The dirtier the better. Lies treachery, everything.”

Jones and Beck and others of this ilk tell lie after lie about “Hitler and the Nazis” and shriek about “The Holocaust” as part of their unending campaign to distort the reality of what is happening in our world today. Every time they conjure up these images they gratuitously lend their support to ushering in the New World Order which relies so foundationally on this false rhetoric and upon historical lies. And while the likes of Jones and Beck would have us believe they offer an *alternative* to the “mainstream media” they are, in fact, *underscoring* its message.

Unfortunately, most people (especially Americans) are unable to see clearly through this proverbial “wilderness of mirrors”—blinded by the propaganda and the mythology, the linguistic legerdemain—and they fall into the carefully laid trap that pushes so many good people (unwittingly) into becoming agents of the New World Order themselves.

For my own part, I’m just a small town working class boy from the mountains of Pennsylvania, a kid who saw what was right and what was wrong. And spoke out! I dared to defy “conventional wisdom” and said “no” to the most powerful people in the world. In *The Quiet American*, Graham Greene wrote: “Sooner or later one has to take sides if one is to remain human.” Well, I *have* taken sides.

The wave of the future—as I see it—will be a revolution, a worldwide convulsion, against Jewish power. It is not only likely to happen. It will happen. And the Jews have only themselves to blame. People everywhere will begin to disengage themselves from the linguistic legerdemain of the New World Order and reassert their own nationhood. And it is my prayer that many Jewish folks will come to their senses and stand with others in the battle on the side of right.

Concerted global action shall force the Jewish elite to cease and desist in their imperial plan to impose their will—their presumed “destiny”—upon the world. And there will be the resolution of the theft and desecration of the Holy Land. Palestine will be restored to its people.

The time is coming soon and that wave of the future will crash down with a mighty roar and there will be resulting a final judgment of the Problem of Anti-Semitism.

The great Roman, Titus, sacked Jerusalem in 70 A.D. and brought a new era upon the world. However, as time progressed, his great accomplishment was ultimately undone and we find what passes for “civilization” existing as it does today. And when a New Titus arrives upon the scene—perhaps not as one man, but, rather, as many peoples united—the center of Jewish Power will once again be dealt a mortal blow.

Thomas Jefferson wrote that Jesus—as a “reformer of the superstitions of a nation,” a position, Jefferson said, which was “ever dangerous”—had to walk on what Jefferson referred to as “the perilous confines of reason and religion.”

A single misstep, he said, would place Jesus “within the grip of the priests of the superstition, 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.”

The world of today must once and for all put an end to the influence of that which Jefferson described so well. And what truly is The Caiaphas Complex.

Americans need to forever dislodge from their positions of control those unholy Pharisees of that “depraved religion” who abused and manipulated the good people of the United States in order to advance their own twisted vision of Utopia.

In the end, we will abandon the old-fashioned party labels and phony “right-left” ideologies and work for social justice and humanitarian principles for all peoples of the earth who wish to share in the new world that is dawning in this, the 21st Century.

The obstructionists and enemies of nationalism and liberty will be broken on the unimpeded wheel of human history.

International nationalism—cooperation between all nations adhering to their own principles of sovereignty and non-interference in the affairs of others—will rule the day.

The serpent strangling mankind will be vanquished.

The shackles of Jewish tyranny will be broken: Jewish Communism and Jewish Capitalism will be consigned to the trashbin of history.

No more plutocracy and usury.

No more poverty and misery.

No more imperialism.

No more exploitation.

No more war.

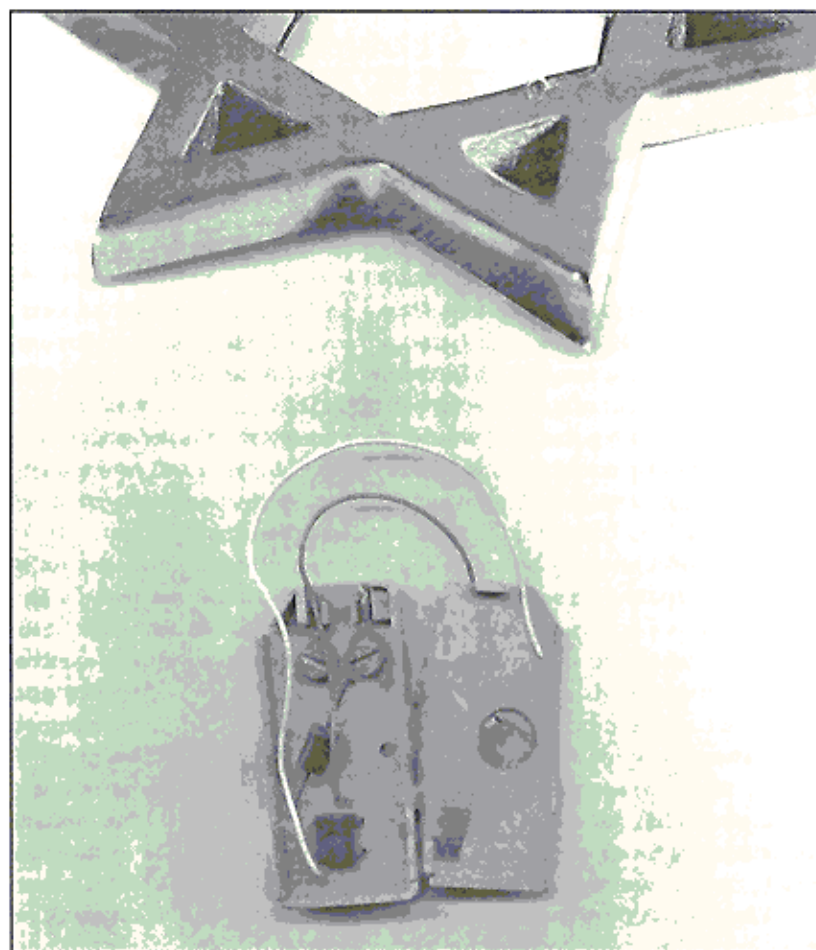
No New World Order—no Jewish Utopia.

The Old Order—the Original Order—will be restored.

Resolving the Problem of Anti-Semitism is the Key to Global Peace.

—MICHAEL COLLINS PIPER





In the summer of 1994 my friend and colleague at *The Spotlight* newspaper, famed international correspondent Andrew St. George, discovered—quite by accident—a wiretap on his telephone at his apartment half-a-block from *The Spotlight* office and just a few doors away from my own home. I promptly rushed to my apartment and discovered likewise that “someone” had also tapped my phone, utilizing the same type of device—a multidirectional monitor—tucked inside an old-fashioned telephone polarity guard (as shown above). According to Andrew’s friend (and longtime *Spotlight* source), Richard Clement—who was in charge of security for all federal buildings in Washington, DC at the time—the wiretaps were of a primitive type, powered by attachment to the telephone line, and had the capacity to monitor activity even within the room up to about fifty feet. Clement said that usually those who were engaging in such covert surveillance would place these taps as a “dummy” that was intended to distract the person who discovered it. In fact, the real surveillance was being conducted through other more sophisticated means. “My” wiretap is shown above. As I have always said, “The Vatican didn’t put it there.”

## APPENDIX

### Yes, Everybody—So it Seems—is “Anti-Semitic”

This remarkable list of the diverse array of institutions and individuals who have been subjected to the charge of being “anti-Semitic” in one way or another demonstrates precisely how rife this accusation has been in our world, past and present. As you’ll see, many of those accused of “anti-Semitism” are actually Jewish themselves. Several additions have been made to this list, which was originally posted on the Internet by a thoughtful critic of Zionism whose identity remains unknown, but who obviously did some diligent research into the matter, recognizing how often-quite-laughable the accusation of “anti-Semitism” really is. So this list will prove quite revealing and thought-provoking—and amusing.

60 Minutes	Arthur Butz
9-11 skeptics	Arthur Miller
Africa and Africans	Australia and the Australians
African-Americans	Austria and the Austrians
Alan Rickman	Babylon and the Babylonians
Alex Hassinger	Barry Chamish
Albert Einstein	Benjamin Freedman
Albert S. Lindemann	Bernie Davids
Alfred Lilienthal	Bertrand Russell
Alexander Cockburn	British Broadcasting Company
<i>American Conservative</i>	Bible
American founding fathers	Bill Clinton
<i>American Free Press</i>	Bill Moyers
American Friends Service Committee	Bill O’Reilly
American media	Billy Graham
Amnesty International	black nationalism
Amos Oz	black nationalists
ancient Greece	Bo Gritz
Andrew Young	Bobby Fischer
Anglican Church	Bobby Ray Inman
Anglo-American establishment	Boston Globe
Anthony Lewis	Brandeis University
Antiwar.com	British Labor Party
Arab nationalism	Brooks Adams
Arab nationalists	Bryant Gumbel
Arabs	Bush 41 administration
Argentina and Argentines	Bush family
Ariel Sharon	Carl Jung
Arnold Leese	Carter administration
Arnold Schwarzenegger	Caspar Weinberger
Arnold Toynbee	Celine

Centre for Research on Globalization  
 Charles Dickens  
 Charles Guilliani  
 Charles M. Fischbein  
 Charles Lindbergh  
 Charley Reese  
 Chris Matthews  
 Christian conservatives  
 Christian liberals  
 Christian Science Monitor  
 Christian Zionism  
 Christian Zionists  
 Christiane Amanpour  
 Christianity and Christians  
 Christopher Hitchens  
 Christopher Lydon  
 Christopher Marlowe  
 CIA (Central Intelligence Agency)  
 Cicero  
 Cindy Sheehan  
 CNN  
 Colin Powell  
 Communism and Communists  
 Condoleezza Rice  
 conservatives  
 Cornel West  
 Counterpunch  
 Corporation for Public Broadcasting  
 critics of ADL spying on Americans  
 critics of AIPAC  
 critics of AIPAC spying on Americans  
 critics of Ariel Sharon  
 critics of Greater Israel  
 critics of Israeli settlements  
 critics of Jewish fundamentalism  
 critics of Jewish terrorism  
 critics of Jonathan Pollard  
 critics of Judaism  
 critics of Likud  
 critics of Menachem Begin  
 critics of neoconservatism  
 critics of neoconservatives  
 critics of neoliberalism  
 critics of neoliberals  
 critics of Orthodox Judaism  
 critics of Reform Judaism  
 critics of the Anti-Defamation League  
 critics of the Iraq War  
 critics of the Israeli government  
 critics of Yitzhak Shamir  
 critics of Zionism  
 Cynthia McKinney  
 Cyrus Vance  
 D.H. Lawrence  
 D.W. Griffith  
 Dale Crowley, Jr.  
 Daniel Barenboim  
 Daniel Kurtzer  
 Daryl Bradford Smith  
 David Axelrod  
 David Duke  
 David Icke  
 David Irving  
 David Rockefeller  
 David Shipler  
 Democratic Party  
 Democrats  
 DeWest Hooker  
 Don Black  
 Don Hewitt  
 Doug Ireland  
 Dwight Eisenhower  
 E. Stanley Rittenhouse  
 Eastern Europe  
 Eastern Europeans  
 Edward R. Fields  
 Edward Gibbon  
 Edward S. Herman  
 Edward Said  
 Egypt and the Egyptians  
 Ehud Barak  
 Ehud Olmert  
 England and the English  
 Enlightenment intellectuals  
 Eric Margolis  
 Ernest Hemingway  
 Ernst Zundel  
 EU (European Union)  
 Europe and the Europeans  
 European media  
 European nationalism  
 European nationalists

Eustace Mullins  
 Ezra Pound  
 Federal Bureau of Investigation  
 Fox News  
 France and the French  
 Francis Fukuyama  
 Francois Genoud  
 Franklin D. Roosevelt  
 Frederick Law Olmsted  
 Fredrick Toben  
 French nationalism  
 French nationalists  
 Fyodor Dostoevsky  
 G.K. Chesterton  
 Gary Hart  
 Geoffrey Wheatcroft  
 George Ball  
 George Bernard Shaw  
 George Carlin  
 George Galloway  
 George H.W. Bush  
 George W. Bush  
 German nationalism  
 German nationalists  
 Germany and the Germans  
 Germar Rudolf  
 Gerry Adams  
 Gilad Atzmon  
 God  
 Goethe  
 Gore Vidal  
 Goyim – all non-Jews  
 Grace Halsell  
 Greece and the Greeks  
 Greek Orthodox  
 H.G. Wells  
 H. Keith Thompson  
 H.L. Mencken  
 Hannah Arendt  
 Hans Schmidt  
 Harold Pinter  
 Harry Belafonte  
 Harry Browne  
 Harry Truman  
 Harvard University  
 Haviv Schieber  
 Hasidic Jews  
 Hellenism and Hellenists  
 Hellenized Jews  
 Henry Adams  
 Henry Ford  
 Henry Siegman  
 Hesham Tillawi  
 Hilaire Belloc  
 Hillary Clinton  
 Holocaust skeptics  
 Howard Dean  
 Hugo Chavez  
 Human Rights Watch  
 Hungary and the Hungarians  
 Internet  
 IRA (Irish Republican Army)  
 Iran and the Iranians  
 Iraq and the Iraqis  
 Ireland and the Irish  
 Islam and Muslims  
 Israel and the Israelis  
 Israel Shahak  
 Israel Shamir  
 J. Orlin Grabbe  
 J. William Fulbright  
 Jack Bernstein  
 Jack London  
 James Angleton  
 James Baker  
 James Banford  
 James Ennes  
 James Forrestal  
 James Norman  
 James Traficant  
 James K. Warner  
 James Webb  
 James Wolcott  
 James Wolfensohn  
 Japan and the Japanese  
 Jeff Rense  
 Jerome Brentar  
 Jerry Falwell  
 Jesse Helms  
 Jesse Jackson  
 Jesus Christ  
 Jewish anti-Zionists



Jewish Communists  
 Jewish conservatives  
 Jewish converts to Christianity  
 Jewish converts to Islam  
 Jewish fundamentalists  
 Jewish liberals  
 Jewish prophets  
 Jewish secularists  
 Jewish socialists  
 Jews for Jesus  
 Jim Robinson  
 Jimmy Carter  
 Joan Baez  
 Jodie Foster  
 Joe Fields  
 Joel Bainerman  
 John Connally  
 John deNugent  
 John F. Kennedy  
 John F. Kennedy Jr.  
 John Grisham  
 John Gunther Dean  
 John Kreidl  
 John Le Carre  
 John Lennon  
 John Mearnsheimer  
 John Nash  
 John Summu  
 John Tiffany  
 John Tyndall  
 Jorge Haider  
 Joseph Campbell  
 Joseph P. Kamp  
 Joseph Kennedy  
 Joseph Sobran  
 Joseph Stalin  
 Joseph Wilson  
 Judah Magnes  
 Judaism  
 Jude Wanniski  
 Juergen Graf  
 Juergen Moellemann  
 Justin Raimondo  
 Karl Marx  
 Kate Smith  
 Kathleen Christison  
 Ken Livingstone  
 Kennedy administration  
 Kennedy family  
 Kevin MacDonald  
 Kofi Annan  
 Kurt Nimmo  
 Labor Party (Israel)  
 Larry David  
 Lawrence Dennis  
 Lee Hockstader  
 Leon T. Hadar  
 Lew Rockwell  
 Lew Rockwell.com  
 liberalism and liberals  
 libertarianism and libertarians  
 Liberty Lobby  
 Libya and the Libyans  
 Likud Party (Israel)  
 Louis Farrakhan  
 Lubavitcher Jews  
 Lutherans  
 Lyndon LaRouche  
 Mahathir Mohamad  
 Mahatma Gandhi  
 Malaysia and the Malaysians  
 Malcolm X  
 Mark Bruzonsky  
 Mark Dankof  
 Mark Glenn  
 Mark Lane  
 Mark Twain  
 Marlon Brando  
 Martin Heidegger  
 Martin Kilson  
 Martin Luther  
 Marxism and Marxists  
 Mary Robinson  
 Matthias Chang  
 Maureen Dowd  
 Meir Kahane  
 Mel Gibson  
 Michael A. Hoffman  
 Michael Collins Piper  
 Michael Jackson  
 Michael Lerner  
 Michael Lind

Michael Rivero  
 Michael Scheuer  
 Michel Chossudovsky  
 Mike Wallace  
 Mohammed  
 Monty Python  
 Napoleon Bonaparte  
 neoconservative apostates  
 New Testament  
*New York Review of Books*  
*New York Times*  
 New Zealand  
 New Zealand  
 New Zealanders  
 Nicholas II  
 Nixon administration  
 Noam Chomsky  
 Norman Finkelstein  
 Norway and the Norwegians  
 NPR (National Public Radio)  
 oil industry and oil lobby  
 Old Testament  
 Orthodox Judaism  
 Orthodox Jews  
 Oswald Spengler  
 Paqueta DeShishmaraff  
 paganism and pagans  
 Pakistan and the Pakistanis  
 Palestinian nationalism  
 Palestinian nationalists  
 Palestinians  
 Pat Robertson  
 Patrick Buchanan  
 Patrick Fitzgerald  
 Patrick Lang  
 Paul Christian Wolff, Jr.  
 Paul Craig Roberts  
 Paul de Man  
 Paul Findley  
 Paul Fromm  
 Paul Gottfried  
 Paul Wellstone  
 Public Broadcasting Service  
 Persia and Persians  
 Pete Seeger  
 Peter Jennings  
 Peter Papaherklis  
 Peter Sellars  
 Phil Donahue  
 Phil Ochs  
 Phil Tournay  
 Philip Roth  
 Philip Weiss  
 Pink Floyd  
 Poland and the Poles  
 Presbyterians  
 Protestantism and Protestants  
 Public Enemy  
 Rachel Corrie  
 Rahm Emanuel  
 Rainer Werner Fassbinder  
 Ralph Forbes  
 Ralph Grandinetti  
 Ralph Nader  
 Ramsey Clark  
 Ray McGovern  
 Raymond Goodwin  
 Reagan administration  
 Red Cross  
 Reform Judaism and Reform Jews  
 religious Jews  
 Renouf, Michele  
 Rense.com  
 Republican Party  
 Republicans  
 Richard Curtiss  
 Richard Nixon  
 Richard Wagner  
 Roald Dahl  
 Robert L. Brock  
 Robert Fisk  
 Robert Frost  
 Robert I. Friedman  
 Robert Mitchum  
 Robert Novak  
 Robert Redford  
 Rodney Stark  
 Roman Catholic Church  
 Roman Catholics  
 Rome and the Romans  
 Ronald Reagan  
 Roosevelt administration

- Rumania and the Rumanians  
 Rupert Murdoch  
 Russia and the Russians  
 Saddam Hussein  
 Satmar Jews  
 Saudi Arabia and the Saudis  
 Scott McConnell  
 Scott Ritter  
 Scott Winchester  
 secular Jews  
 self-hating Jews  
 Seymour Hersh  
 Sheldon Richman  
 Sherman Skolnick  
 Shimon Peres  
 Sidney Hook  
 Sinn Fein  
 Soviet Union  
 Spinoza  
 Spiro Agnew  
 St. Thomas Aquinas  
 State Department  
 Stephen Walt  
 Steven Spielberg  
 Strobe Talbott  
 Syria and the Syrians  
 T.S. Eliot  
 Tacitus  
 Ted Turner  
 Texe Marrs  
*The Barnes Review*  
 the human race  
*The Nation*  
 the nations  
*The Spotlight*  
 the universe  
*The Village Voice*  
 the world  
 Theodore Dreiser  
 Thomas Edison  
 Thomas Friedman  
 Thomas Jefferson  
 Thomas Paine  
*Tikkun*  
 Tim Burton  
 Tim LaHaye  
 Tim Wise  
 Tom Segev  
 Tony Blair  
 Tony Blizzard  
 Truman Capote  
 Turkey and the Turks  
 Udo Walendy  
 U.S. Defense Department  
 U.S. State Department  
 Ukraine and the Ukrainians  
 ultra-Orthodox Jews  
 Ulysses S. Grant  
 UN (United Nations)  
 UNESCO  
 UNICEF  
 United States and Americans  
 Uri Avnery  
*USS Liberty* survivors  
 Van Loman  
 Vanessa Redgrave  
 Venezuela and the Venezuelans  
 Victor Ostrovsky  
 Victor Thorn  
 Vladimir Putin  
 Voltaire  
 Walt Disney  
*Washington Post*  
*Washington Report/Mid East Affairs*  
 Wayne Madsen  
 World Council of Churches  
 Western Europe  
 Western Europeans  
 What Really Happened  
 white nationalism  
 white nationalists  
 William Grimstad  
 William Pierce  
 William Shakespeare  
 Willis Carto  
 Winston Churchill  
 Woody Allen  
 Yehoshafat Harkabi  
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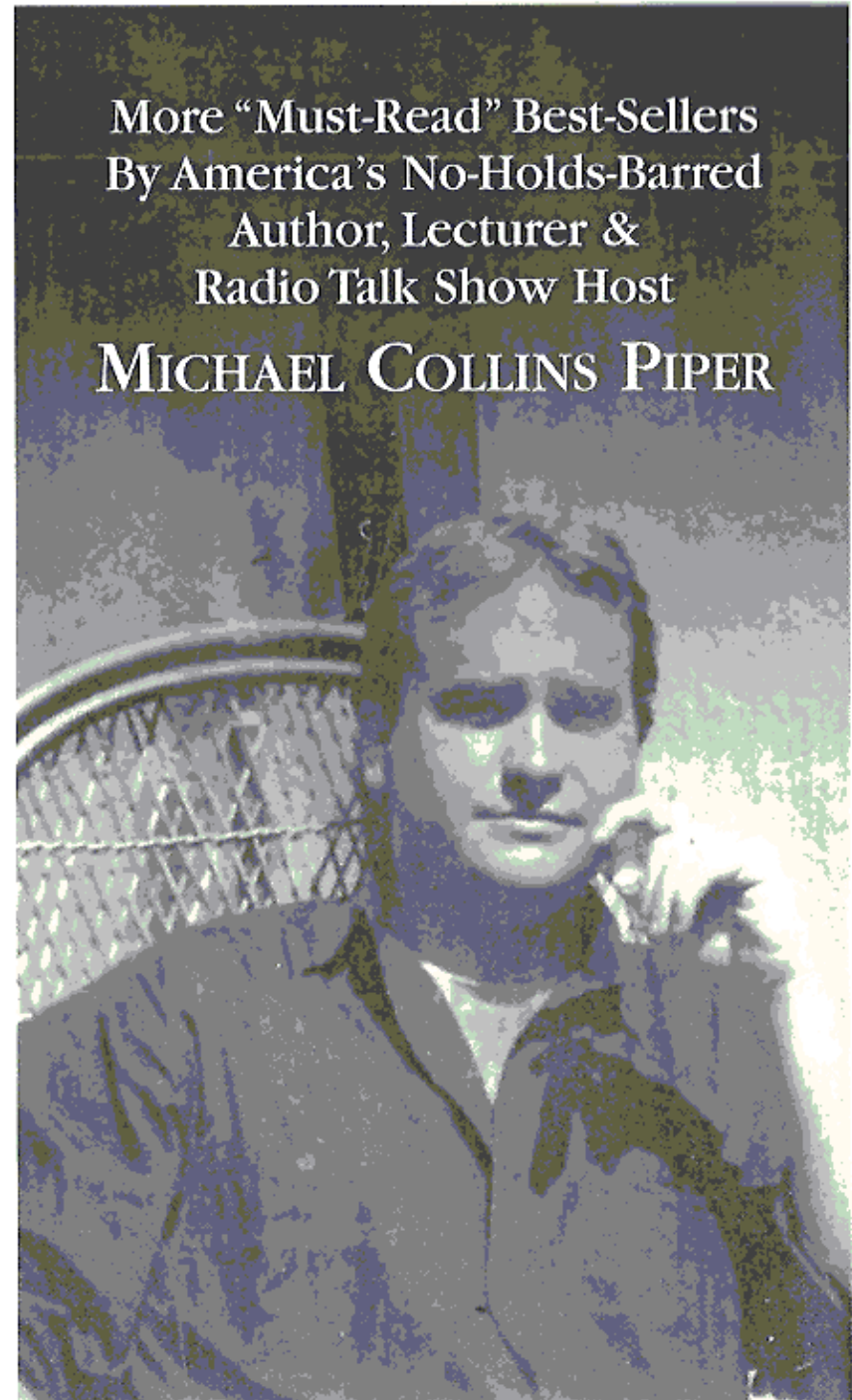
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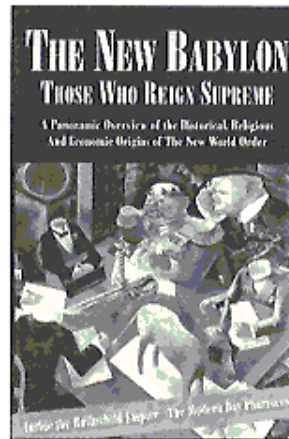
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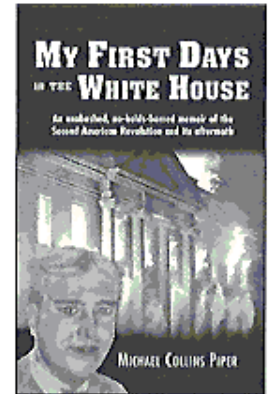
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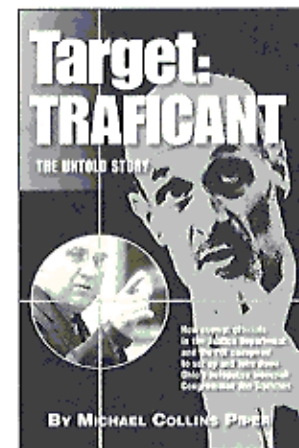
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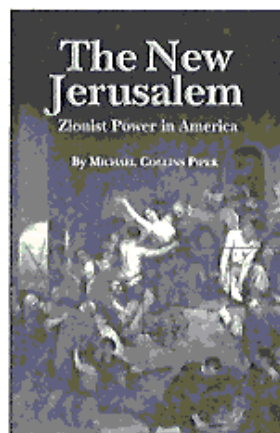
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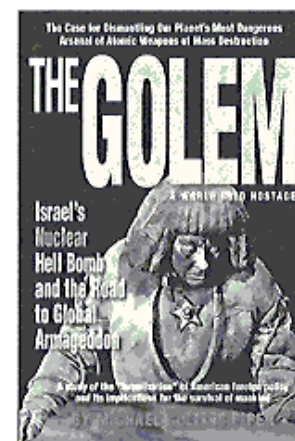
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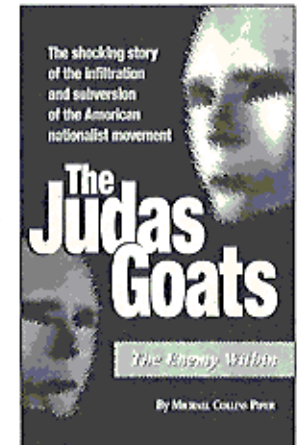
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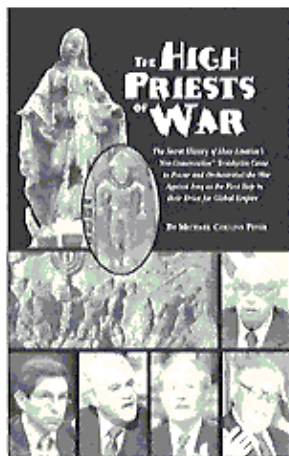
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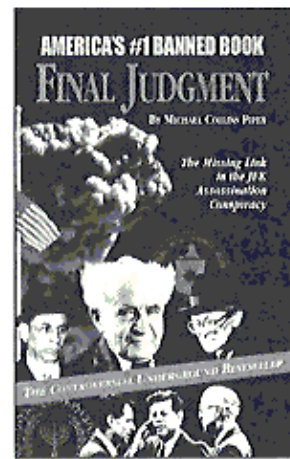
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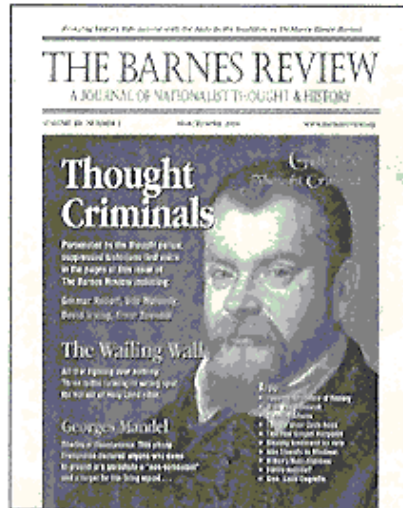
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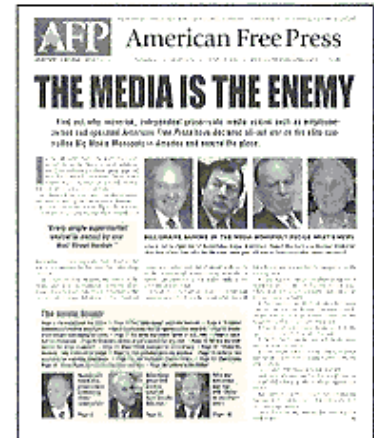
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